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GREECE

HANDBOOK FOR TRAVELLERS

BY

KARL BAEDEKER

WITH A PANORAMA OF ATHENS, 6 MAPS, AND 14 PLANS

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'Where'er we tread 'tis haunted, holy ground
'No earth of thine is lost in vulgar mould'.

Byron.

PREFACE.

The aim of the Handbook to Greece, which now appears for the first time in an English garb, corresponding to the second German edition, is to supply the traveller with the most necessary information regarding the history and culture of the people he is about to visit, to render him as independent as possible of the services of couriers, guides, and commissionnaires, to protect him against extortion, and in every way to aid him in deriving enjoyment and instruction from his tour in one of the most profoundly interesting countries in the world.

Like the Editor's other Handbooks, this volume is founded on personal acquaintance with the places described. The manuscript forming the nucleus of the work was prepared by *Dr. Lolling* of Athens, whose knowledge of Greece is derived from a residence of many years in the country and who has made several special journeys in the interests of the Handbook. The account of Olympia was furnished mainly by *Dr. Dörpfeld* and *Dr. Karl Purgold*, two of the band of scholars under whom the recent excavations were carried on. Many other travellers have furnished useful hints and information, and the Editor has himself visited Greece in order to supplement the work of his learned colleagues by such practical additions as were suggested by a long experience in the preparation of guide-books. The introductory sketch of Greek Art is from the pen of *Professor Reinhard Kekulé* (whose introductions form one of the most valuable features of the Editor's Handbooks to Italy) and has been adapted for English readers with the help of *Dr. Joseph T. Clarke*. For most acceptable aid in the preparation of the English edition the Editor also tenders his thanks to *Mrs. Lewis (Miss Agnes Smith)*; to *Professor Mahaffy* of Trinity College, Dublin, especially for his revision of the section on the modern Greek language and for data in the route from Olympia to Patras (p. 344); and to *Dr. Sandys*, Public Orator of the University of Cambridge, for his metrical versions of the epigrams at pp. 150 and 163 and for his revision of the Bibliography.

Though the greatest pains have been taken to ensure accuracy, the Editor is well aware of the constant fluctuation to which many of the data in the Handbook are liable. He

will therefore highly appreciate any corrections or suggestions with which travellers may favour him, especially if the result of their own observation. Communications of this nature have frequently been of the greatest use in the case of his other Handbooks.

The MAPS and PLANS of the Handbook have in each case been prepared from the latest material available (comp. p. cxvi). The map of the Kingdom of Hellas at the end of the volume, on a scale of 1 : 1,000,000, is founded upon the map of the Imperial Geographical Institute of Vienna (1 : 300,000; p. cxvi), with numerous modifications and additions. The state of the network of roads, with which Greece is gradually being covered, is represented as it was at the beginning of 1888. The French orthography of the names (comp. p. xlii) has been adopted because the map is also used in the French and German editions of the Handbook. The same remark applies to the plans of Athens, the Piræus, and Corinth, with the additional reason that the French names of the streets are occasionally employed as alternatives to the Greek ones.

DISTANCES by railway or high-road are given approximately in English miles ($^4/_5$ Engl. miles = nearly 1 *Stádion* or kilomètre). Where the time between two places is given instead of the distance, the reference, unless expressly stated to be otherwise, is to the ordinary mode of locomotion in Greece, *viz.* on horseback. As the pace is invariably a walk, an hour rarely means more than three English miles, and frequently means less (comp. p. xxiii). HEIGHTS are given from the most trustworthy sources, reduced to English feet (1 Engl. ft. = 0.3048 mètre, Greek *péchys*). The POPULATIONS are those ascertained by the latest census.

HOTELS. The hotel system of Greece is still so undeveloped, that it is difficult to give satisfactory data concerning houses of entertainment. The asterisks, however, indicate those which the Editor has reason to believe are *comparatively* clean, respectable, and reasonable.

A list of the modern Greek topographical and other terms occurring most frequently in the text is given at p. xviii. For hints as to the pronunciation of modern Greek, see pp. xxxii, xlii.

It should be noticed that the JULIAN CALENDAR, which is twelve days behind the Gregorian, is still followed in Greece. January 1st in Greece corresponds therefore to January 13th in Western Europe.

To hotel-keepers, tradesmen, and others the Editor begs to intimate that a character for fair dealing and courtesy towards travellers forms the sole passport to his commendation, and that advertisements of every kind are strictly excluded from his Handbooks.

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Abbreviations.

R. = Room. B. = Breakfast. D. = Dinner. A. = Attendance. L. = Light. — r. = right. l. = left. — N., S., E., and W., the cardinal points of the compass and adjectives derived from them. — M. = Engl. mile; ft. = Engl. feet. — fr. = franc (Greek, drachma); c. = centime (Greek, lepta).

Asterisks are employed as marks of commendation.

INTRODUCTION.

I. Practical Hints.

A journey to Greece no longer ranks with those exceptional favours of fortune which fall to the lot of but few individuals. Athens, thanks to modern railways and steamers, has been brought within four days of London. From Brindisi, which is reached from London in 60 hrs., the traveller proceeds by steamer to Corfù in 14 hrs., and thence in 16 hrs. more to Patras, whence the new railway takes him to Corinth in $4^1/_2$, to Athens in 9 hrs. The direct voyage from Brindisi to Athens, round the S. point of the Peloponnesus, takes $2^1/_2$ days; that from Naples (within 50-55 hrs. of London) takes half-a-day longer. The number of travellers who, after exploring Italy and Sicily, turn their steps toward the classic shores of Hellas, the earliest home of the beautiful, will therefore doubtless constantly increase. Even the shortest sojourn in the country itself will yield the richest rewards and contribute more than long years of study towards a thorough comprehension of a civilisation, from which modern life has still much to learn. We must, however, remember that, while the columned beauty of Greek architecture still exercises a direct and powerful influence in spite of the ruin brought about by the hand of time or of man, the case is not the same with regard to the ancient works of sculpture, for an adequate appreciation of which a special preparation is necessary. Those who come fresh from the noble galleries of Rome and Naples may at first feel some disappointment in the terribly dilapidated condition of many of the Greek works, and perhaps also with the warehouselike arrangement of the museums in which they are exhibited. But, when allowance has once been made for these disadvantages, all the deeper is the insight into Greek art, the creations of which meet us here in their first freshness and in their original form, — not, as is almost universally the case in Italy, in the copies and adaptations of the Roman period. Another important element in the enjoyment of a visit to Greece is some capacity for sympathetic appreciation of southern scenery, with its bare but nobly formed and clearly cut mountains, its deep-blue gulfs, and its clear ethereal atmosphere, which brings distant objects close to the beholder and robs shadows of their depth and gloom. The variegated charm of a northern landscape must not be looked for in Greece any more than in Italy; we must learn to com-

prehend and pay a due meed of admiration to the severe harmony of colours which here characterizes mountain and plain, rocks, buildings, and even vegetation.

a. Mode of Travelling. Hotels. Railways. Couriers. Agogiats. Equipment. Topographical Terms.

A stay in *Athens* is, so far as external conditions are concerned, similar to a stay at Naples or Palermo. Like these towns, the Greek capital affords all the conveniences which most travellers find necessary for comfort. There are here several excellent hotels of the first class, with comparatively moderate tariffs, and also good second-class hotels, fitted up in the style of an Italian locanda and furnished with a trattoria or restaurant. In the larger hotels the ordinary rule is to pay a fixed sum per day, varying from 10 to 15 fr. according to the season; this price includes breakfast, luncheon (about noon), dinner (at 6 or 7 p.m.), and room (3-5 fr.). In the second-class houses the charge for rooms is somewhat lower, and meals are taken *à la carte*. The most important points in the environs may now be reached by railway; other excursions may be made by carriage or on horseback.

The conditions at *Corfù* resemble those at Athens. Good inns and good roads make a visit to this lovely island easy for the most fastidious traveller; and those who have spent two or three days here will always remember its scenery as one of the most striking natural features of a tour in Greece.

In the rest of Greece we can use the railway to *Corinth*, *Mycenae*, *Argos*, *Tiryns*, and *Patras* (in 1889 perhaps also from Patras to *Pyrgos-Olympia*), and from *Volo* to the chief places in Thessaly. Tolerable inns (ξενοδοχεῖα, *Xenodochía*), resembling the locandas of the small towns of S. Italy, are found at the *Piraeus*, *Corinth*, *Nauplia*, *Patras*, *Olympia*, *Zante*, *Syra (Hermoupolis)*, *Chalkis*, *Volo*, *Lamia*, and *Larissa*.

Travelling in the interior of the country, apart from the districts traversed by the above-mentioned railways, is still accompanied by numerous inconveniences, though the number of these is being reduced by the gradual extension of the network of roads. Horseback is still the common mode of travelling (comp. p. xvi), and the accommodation for travellers is still of the scantiest description, unless they have the good fortune to bear introductions ensuring the hospitality of some of the well-to-do natives. The inns, sometimes calling themselves *Xenodochía*, but generally content with the humbler title of *Khans*, are usually miserable cottages, with a kitchen and one large common sleeping-room; nowadays some of them also possess a few separate rooms, which are, however, destitute of furniture, glass windows, and fire-places. The traveller must bring his own coverings with him, as the rugs presented him for bed-clothes are almost always full of vermin. For a similar reason a sleeping-

bag of linen or cotton cloth, tying tightly round the neck, will add to his comfort. Native wine, rakí (spirits), and coffee may generally be had, but the only solid fare offered consists of bread and cheese and eggs. The traveller is therefore thrown upon his own resources for the greater part of his food, which he should bring with him from Athens. The greatest drawbacks the civilised traveller finds in these houses are the dirt and the vermin, which cause many so extreme an annoyance, that their keen enthusiasm in treading classic soil and their deep admiration for Greek scenery become seriously impaired. The pests which render night hideous include not only the flea, with which the traveller in Italy has probably become more or less familiar, but also bed-bugs, lice, and other disgusting insects, winged and wingless. The best remedy against the attacks of these enemies of repose is good *Insect Powder* (Persian or Keating's), which should be plentifully sprinkled on the traveller's clothes and bedding. This is better procured before leaving home. *Naphthaline* is also very efficacious, but its pungent odour is found objectionable by many travellers. The burning of insect-powder or Venetian 'Sonni Tranquilli' (obtainable at the chief druggists' in Athens) is of some use in repelling the *Kounoupia*, or mosquitoes, which overspread the whole of the low-lying districts in summer (June-Oct.). The only effectual preventives, however, are thin muslin curtains *(Kounoupiéra)* spread over the bed. Ammonia or a solution of carbolic acid, if applied at once, helps to allay the irritation caused by the bites. — The acceptance of Hospitality *(Philoxenía)* has this drawback, that consideration for the feelings of his host limits the traveller in various ways, and this is increased by the fact that the modern Greek has generally very little idea of the value of time. The only return the stranger can make for his reception is a gratuity to the servants. In small houses, however, where the traveller has been received without the formality of introduction, a sum of 4-5 fr. is expected for the night's lodging, while, on the other hand, the visitor may take his case almost as freely as at an inn. For the hospitality exercised by the monks in the *Greek Convents*, see p. lv.

Railways. Greece now possesses 389 M. of railway. The first Greek line, from *Athens to the Piraeus*, was opened in 1869; the others are of much more recent construction. Other lines connect *Athens and Corinth* (R. 12), *Corinth and Nauplia* (R. 29), *Corinth, Patras, and Kato-Achaïa* (R. 28; section between Patras and Kato-Achaïa opened in Dec., 1888; to be prolonged to *Katákolon*), *Athens and Kephisia* (R. 9e), and *Athens and Laurion* (R. 9i). Lastly come the *Thessalian Railways* described in RR. 23, 25. All the lines are owned by companies. Of the three classes, the 1st and 2nd vary little in comfort and only 20 per cent in fare. The first-class carriages are, however, preferable on the whole, especially when they possess an outside platform from which the scenery may be viewed

to advantage. Each passenger is entitled to 66 lbs. of luggage free. The luggage is booked (fee 10 c.) and a ticket obtained for it, with which the traveller reclaims it on arriving at his destination. For the Greek words for railway, compartment, etc., see p. xl.

Those who are not conversant with modern Greek should not attempt to travel in the interior without a guide. The best and most detailed guide-book cannot supply his place. The most comfortable way of travelling is with a **Courier** or *Dragoman*. There are in Athens several thoroughly trustworthy men of this class, who speak English, French, or Italian. In return for a fixed inclusive sum of 40-50 fr. per day for each traveller, the courier takes upon himself the entire cost of the journey. His functions begin when the party leaves the hotel at Athens and end on its return to Athens or arrival at any other point agreed upon. He pays all railway, steamboat, or carriage fares, hires the saddle-horses and pack-horses, provides all meals (including wine, coffee, etc.), secures accommodation for the night, and is generally responsible for the comfort of the travellers under his care. On the longer expeditions, and in all cases where the night has to be spent in a place without a good Xenodochíon (p. xii), the courier has to provide a mattress and bedding for each member of the party; some couriers supply camp-bedsteads. Large parties, in similar circumstances, should stipulate for the services of a cook. The route to be followed and the places where the nights are to be spent should be agreed upon beforehand, with the help of the suggestions given at p. xxiii. The couriers generally dislike any longer delay *en route* than is necessary as a rest for the horses, and it is therefore desirable to make it distinctly understood that the traveller retains perfect liberty in this respect, so far as consistent with the general arrangements of the tour. If the tour is prolonged through the fault of the tourist, he must, of course, pay for the extra time spent upon it. Half of the sum agreed upon is generally paid to the dragoman in advance, to enable him to purchase the necessary stores. The other half should be retained to the end of the journey, its retention sometimes acting as a spur to the inborn Oriental indolence of the Greek. The owners of the cottages and khans where the nights are spent generally look for a gratuity from the traveller in addition to the settlement of the bill by the courier.

It is scarcely usual to have a written **Contract** with the courier. We give here, however, the text of such a contract in English and French, as its provisions will in any case be of use to the traveller as a guide in making a verbal agreement ('Symphonía').

1. *The courier N. N. binds himself to conduct the travellers A. B., x in number, over the following route, starting from Athens.* (The names of the night-quarters and places aside from the usual route are to be inserted here.) *The courier may not add other travellers to the party without the consent of the said A. B.*

2. *The courier undertakes to defray all the expenses of the journey for transport, food, and lodging, and to pay all fees and gratuities, leaving the traveller free from all liability for claims of payment or reimbursement*

(If the traveller is satisfied with the conduct of the agogiats and other attendants, he usually, in spite of the above clause, gives them a small gratuity at the end of the journey.)

3. *The courier undertakes to provide each traveller with a good saddle-horse (with an English saddle and a leathern bridle), and with x mules or horses to carry his luggage. The travellers are not to be held responsible for any injury the horses may receive by falling or the like, unless it is clearly due to the rider's fault. The travellers shall be at liberty to make detours while the pack-animals follow the shortest route.*

4. *The distances between x and y are to be performed by railway (by steamer), the tourist travelling first class; on roads where driving is practicable carriages are to be provided. The cost in each case to be borne by the courier.*

5. *The courier undertakes to provide each traveller with a camp-bedstead with clean mattresses, sheets, covers, and pillows. The meals furnished by the courier shall be as follows: breakfast, consisting of coffee or tea, with bread and butter; luncheon, with cold meat, eggs, cheese, and wine; dinner, supplied in the evening on arrival at the quarters for the night and consisting of x courses, with wine à discrétion. The courier is bound to obtain the best accommodation possible for passing the night. When the night is spent at a hotel, as in Nauplia (Hôtel Mycenae) or Patras (Hôtel de Patras) the courier pays the hotel bills.*

6. *The courier and his servants agree to treat the travellers with all due civility and respect. In case of a breach of this agreement, the traveller is entitled to dismiss the courier on the spot, paying him up to the time of his dismissal only.*

7. *The travellers are entitled to change their route at any time, on condition that the number of days originally agreed upon is not diminished. When the number of days is, however, diminished in this way, the courier receives a sum of x fr. for each day so omitted.* (When the traveller does not mean to return to Athens, but wishes to end his tour at Patras, Katákolon, or some other town, it should be expressly agreed that the courier receives no allowance for his own return to Athens.)

8. *The courier receives from each traveller x fr. per day, or in all y fr., one half to be paid in advance, the other half at the end of the tour. During the journey the courier is not entitled to demand any money from the traveller.*

9. *In case of any dispute, both parties agree to submit to the decision of the nearest British consul or vice-consul (at the Piraeus, Patras, Corfù, etc.).*

Contrat. — Entre les voyageurs . . . . d'une part et le courier . . . . d'autre part, a été passé le contrat suivant.

1. Le courier s'oblige envers ces voyageurs à les conduire d'Athènes à . . . , par . . . . Sans le consentement des voyageurs, il est défendu au courier d'en emmener d'autres pour le même parcours.

2. Sur tout ce parcours, le courier aura à son compte tous les frais de voyage, tels que frais de transport, de nourriture, de logement, tous les pourboires, de sorte que le voyageur n'est pas importuné par des exigences ou réclamations.

3. Le courier s'engage à fournir à chaque voyageur un bon cheval (avec selle anglaise et rênes en cuir), ainsi que . . mulets ou chevaux vigoureux pour transporter les bagages. Les voyageurs ne sont responsables d'aucun dommage arrivé aux animaux, soit qu'il arrive à ces derniers une chute ou tout autre accident, sans qu'il y ait de la faute des cavaliers. Ils ont le droit de faire selon leur bon plaisir un détour, pendant que les bêtes de somme prennent la route la plus courte.

4. Les voyages d'Athènes à . . . . . seront faits au moyen du chemin de fer (des bateaux à vapeur), les voyageurs allant en première classe; les routes carrossables seront parcourues en voiture. Tous ces frais de transport sont comme les autres à la charge du courier.

5. Le courier fournira un lit complet pour chaque voyageur, avec des matelats, des couvertures, des draps, et des coussins propres. Il servira aux voyageurs un premier déjeuner, avant le départ (café, thé, avec du pain); un second déjeuner, en route (mets froids; des œufs, du rôti,

du poulet, du fromage), et le soir un dîner de . . plats, vin à discrétion. Le courier s'engage à loger les voyageurs aussi convenablement que possible. S'il y a de bons hôtels, par ex. à Nauplie, à Patras, on y descendra aux frais du courier.

6. Le courier se conduira toujours convenablement pendant le voyage, sinon le contrat sera rompu. Les voyageurs ne paieront, dans ce dernier cas, les honoraires ci-dessous que pour les jours écoulés.

7. Les voyageurs pourront changer d'itinéraire pendant le voyage. Dans le cas où le nombre de jours fixé en serait diminué, le courier aura le droit à une indemnité de . . fr. par jour. (Si l'itinéraire fixé dans l'article 1er ne se termine pas à Athènes, mais à Patras, à Katakolo etc., le courier n'aura pas droit à une indemnité de retour.)

8. Le courier recevra pour ses services . . francs par jour. La moitié de la somme entière lui sera remise avant le départ, l'autre moitié seulement à la fin du trajet; il n'a pas le droit de demander de l'argent en route.

9. En cas de différend, tous les partis se soumettent à la decision du consul ou vice-consul anglais du Pirée, de Patras, etc.

Less exacting travellers may dispense with the expensive luxury of a courier and content themselves instead with the services of an **Agogiates** (Ἀγωγιάτης; pron. *Agoyátis*), or ordinary horse-boy. They will thus diminish the expense by one-half and at the same time be much more independent. They should, however, have some knowledge of the modern Greek language and must be prepared to put up with the want of many comforts and conveniences which the ordinary European regards as almost necessaries of life. This mode of travelling is now all the more to be recommended to young and vigorous travellers, who are not afraid of roughing it, because the recent extension of the railway-system and the multiplied opportunities afforded by the coasting steamers have reduced the routes to be traversed in this manner to a comparatively insignificant number. The agogiat generally knows the way as well as a dragoman, and like him finds quarters for the night. He also takes charge of the traveller's baggage, bringing if necessary an extra sumpter-animal for this purpose, and carries the provisions brought by the travellers. These last will consist of salt, preserved meats, sausages, extract of meat, maccaroni, and similar articles, while poultry, eggs, and bread will be obtained *en route;* some simple eating and cooking utensils should also be provided.

The charge for a horse is 8-10 fr. a day, including the keep of the animal itself and of the agogiat. It must also be made clear that no compensation is to be made to the agogiat for his return-journey in the event of the traveller ending his tour at a distance from the agogiat's home. In spite of the above stipulations, most travellers pay the modest bills for the food of the agogiat in addition. The horses are generally docile, sure-footed, and possessed of great powers of endurance. They are not as a rule accustomed to any other gait than a rapid walk, but they show a surprising capacity for climbing steep mountain-paths. The saddle consists of a wooden frame *(Samári)* covered with rugs; the stirrups consist of nooses in a rope; and a rope often takes the place of leathern bridle-reins. Most travellers soon get used to this riding-gear, and many, espe-

cially for long journeys, prefer the samári to the poor specimen of an English saddle *(sella)* which is often the only substitute. Sitting sideways in the samári, as the natives often do, is recommended for a change, and is quite easy with a walking horse. The courier, however, is bound to provide English saddles if preferred. Luggage is much more easily transported on a native saddle than on an English one.

Short excursions, on which the traveller returns to the starting-point in 2-3 days, should be made with the same agogiat, as better terms may then be made for the hire of the horses. In longer journeys, however, it is better to change the agogiat every 2-3 days, which can be done only at places of some size, as the agogiats are seldom competent guides except in the vicinity of their homes. This practice also obviates the necessity of paying for days of rest, while the frequent change of horses makes forced marches, should such be desirable, more practicable.

The Prices stated in this Handbook are the average charges paid by travellers, and in some cases may be rather below than above the mark. The tourist will, perhaps, not always be able to reduce the demands made on him to the above rates, especially if he is unwilling to lose time in prolonged haggling. It should also be remembered that the prices naturally rise under special circumstances. Thus the hire of horses and mules is generally much raised during the ploughing season and harvest and also, in towns, on Sundays and holidays.

Equipment. For Athens, Corfù, and all places reached by railway, the traveller in Greece need not make any other preparations than for a tour in Italy. For tours in the interior he should provide himself with a suit of grey tweed, such as is used by sportsmen at home, and an overcoat of some moderately thick or waterproof material. The tailor should be instructed to see that the seams are sewn with particular care and that the buttons are well fastened on, as repairs are expensive and cause great delay. Riding-breeches are highly desirable; but if ordinary trousers are worn, buttons for riding-straps should not be forgotten. Woollen underclothing is necessary as a preventive of chills (comp. p. xxx), and it is prudent to wear a woollen vest at night. Flannel shirts are in many respects more convenient than linen ones, and they practically diminish the bulk of the luggage. For the transport of the latter on horseback, waterproof bags or wallets are much more convenient than trunks or hard leather portmanteaux. The boots should be strong and able to resist the friction of rocky mountain-paths and ruined masonry. The hat should have a brim wide enough to afford some shade from the sun, and a 'puggaree' tied round it (obtainable in Athens) will also be found acceptable. Smoke-coloured spectacles will be found a great relief to the eyes, though their use feels a little strange at first. They may be purchased from the Italian optician *Labarbera*, in the Rue d'Hermès, and in several other shops in Athens, but may be obtained more cheaply in England or Italy.

The traveller in the interior should also have a travelling flask and drinking cup, a knife large enough to be used in eating if necessary, candles for evening use, and a good compass. A stout cane or long riding-whip will sometimes be found useful in repelling the village and shepherds' dogs.

Topographical Terms. The following are some of the commonest Greek topographical and other terms occurring in the text.

Erimoklísi, ruined chapel.
Hágios (fem. *hagía*, pl. *hagí*), saint.
Kavo (officially *Akrotérion*), cape.
Kalývia, huts, hamlet.
Kephalári, copious spring or source.
Metóchi, farm, especially a convent-farm.
Moné (moní), convent.
Nésion, *nísi*, island.
Palæókastro, ruined fortress.
Panagía, Madonna and Child (p. lvi).
Panégyris (panígiris), church-festival of a religious and social character, like the Breton 'Pardons'.
Pégádi (pigádi), well.
Platía (πλατεῖα), square, the Italian piazza.
Pótamo, river (diminutive, *Potámi*).
Revma, dry, deep-sunken river-bed.
Skála, 1. landing-place or quay (Italian 'marina'); 2. rough rocky path (lit. ladder).
Taxiarchi, the three Archangels Gabriel, Michael, and Raphael.
Trias (Triada), Trinity.
Vounó (pl. *vouní*), mountain.
Vrysis, spring.
Káto, below, Lower-
Epáno, above, Upper-
Megálo, great.
Mikró, small.

b. Steamboats.

Few travellers from England to Greece take ship before reaching Brindisi, Marseilles, Naples, or Trieste (see below), but those who enjoy a long sea-voyage may reach their destination by steamers sailing direct from Liverpool to *Syra* (p. 3) or *Patras* (p. 29). The vessels of the *Cunard Co.* (1 Rumford St, Liverpool, or 28 Pall Mall, London, S.W.) leave Liverpool every three weeks for Syra, taking about a fortnight to the voyage (cabin-fare 15-20*l.*). — The through-fares from London to Athens viâ Brindisi are 16*l.* 14*s.* or 14*l.* 6*s.*, viâ Marseilles 16*l.* 6*s.*, 11*l.* 9*s.* 9*d.* (comp. p. xi).

Communication between Greece and the Italian ports, Marseilles, and Trieste, is maintained chiefly by the *Messageries Maritimes de France* (Rue Vignon 1, Paris), the *Compagnie Fraissinet* (Place de la Bourse 6, Marseilles), the *Società Florio-Rubattino* (Rome), and the *Austrian Lloyd* (*Lloyd Austro-Ungarico*, Trieste). The vessels of the Messageries are generally somewhat more comfortable and less crowded than those of the other companies, but, of course, each company possesses vessels of varying merit. The most important routes are given in RR. 1 and 2 of the Handbook, and may also be found, with their continuation to Smyrna, Constantinople, etc., in *Bradshaw's Continental Railway Guide* and other time-tables. Details will be found in the 'Livret d'Itinéraire', 'Itinerario', or 'Auskunft über den Passagierdienst', which may be obtained from the above-named companies on application by letter or otherwise.

Food is included in the first-class and second-class fares of all these companies, except on the voyage from Corfù to Corinth and a few other Lloyd routes. (It is not, however, provided gratis during accidental delay through quarantine or other unforeseen causes.) Early in the morning coffee is provided. *Déjeuner à la fourchette*, served at 9 or 10, consists

of 3-4 courses. *Dinner* is a similar repast between 5 and 6 o'clock. First-class passengers also have tea at 9 o'clock. Table-wine on the Austrian Lloyd steamers costs 50 kr. a bottle, but is not charged for on the other lines.

Fees. The steward expects 1/2-1 fr. for each day of the voyage, but more if the passenger has given unusual trouble.

Tickets (payable in gold) should be purchased by the traveller in person at the office of the company. Return-tickets, usually available for three months, are issued at a reduction of 10 per cent. on the passage-money, but not on the cost of food; the saving will appear scarcely important enough to most travellers to be worth the risk of booking so long beforehand. Families of not fewer than three persons also obtain a reduction on the passage-money (except in the 'Messageries' boats). Gentlemen may always travel quite comfortably second-class, though when ladies are of the party it is of course advisable to travel first-class. Both first-class and second-class passengers have free access to every part of the deck. The food is about the same in quality for both classes, but is somewhat less abundant for second-class passengers.

Luggage. First-class passengers are allowed 70-100 kilogrammes (156-220lbs. Engl.) of luggage free, second-class 40-60 kilogrammes (88-132lbs.).

Embarkation. Passengers should be on board some time before the advertised hour of starting. In Trieste and Marseilles the vessels are moored to the quay, but in the Italian and Greek harbours small boats are necessary to convey the passenger and his luggage to the steamer. The charge in all Italian ports, including an ordinary amount of luggage, is 1 fr.; in the larger Greek ports 1 fr., with luggage 1 1/2-2 fr. On arrival at the vessel payment should not be made until the traveller with all his luggage is deposited on deck. — The traveller gives up his ticket on board and receives the number of his berth. A bag may be taken into the cabin, but all boxes have to be deposited in the hold. The traveller should take care to see that all his boxes are properly labelled.

Language. Italian is spoken on all the Italian and Austrian vessels, French on the French vessels.

The **Greek Steamboat Companies,** of which there are several, carry on a very limited traffic with W. Europe (Trieste, see p. xxi; Brindisi, see p. xxb), confining themselves almost entirely to the coasts and islands of Greece. Some of the new vessels of the Hellenic and Panhellenic companies are scarcely inferior to the steamers of the companies above mentioned. The food on board resembles that of the Italian steamers, varied by a few Greek peculiarities (wine, see p. xxvi); it is not included in the fare but is charged for according to a printed tariff (1st class 6 fr. per day). The smaller coasting-steamers are, however, usually very poorly appointed. The want of order and discipline on almost all the Greek steamers is particularly disagreeable. In spite of the nominal prohibition, the steerage passengers, who are often more picturesque at a distance than agreeable at close quarters, occasionally invade the after-deck, and the notice forbidding smoking in the saloon (ἀπαγορεύεται τὸ κάπνισμα) is sometimes more honoured in the breach than in the observance. The language used on board is Greek, but Italian is very generally understood. The fares, which are fixed by government, are the same in the steamers of all the companies mentioned below and are payable in paper-money. The fares of the chief routes are given in the text of the Handbook.

As these steamers, with the exception of those plying to Trieste and Brindisi, are not noticed in the ordinary time-tables of W.

Europe, and as no complete Greek railway and steamboat guide is published, the following list of the sailings of Greek steamers, founded upon information derived from the offices at Athens and the Piræus, will be found of use. A time-table (in Greek; 30 c.) with some slight information as to the stations between Athens, the Piræus, and Patras may be obtained at the railway-station in Athens, and the latest bills of the various companies are now generally exhibited in the larger hotels. As, however, changes frequently take place, the traveller should never omit to make personal enquiries at the *Steamboat Offices.*—The ports called at by the Greek steamers are under-lined in red in the large map of Greece in the pocket at the end of the Handbook.

1. Hellenic Steamboat Company (Ἑλληνικὴ Ἀτμοπλοϊκὴ Ἑταιρία); offices at *Athens* on the groundfloor of the new Theatre, S. side, in the Place Louis, opposite the National Bank (Pl. D, 3), and at the *Piraeus* in the Place d'Apollon, on the W. side of the harbour.

a. **First Peloponnesian Line.** Steamers weekly, leaving *Syra* on Thurs. at 7 p.m.; *Piraeus*, Frid. 3.30 a.m., leaving on Sat. at 7 a.m.; *Ægina*, Sat. 8.45 a.m. (¼ hr.); *Poros*, Sat. 11 a.m. (¼ hr.); *Hydra*, Sat. 12.30 p.m. (¼ hr.); *Spetsae*, Sat. 2.30 p.m. (¼ hr.); *Cheli*, Sat. 3.15 p.m. (¼ hr.); *Nauplia*, Sat. 6.15 p.m. (6¾ hrs.); *Leonidi*, Sun. 4 a.m. (½ hr.); *Monemvasia*, Sun. 8 a.m. (¼ hr.); *Kýthera (Cerigo)*, Sun. 12.45 p.m. (½ hr.); *Gytheion*, Sun. 6.15 p.m. (4¾ hrs.); *Kalamáta*, Mon. 6 a.m. (4 hrs.); *Koróné*, Mon. 11.30 a.m. (½ hr.); *Pylos*, Mon. 4 p.m. (11½ hrs.); *Márathos*, Tues. 4.45 a.m. (¾ hr.); *Hagia Kyriakē*, Tues. 6 a.m. (1 hr.); *Kyparissia*, Tues. 8.30 a.m. (1 hr.); *Katákolon*, Tues. 1 p.m. (2½ hrs.); *Zante*, Tues. 6.15 p.m. (4¼ hrs.); *Patras*, Wed. 4.15 a.m. — In the reverse direction: from *Patras*, Tues. 11 p.m.; *Zante*, Wed. 4.45 a.m. (1¾ hr.); *Katákolon*, Wed. 9.15 a.m. (1¾ hr.); *Kyparissia*, Wed. 2.30 p.m. (½ hr.); *Hagia Kyriakē*, Wed. 4.30 p.m. (½ hr.); *Márathos*, Wed. 5.30 p.m. (½ hr.); *Pylos*, Wed. 7.15 p.m. (7 hrs.); *Koróné*, Thurs. 6 a.m. (½ hr.); *Kalamáta*, Thurs. 8 a.m. (3 hrs.); *Gytheion*, Thurs. 6 p.m. (7 hrs.); *Kýthera (Cerigo)*, Frid. 6 a.m. (1 hr.); *Monemvasia*, Frid. 11.30 a.m. (¼ hr.); *Leonidi*, Frid. 2.30 p.m. (½ hr.); *Nauplia*, Frid. 7 p.m. (11 hrs.); *Cheli*, Sat. 8.45 a.m. (¼ hr.); *Spetsae*, Sat. 9.30 a.m. (¼ hr.); *Hydra*, Sat. 11.30 a.m. (¼ hr.); *Poros*, Sat. 1 p.m. (¼ hr.); *Ægina*, Sat. 3.15 p.m. (¼ hr.); *Piraeus*, Sat. 5.15 p.m.; leaving for *Syra* on Sun. at 7 p.m. and arriving on Mon. at 3.30 p.m.

b. **Second Peloponnesian Line.** Steamers weekly, leaving *Syra* on Tues. at 7 p.m.; *Piraeus*, Wed. 3.30 a.m., leaving at noon; *Gytheion*, Thurs. 2.30 a.m. (2½ hrs.); *Liméni*, Thurs. 11 a.m. (¼ hr.); *Kardamyle*, Thurs. 11.45 a.m. (¼ hr.); *Kalamáta*, Thurs 1.30 p.m. (3 hrs.); *Pylos*, Thurs. 10.30 p.m. (6¼ hrs.); *Márathos*, Frid. 6 a.m. (¾ hr.); *Hagia Kyriake*, Frid. 7.15 a.m. (¾ hr.); *Kyparissia*, Frid. 9.30 a.m. (½ hr.); *Katákolon*, Frid. 1.30 p.m. (2 hrs.); *Zante*, Frid. 6.15 p.m. (7¾ hrs.); *Kyllenē*, Sat. 4 a.m. (½ hr.); *Mesolonghi*, Sat. 7.15 a.m. (¾ hr.); *Patras* Sat. 10 a.m. — In the reverse direction: from *Patras* on Sat. at 10 p.m.; *Zante*, Sun. 3.30 a.m. (3 hrs.); *Katákolon*, Sun. 9.15 a.m. (4¾ hr.); *Kyparissia*, Sun. 2.30 p.m. (½ hr.); *Hagia Kyriakē* Sun. 4.30 p.m. (½ hr.); *Márathos*, Sun. 5.30 p.m. (½ hr.); *Pylos*, Sun. 7.15 p.m. (4¾ hrs.); *Kalamáta*, Mon. 6 a.m. (3 hrs.); *Kardamyle*, Mon. 10.30 a.m. (¼ hr.); *Liméni*, Mon. 12.15 p.m. (¼ hr.); *Gytheion*, Mon. 5.30 p.m. (2 hrs.); *Piraeus*, Tues. 10 a.m.; leaving for *Syra* on Tues. at 7 p.m. and arriving on Wed. at 3.30 a.m.

c. **Line of the Argolic Gulf.** Steamers weekly, leaving the *Piraeus* on Tues. at 7 a.m.; *Ægina*, Tues. 9 a.m. (¼ hr.); *Poros*, Tues. 11.30 a.m. (¼ hr.); *Hydra*, Tues. 1 p.m. (¼ hr.); *Spetsae*, Tues. 3.15 p.m. (¼ hr.); *Cheli*, Tues. 4 p.m. (¼ hr.); *Leonidi*, Tues. 6.15 p.m. (¼ hr.); *Astros*, Tues.

8.30 p.m. (¼ hr.); *Nauplia*, Tues. 10 p.m. — In the reverse direction: from *Nauplia* on Wed. at 1 a.m.; *Leonidi*, Wed. 5.30 a.m. (½ hr.); *Cheli*, Wed. 8 a.m.; *Spetsae*. Wed. 8.45 a.m.; *Hydra*, Wed. 11 a.m.; *Poros*, Wed. 12.30 p.m.; *Ægina*, Wed. 3 p.m.

d. Lines of the Ionian Islands.

1. Steamers weekly, leaving *Patras* at 5 a.m. on Sun.; arriving at *Mesolonghi* at 6.45 a.m. (½ hr.); *Kyllēnē*, Sun. 10 a.m. (¼ hr.); *Zante*, Sun. 12.15 p.m. (¾ hr.); *Cephalonia*, Sun. 5 p.m. (2 hrs.); *Paxos*, Mon. 3.30 a.m. (½ hr.); *Corfù*, Mon. 7.30 a.m. — In the reverse direction: from *Corfù* on Mon. at 4.30 p.m.; *Paxos*, Mon. 8 p.m. (½ hr.); *Cephalonia*, Tues. 5 a.m. (2 hrs.); *Zante*, Tues. 11 a.m. (½ hr.); *Kyllēnē*, Tues. 1.30 p.m. (¼ hr.); *Mesolonghi*, Tues. 4.30 p.m. (¾ hr.); *Patras*, Tues. 7 p.m.

2. Steamers weekly, leaving *Patras* at 9 a.m. on Wed.; arriving at *Mesolonghi* at 10.45 a.m. (½ hr.); *Kyllēnē*, Wed. 2 p.m. (½ hr.); *Zante*, Wed. 4.30 p.m. (½ hr.); *Cephalonia*, Wed. 9 p.m. (2 hrs.); *Corfù*, Thurs. 10 a.m. — In the reverse direction: from *Corfù* on Thurs. at 6 p.m.; *Cephalonia*, Frid. 5 a.m. (2 hrs.); *Zante*, Frid. 11 a.m. (½ hr.); *Kyllēnē*, Frid. 1.30 p.m. (¼ hr.); *Mesolonghi*, Frid. 4.30 p.m. (½ hr.); *Patras*, Frid. 6.45 p.m.

e. Lines of the Corinthian Gulf.

1. Steamers weekly, leaving *Patras*, at 3.45 a.m. on Thurs.; *Náupaktos*, Thurs. 5 a.m. (½ hr.); *Ægion (Vostitza)*, Thurs. 7 a.m. (½ hr.); *Vistrinitza*, Thurs. 8.45 a.m. (¼ hr.); *Galaxidi*, Thurs. 10.30 a.m. (¼ hr.); *Itéa*, Thurs. 11.10 a.m. (¾ hr.); *Corinth*, Thurs. 4.30 p.m. — In the reverse direction: from *Corinth* on Thurs. at 5.30 p.m.; *Itéa*, Thurs. 10 p.m. (5½ hrs.); *Galaxidi*, Frid. 7 a.m. (½ hr.); *Vistrinitza*, Frid. 9 a.m. (¼ hr.); *Ægion (Vostitza)*. Frid. 10.30 a.m. (½ hr.); *Náupaktos*, Frid. 12.30 p.m. (¼ hr.); *Patras*, Frid. 2 p.m.

2. Steamers weekly, leaving *Patras* at 3.45 a.m. on Mon.; *Náupaktos*, Mon. 5 a.m. (½ hr.); *Ægion (Vostitza)*, Mon. 7 a.m. (½ hr.); *Vistrinitza*, Mon. 8.45 a.m. (¼ hr.); *Galaxidi*, Mon. 10.30 a.m. (¼ hr.); *Itéa*, Mon. 11.15 a.m. (¾ hr.); *Corinth*, Mon. 4.30 p.m. — In the reverse direction: from *Corinth* on Mon. at 5.30 p.m.; *Itéa*, Mon. 10 p.m. (8½ hrs.); *Galaxidi*, Tues. 7 a.m. (¼ hr.); *Vistrinitza*, Tues. 9 a.m. (¼ hr.); *Ægion (Vostitza)*, Tues. 10.30 a.m. (½ hr.); *Náupaktos*, Tues. 12.30 p.m. (¼ hr.); *Patras*, Tues. 2 p.m.

f. Acarnanian Line. Steamers weekly, leaving *Patras* at 6 a.m. on Tues.; arriving at *Mesolonghi* at 8 a.m. (½ hr.); *Astakós*, Tues. 12.15 p.m. (¼ hr.); *Mýtika*, Tues. 2 p.m. (¼ hr.); *Zavérda*, Tues. 3.15 p.m. (¼ hr.); *Alexándros*, Tues. 4.30 p.m. (½ hr.); *Ithaka*, Tues. 8 p.m. — In the reverse direction: from *Ithaka* on Tues. at 9 p.m.; *Alexándros*, midnight on Tues. (6 hrs.); *Zavérda*, Wed. 7 a.m. (¼ hr.); *Mýtika*, Wed. 8.15 a.m. (¼ hr.); *Astakós*, Wed. 10 a.m. (¼ hr.); *Mesolonghi*, Wed. 2 p.m. (½ hr.); *Patras*, Wed. 4.30 p.m.

g. Line of the Ambracian Gulf. Steamers weekly, leaving *Patras* at 10 p.m. on Sat.; *Ithaka*, Sun. 4.30 a.m. (½ hr.); *Levkás*. Sun. 10 a.m. (½ hr.); *Préveza*, Sun. 11.30 a.m. (½ hr.); *Salagóra*, Sun. 1 p.m. (½ hr.); *Vonitza*, Sun. 2.15 p.m. (¼ hr.); *Menidi*, Sun. 4 p.m. (½ hr.); *Karvassará*, Sun. 5.45 p.m. — In the reverse direction: from *Karvassará* at 6.45 p.m. on Sun.; *Menidi*, Sun. 8 p.m. (12 hrs.); *Vonitza*, Mon. 9.30 a.m. (¼ hr.); *Salagóra*, Mon. 10.30 a.m. (½ hr.); *Préveza*, Mon. at noon (½ hr.); *Levkás*. Mon. 1.30 p.m. (½ hr.); *Ithaka*, Mon. 7 p.m. (½ hr.); *Patras*, Tues. 2 a.m.

h. Line of Eubœa and the Pagasæan Gulf. Steamers weekly, leaving *Syra* at 7 p.m. on Sat.; arriving at the *Piraeus* on Sun. at 4 p.m. and leaving at 7 p. m.; *Laurion*, Sun. 10.45 p.m. (¼ hr.); *Alivéri*, Mon. 4 p.m. (½ hr.); *Chalkis*, Mon. 7.30 a.m. (2 hrs.); *Limnē*, Mon. 12.15 p.m. (¼ hr.); *Atalantē*, Mon. 2 p.m. (¼ hr.); *Stylída*, Mon. 6.30 p.m. (7¾ hrs.); *Oreós*, Tues. 5.30 a.m. (½ hr.); *Nea Minzéla*, Tues. 8 a.m. (½ hr.); *Almyró*, Tues. 8.45 a.m. (¼ hr.); *Volo*, Tues. 10.30 a.m. — In the reverse direction: from *Volo* on Wed. at noon; *Almyró*, Wed. 1.30 p.m. (½ hr.); *Nea Minzéla*, Wed. 2.30 p.m. (¼ hr.); *Oreós*, Wed. 4.45 p.m. (¼ hr.); *Stylída*, Wed. 8.15 p.m. (5¾ hrs.); *Atalante*, Thurs. 6.15 a.m. (¼ hr.); *Limnē*, Thurs. 8 a.m. (¼ hr.); *Chalkis*, Thurs. 11 a.m. (2 hrs.);

Alivéri, Thurs. 4 p.m. (1/2 hr.); *Laurion*, Thurs. 9.30 p.m. (1/4 hr.); *Piraeus*, Frid. 1.30 a.m. (6 1/2 hrs.); *Kea*, Frid. 1 p.m. (1/4 hr.); *Kythnos*, Frid. 3.15 p.m. (1/4 hr.); *Syra*, Frid. 7 p.m.

i. Eubœan Lines.

1. Steamers weekly, leaving *Syra* at 7 a.m. on Mon. and arriving (viâ Kythnos and Kea) at the *Piraeus* at 6 p.m.; from the *Piraeus* at 7 p.m. on Wed.; *Chalkis*, Thurs. 6 a.m. (2 hrs.); *Stylida*, Thurs. 3 p.m. (1 hr.); *Volo*, Thurs. 10 p.m. — In the reverse direction: from *Volo*, Frid. at noon; *Stylida*, Frid. 6 p.m. (2 1/2 hrs.); *Chalkis*, Sat. 3.30 a.m. (3 hrs.); *Piraeus*, Sat. 5.30 p.m. (3 1/2 hrs.); *Syra*, Sun. 6 a.m.

2. Steamers weekly, leaving the *Piraeus* at 7 p.m. on Frid.; *Chalkis*, Sat. 6 a.m. (2 hrs.); *Stylida*, Sat. 3 p.m. (1 hr.); *Volo*, Sat. 10 p.m. — In the reverse direction: from *Volo* at midnight on Sun.; *Stylida*, Mon. 6 a.m. (1 1/2 hr.); *Chalkis*, Mon. 2.30 p.m. (2 hrs.); *Piraeus*, Tues. 4 a.m.

k. Piræus, Laurion, Karystos, and Syra Line. Steamers weekly, leaving the *Piraeus* at 9.30 p.m. on Wed.; *Laurion*, Thurs. 1.30 a.m. (1 hr.); *Karystos*, Thurs. 6 a.m. (1/2 hr.); *Gavrion* (*Andros*), Thurs. 9 a.m. (1/2 hr.); *Syra*, Thurs. 1 p.m. — In the reverse direction: from *Syra* on Thurs. at midnight; *Gavrion*, Frid. 3.30 a.m. (1/2 hr.); *Karystos*, Frid. 8.30 a.m. (1/2 hr.); *Laurion*, Frid. 10.30 a.m. (1/2 hr.); *Piraeus*, Frid. 3 p.m.

l. Syra, Tenos, and Mykonos Line. Steamers weekly, leaving *Syra* at 8 a.m. on Sun., arriving at *Tenos* at 9.30 a.m. (1/2 hr.) and at *Mykonos* at 11.15 a.m. — In the reverse direction: from *Mykonos* on Sun. at 1.30 p.m.; *Tenos*, Sun. 2.45 p.m. (3/4 hr.); *Syra*, Sun. 5 p.m.

m. Piræus and Constantinople Lines.

1. Steamers weekly, leaving the *Piraeus* on Tues. at noon; *Saloniki*, Wed. 11 a.m. (7 hrs.); *Tshanak-Kaleh* (Dardanelles), Thurs. 2 p.m. (1 hr.); *Constantinople*, Frid. 5.30 a.m. — In the reverse direction: from *Constantinople* on Sat. at 4 p.m.; *Tshanak-Kaleh*, Sun. 5.30 a.m. (1/2 hr.); *Saloniki*, Mon. 2.30 a.m. (6 1/2 hrs.); *Piraeus*, Tues. 8 a.m.

2. Steamers weekly, leaving the *Piraeus* on Tues. at noon; *Smyrna*, Wed. 9 a.m. (14 hrs.); *Mitylene*, Thurs. 4.30 a.m. (1 hr.); *Tshanak-Kaleh*, Thurs. 2.30 p.m. (1/2 hr.); *Constantinople*, Frid. 4.30 a.m. — In the reverse direction: from *Constantinople*, on Sat. at 11 a.m.; *Tshanak-Kaleh*, Sat. at midnight (1/2 hr.); *Mitylene*, Sun. 9.30 a.m. (1 hr.); *Smyrna*, Sun. 4 p.m., leaving on Mon. at 10 a.m.; *Piraeus*, Tues. 7 a.m.

n. Patras and Brindisi Line. Steamers weekly, leaving *Patras* at 10 p.m. on Wed.; arriving at *Corfù* on Thurs. at 10.30 a.m. (4 1/2 hrs.) and at *Brindisi* on Frid. at 3.30 a.m. — In the reverse direction: from *Brindisi*, Frid. at midnight; *Corfù*, Sat. 11.30 a.m. (1 1/2 hr.); *Patras*, Sun. 2.30 a.m.

2. Panhellénios or Panhellenic Company (Πανελλήνιος Ἀτμοπλοία); offices at *Athens* in the Rue du Stade, opposite the House of Representatives, and in the *Piraeus*, on the W. side of the harbour, near the Place d'Apollon.

a. Syros and Piræus Line. Steamers weekly in 10 hrs., leaving *Syros* (*Syra*, *Hermoupolis*) on Sat. at 8 p.m. and the *Piraeus* on Thurs. also at 8 p.m.

b. Corinth, Patras, and Ionian Islands Line. Steamers weekly, leaving *Patras* at 7 p.m. on Thurs., after the arrival of the train from Athens; reaching *Zante* at 12.45 a.m. on Frid. (stay of 1/4 hr.) and *Cephalonia* at 5 p.m. on Frid. (1 hr.); and arriving at *Corfù* on Sat. at 6 a.m. — In the reverse direction: from *Corfù* at 6 p.m. on Sat.; *Cephalonia*, Sun. 6 a.m. (1 hr.); *Zante*, Sun. 11 a.m. (1/4 hr.); *Patras*, Sun. 5 p.m. (spend night, and proceed on Mon. by first train to Athens).

c. Peloponnesian Line. Steamers weekly, leaving the *Piraeus* at 7 a.m. on Tues.; *Gytheion*, Tues. 9.45 p.m. (11/4 hr.); *Kalamáta*, Wed. 6 a.m. (12 hrs.); *Katákolon*, Thurs. 4.30 a.m. (2 1/2 hrs.); *Zante*, Thurs. 9.40 a.m. (20 min.); *Mesolonghi*, Thurs. 2.20 p.m. (1/2 hr.); *Patras*, Thurs. 5 p.m. In the reverse direction: from *Patras*, Mon. 5 a.m.; *Mesolonghi*, Mon. 7 a.m. (1 hr.); *Zante*, Mon. 12.30 p.m. (1/2 hr.); *Katákolon*, Mon. 3.40 p.m. (2 1/2 hrs.); *Kalamáta*, Tues. 4.30 p.m. (2 1/2 hrs.); *Gytheion*, Tues. 3 p.m. (1 hr.); *Piraeus*, Wed. 6.45 a.m.

d. Patras and Itea Line. Steamers weekly, leaving *Patras* at midnight

on Mon. and arriving at *Itéa* on Tues. at 4.30 a.m. In the reverse direction: from *Itéa* on Tues. at 6 a.m.; arrival at *Patras* 10.30 a.m.

e. Eubœa and Volo Line.

1. Steamers weekly, leaving the *Piraeus* at 7 a.m. on Mon.; *Laurion*, Mon. 10.45 a.m. (¼ hr.); *Chalkis*, Tues. 5 a.m (½ hr.); *Stylida*, Tues. 12.45 p.m. (½ hr.); *Volo*, Tues. 6.45 p.m. — In the reverse direction: from *Volo* at noon on Wed.; *Stylida*, Wed. 5.30 p.m. (2½ hrs.); *Chalkis*, Thurs. 2.30 a.m. (2 hrs.); *Laurion*, Thurs. 11.15 a.m. (¼ hr.); *Piraeus*, Thurs. 3.15 p.m.

2. Steamers weekly, leaving the *Piraeus* at 7 p.m. on Frid.; *Laurion*, Frid. 10.45 p.m. (¼ hr.); *Alivéri*, Sat. 3.30 a.m. (¼ hr.); *Chalkis*, Sat. 6.30 a.m. (1 hr.); *Limnē*, Sat. 10 a.m. (¼ hr.); *Atalantē*, Sat. 11.45 a.m. (¼ hr.); *Stylida*, Sat. 4 p.m. (1 hr.); *Oreós*, Sat. 8 p.m. (¼ hr.); *Volo*, Sat. 11.15 p.m. — In the reverse direction: from *Volo* at noon on Sun.; *Oreós*, Sun. 3 p.m. (¼ hr.); *Stylida*, Sun. 6.15 p.m. (2 hrs.); *Atalantē*, Mon. 12.15 a.m. (¼ hr.); *Limnē*, Mon. 2 a.m. (¼ hr.); *Chalkis*, Mon. 4.45 a.m. (1 hr.); *Alivéri*, Mon. 8.30 a.m. (¼ hr.); *Laurion*, Mon. 1.45 p.m. (¼ hr.); *Piraeus*, Mon. 5.15 p.m.

f. Acarnanian Line. Steamers weekly, leaving *Patras* on Wed. at 7 a.m.; *Mesolonghi*, Wed. 9.15 a.m. (½ hr.); *Astakós*, Wed. 1.15 p.m. (¼ hr.); *Ithaka*, Wed. 4.10 p.m. (7 hrs. 50 min.); *Levkás*, Thurs. 4.30 a.m. (½ hr.); *Préveza*, Thurs. 6 a.m. (1 hr.); *Salagóra*, Thurs. 8.15 a.m. (½ hr.); *Vonitza*, Thurs. 9.15 a.m. (¼ hr.); *Karvassará*, Thurs. 11.30 a.m. (½ hr.); *Menídi*, Thurs. 1.30 p.m. (½ hr.); *Préveza*, Thurs. 4.10 p.m. (½ hr.); *Levkás*, Thurs. 5.40 p.m. (20 min.); *Corfu*, Frid. 1.30 a.m. — In the reverse direction: from *Corfù* at 9 p.m. on Sat.; *Levkás*, Sun. 4.30 a.m. (½ hr.); *Préveza*, Sun. 6 a.m. (1 hr. 5 min.); *Salagóra*, Sun. 8.15 a.m. (½ hr.); *Vonitza*, Sun. 9.15 a.m. (¼ hr.); *Karvassará*, Sun. 11.30 a.m. (½ hr.); *Menídi*, Sun. 1.30 p.m. (½ hr.); *Préveza*, Sun. 4.10 p.m. (½ hr.); *Levkás*, Sun. 5.40 p.m. (¼ hr.); *Ithaka*, Sun. 10.30 p.m. (¼ hr.); *Mesolonghi*, Mon. 3.30 a.m. (¼ hr.); *Patras*, Mon. 6 a.m.

g. Cyclades Line. Steamers weekly, leaving the *Piraeus* at 8 p.m. on Thurs., for *Syros;* thence viâ *Paros*, *Naxos*, and *Ios (Nios)* to *Santorini (Thēra)*, arriving on Frid. at 4.45 p.m. — In the reverse direction: from *Santorini (Thēra)* at 6 a.m. on Sat., viâ *Ios (Nios)*, *Naxos*, *Paros*, and *Syros* to *Piraeus*, arriving on Sun. at 5.30 a.m.

h. Piræus, Corfù, and Trieste Line. Steamers fortnightly, leaving the *Piraeus* on Frid. at 8 p.m.; *Syra*, Sat. 4.20 a.m. (3 hrs. 40 min.); *Gytheion*, Sun. 12.40 a.m. (1 hr. 10 min.); *Kalamáta*, Sun. 9 a.m. (9 hrs.); *Katakolon*, Mon. 4.30 a.m. (2¼ hrs.); *Zante*, Mon. 9.40 a.m. (50 min.); *Patras*, Mon. 4.15 p.m. (3¾ hrs.); *Levkás* (N. landing-place), Tues. 7 a.m. (14 hrs.); *Corfù*, Wed. 12.30 a.m. (9½ hrs.); *Trieste*, Frid. 3 p.m. — In the reverse direction: from *Trieste* at noon on Thurs.: *Corfù*, Sat. 5 p.m. (6 hrs.); *Levkás* (N. landing-place), Sun. 5.30 a.m. (6½ hrs.); *Patras*, Sun. 11 p.m. (5 hrs.); *Zante*, Mon. 12.45 p.m. (35 min.); *Katákolon*, Mon. 4 p.m. (3 hrs.); *Kalamáta*, Tues. 5.30 a.m. (3 hrs.); *Gytheion*, Tues. 3.30 p.m. (2 hrs.); *Syra*, Wed. 10.10 a.m. (9 hrs. 50 min.); *Piraeus*, Thurs. 4.20 a.m.

i. Piræus and Constantinople Line. Steamers fortnightly, leaving the *Piraeus* at 4 p.m. on Mon.; *Tshanak-Kaleh (Dardanelles)*, Tues. 3.30 p.m. (½ hr.); *Constantinople*, Wed. 8 a.m. (goes on to Batoum). — In the reverse direction: from *Constantinople* at 4 p.m. on Mon., arriving at *Tshanak-Kaleh (Dardanelles)* on Tues. at 8 a.m.; *Piraeus*, Wed. 8 a.m.

3. Goudí Steamboat Company (Ἑλληνικὴ Ἀτμοπλοία Δ. Η. Γουδῆ). Offices at *Athens* in the Rue d'Athéné, near the Place de la Concorde; at the *Piraeus*, on the N. side of the Place d'Apollon, near the large harbour.

a. Peloponnesian Line. Steamers weekly, leaving the *Piraeus* at 7 a.m. on Frid.; arriving at *Hydra* at 10.30 a.m. (½ hr.); *Spetsae*, 1.30 p.m. (¼ hr.); *Leonídi*, 3.15 p.m. (¼ hr.); *Gytheion*, Frid. 11 p.m. (1 hr.); *Kalamáta*, Sat. 8 a.m. (2 hrs.); *Korónē*, Sat. 11.30 a.m. (½ hr.); *Pylos*, Sat. 4 p.m., leaving on Sun. at 5 a.m.; *Márathos*, Sun. 6 a.m. (1½ hr.); *Hagia Kyriakē*, Sun. 8 a.m. (1 hr.); *Kyparissia*, Sun. 10.30 a.m. (½ hr.); *Katá-*

kolon, Sun. 1.30 p.m. (½ hr.); *Zante*, Sun. 4.30 p.m. (9½ hrs.); *Kyllēnē*, Mon. 4 a.m. (½ hr.); *Mesolonghi*, Mon. 6.30 a.m. (1 hr.); *Patras*, Mon. 9 a.m. — In the reverse direction: from *Patras* on Tues. at 2 a.m.; *Kyllēnē*, Tues. 6 a.m. (½ hr.); *Zante*, Tues. 8 a.m. (1 hr.); *Katákolon*, Tues. 11.30 a.m. (½ hr); *Kyparissía*, Tues. 2.30 p.m. (½ hr.); *Hagia Kyriakē*, Tues. 4.30 p.m (½ hr.); *Márathos*, Tues. 6 p.m. (½ hr.); *Pylos*, Tues. 7.30 p.m. (7½ hrs.); *Korónē*, Wed. 6.30 a.m. (½ hr.); *Kalamáta*, Wed. 8.30 a.m. (1½ hr.); *Gytheion*, Wed. 6.30 p.m. (1½ hr.); *Piraeus*, Thurs. 8 a.m.

b. **Argolic Line.** Steamers twice weekly, leaving the *Piraeus* at 7 a.m. on Mon. and Thurs., to *Ægina*, *Methana*, *Poros*, *Hydra*, *Spetsae*, *Cheli*, and *Nauplia*, touching on Mon. at *Leonídi* also.

c. **Eubœa and Volo Lines.**

1. Steamers weekly, leaving the *Piraeus* at 7 p.m. on Tues. for *Laurion* (Tues. 10.30 p.m.; ½ hr.); *Alivéri*, Wed. 4 a.m. (1½ hr.); *Chalkis*, Wed. 7 a.m. (1 hr.); *Limnē*, Wed. 10.30 a.m. (½ hr); *Stylída*, Wed. 2.30 p.m. (1 hr.); *Volo*, Wed. 8 p.m. — In the reverse direction: from *Volo* on Thurs. at noon; *Stylída*, Thurs. 5 p.m. (7 hrs.); *Chalkis*, Frid. 6 a.m. (½ hr.); *Alivéri*, Frid. 9 a.m. (¼ hr.); *Laurion*, Frid. 1 p.m. (½ hr.); *Piraeus*, Frid. 5 p.m.

2. Steamers weekly, leaving the *Piraeus* at 7 p.m. on Sat.; *Laurion*, 10.30 p.m. (½ hr.); *Alivéri*, Sun. 4 a.m. (½ hr.); *Chalkis*, Sun. 7 a.m. (1 hr.); *Limnē*, Sun. 10.30 a.m. (½ hr.); *Stylída*, Sun. 2.30 p.m. (1 hr.); *Volo*, Sun. 8 p.m. — In the reverse direction: from *Volo* on Mon. at 11 a.m.; *Almyró*, Mon. at noon (½ hr.); *Oreós*, Mon. 3 p.m. (¼ hr.); *Stylída*, Mon. 7 p.m. (3 hrs.); *Limnē*, Tues. 2 a.m. (¼ hr.); *Chalkis*. Tues. 5 a.m. (1 hr.); *Alivéri*, Tues. 8.30 a.m. (½ hr.); *Laurion*, Tues. 1 p.m. (½ hr.); *Piraeus*, Tues. 5 p.m.

3. Steamers weekly, leaving the *Piraeus* at 8 p.m. on Thurs.; *Laurion*, Thurs. 11.30 p.m. (½ hr.); *Chalkis*, Frid. 6 a.m. (1 hr.); *Volo*, Frid. 5 p.m. — In the reverse direction: from *Volo* on Frid. at 10 p.m.; *Chalkis*, Sat. 6 a.m. (½ hr.); *Piraeus*, Sat. 3.30 p.m.

d. **Cyclades Line.** Steamers weekly, leaving the *Piraeus* at 7 a.m. on Sat., to *Kythnos*, *Syros*, and *Tenos*, and returning at 7 a.m. on Tues.

e. **Line of the Saronic Gulf.** Steamers daily (except Sun.) at 2 p.m. from the *Piraeus* to *Ægina* and *Poros*, returning at 7 a.m. from *Poros* to *Ægina* and *Piraeus*.

4. Serpiéri Steamboat Company; office at the *Piraeus*, in the Place d'Apollon.

Steamers from the *Piraeus* on Sun., Tues., and Frid. at 7 a.m. to *Ægina*, *Poros*, *Hydra*, *Spetsae*, and *Nauplia*. From *Nauplia* on Mon., Wed., and Sat. at 5 a.m. back by the same route to the *Piraeus*.

c. Season. Plan of Tour. Public Security.

The choice of the proper season is of the greatest importance in determining the success of a visit to Greece. A tour in the interior should be attempted neither in the rainy months of winter (from the beginning or middle of November to the beginning or middle of March; comp. p. xxix) nor in the hot months of summer (middle of June to beginning of September), when the evils mentioned at p. xiii are at their height. The best season for such a journey is either spring (end of March to end of May or beginning of June) or autumn (Sept., Oct., and sometimes the first half of Nov.). *Athens*, where most tourists naturally make their first acquaintance with Greek life and habits, may be conveniently visited in December and January, as rainy days can be pleasantly spent in its collections of antiquities. The stay in Athens is in every way the finest part of a visit to Greece. To have visited the Acropolis and

the Theseion, to have lingered on the plain of Marathon and the bay of Salamis will always remain among the most cherished reminiscences of travellers who take any interest whatever in classical antiquity. Other points which should on no account be overlooked are *Olympia*, now freed from the rubbish-deposits of centuries, *Mycenae* and *Tiryns*, with their wealth of mythical association, and the splendid view from the *Acro-Corinth*. Lovers of nature will find much of interest and beauty in the characteristic coast-scenery and in the well-tilled plains and verdant wood-clad mountains of the W. part of the Peloponnesus, where, besides Olympia, the *Temple of Bassae* and the stupendous fortifications of *Messene* add to the attractions of a visit. Travelling in the interior is, however, recommended to those alone whose enjoyment will not be impaired by the unavoidable privations and exertions described at pp. xii, xiii. At the same time it may be remarked that many a traveller, who makes no pretention to classic lore but is wearied of the artificial and over-civilised side of modern hotels and means of locomotion, may find an extraordinary charm in wandering through these byeways of travel, in which unsophisticated nature is glorified by so heroic a background. Such a tour should be made, however, with one or two companions, not only for economy but to avoid the feeling of oppressive loneliness which easily overcomes the solitary stranger who is not familiar with the language and manners of the people.

A day's journey, as a rule, should not exceed 7-8 hrs. The distances stated in the Handbook are calculated somewhat closely, and it may perhaps be advisable in most cases to leave a margin for contingencies. The more time is allowed for comfortable enjoyment and study, the more rewarded will the traveller feel for the expense and exertions of the journey. The following is a note of the minimum time that should be devoted to the most important points.

	Days
Athens and its Environs, including the *Piraeus*, the *Bay of Salamis*, *Eleusis*, *Phyle*, *Marathon*, *Sunion*, and *Ægina* (RR. 8, 9), at least	8-10
From *Athens* to *Delphi* viâ *Corinth* (RR. 12, 27, 13)	2
Delphi and its neighbourhood (R. 13)	1
From Delphi to *Livadiá* viâ *Chaeronea* (R. 14)	1½
From Livadiá to *Thebes* viâ *Helicon*, and the battle-fields of *Leuktra* and *Plataea* (R. 15b)	3
Round *Lake Kopaïs* to *Orchomenos* (R. 18)	2
From Orchomenos to *Boudonitza*, *Thermopylae*, and *Lamía*.	2½
From Lamia to *Stylída* and thence to Athens by sea	1½

Instead of visiting Delphi, many travellers will prefer the shorter route direct from Athens to Thebes (1 day; R. 16) and proceed thence viâ *Livadiá* (R. 15a) and *Orchomenos* (R. 19) to *Thermopylae* and *Lamía*. When it fits better into the steamer's time of starting we may proceed from Thebes, either direct or viâ *Tanagra*, to *Chalkis*, go thence by sea to *Stylída-Lamía*, and make

the route viâ Thermopylæ and Boudonitza to Orchomenos and Livadiá or Thebes in the reverse direction.

For an excursion of 4-5 days from *Athens* to *Corinth*, *Mycenæ*, and *Nauplia*, directions are given at pp. 244, 245. Instead of using the railway or steamboat between Athens and Nauplia, we may select the longer route viâ *Epidauros* (R. 30) and take the opportunity for a visit to *Ægina;* this will add $1^1/_2$-2 days to the excursion.

Those who add a tour in the Peloponnesus to the above, instead of returning from Nauplia to Athens, may proceed as follows.

	Days
From Nauplia to *Tripolitza* or *Pialí-Tegea* (R. 35)	1
From Tripolitza or Pialí-Tegea to *Sparta* (R. 36)	$1^1/_2$
Sparta and its Environs (R. 37)	$1^1/_2$
Through the *Langada* to *Kalamáta* (pp. 277,278)	1
From Kalamáta to *Messene* (R. 47)	1
From Messene to *Phigaleïa* (pp. 350,351)	1
From Phigaleia to *Andrîtsaena* viâ the *Temple of Bassae* (R. 43)	1
From Andrítsæna to *Olympia* (pp. 304, 305)	1
Olympia (R. 46)	2
From Olympia to *Pyrgos* and *Katákolon* (p. 320)	$^1/_2$
By steamer to *Zante* (p. 26) and *Corfù*	1
Corfù (R. 3)	3

A visit to *Cephalonia* and *Ithaka* (RR. 5, 6) takes 5-6 days more.

The route viâ Sparta, Kalamáta, and Messene is too long for many travellers, who therefore proceed direct to Olympia viâ *Megalopolis*, *Karytaena*, and *Andrîtsaena* (3-4 days; R. 41), making a digression to *Bassae* (pp. 308-310).

A voyage round the Peloponnesus by the Greek steamers (RR. 33, 44) is also very interesting, and the halts at the chief ports are long enough to allow of landing.

The state of **Public Safety** in Greece is at present all that can be desired. Since the bold acts of brigandage in 1870 (p. 120), when several English travellers were the victims, the Greek government has exerted itself strenuously to extirpate this national evil; and only a few isolated cases have occurred near the Turkish frontier. The Peloponnesus has for years been considered perfectly safe.

d. Restaurants and Cafés. Wine. Tobacco.

Travellers who limit their excursion to Athens and lodge in the larger hotels there will have little need or opportunity to make acquaintance with the Greek **Restaurants** (ἐστιατόρια, *estiatória*), as all the meals for the day are included in the hotel-charge for 'pension'. Those, however, who frequent hotels of the second class in Athens, or who visit other towns, may find the following list of the most common Greek dishes useful. Meals are generally eaten *à la carte* (dinner 11-2, supper 6-8), sometimes also at a fixed price (3-5 fr.). In the larger Athenian restaurants the cuisine is half

French. Gratuities are not customary. The waiter is addressed as παιδί (pædí, 'garçon'). The Greek for portion is μερίδα *(merída)*.

σοῦπα *(soupa)*, soup.
ζουμό *(zoumó)*, broth.
σοῦπα χορτάρια *(soupa chortária)*, vegetable soup ('Julienne').
σοῦπα αὐγολέμονο *(soupa avgolémono)*, soup with egg and lemon.
μακαρόνια *(makarónia)*, maccaroni.
ψητό *(psitó)*, roast meat.
ψητὸ βιδέλλο *(psitó vidéllo)*, roast beef.
ψητὸ ἀρνάκι *(psito arnáki)*, roast lamb.
κοτελλέττας *(kotelléttes)* or μπριζόλα *(brizóla)*, cutlets.
μπιφτέκι *(bifféki)*, beefsteak.
χοιρομέρι *(chiroméri)*, vulg. σαμποῦνι (*samboúni*, 'jambon'), ham.
σαλάμι *(salámi)*, σαλσίτσα *(salsítsa)*, sausage; λουκάνικα *(loukánika)*, small sausages.
κοττόπουλο *(kottópoulo)*, fowl.
φρικασσέ *(frikassé)*, fricassée.
γαλόπουλο *(galópoulo)*, turkey.
μπεκάτζα *(bekátza)*, snipe.
χῆνα *(chína)*, goose.
παπί *(papí)*, duck.
ψάρι *(psári)*, fish.
ψάρι μαγιοννές *(psári mayonnés)*, fish mayonnaise.
στρίδια *(strídia)*, oysters.
χαβιάρι *(chaviári)*, caviare; λεμόνι *(lemóni)*, lemon.
χορτάρια *(chortária)*, vegetables.
φασούλια *(fasoúlia)*, beans.
μπισέλλια *(bisélla)*, peas.
κουνουπίδια *(kounoupídia)*, cauliflower.
κρομμύδι *(krommídi)*, onions.
τομάτες *(tomátes)*, tomatoes.
τομάτες γεμιστὰς *(tomátes yemistés* or *yomistés)*, stuffed tomatoes.
πιλάφι *(pilâfi)*, a kind of rich rice-pudding, like the Italian risotto.
ἀτζέμ πιλάφι *(atzém pilâfi)*, 'Persian pillau' of hashed mutton.
ὀμελέττα *(omelétta)*, omelette.
γιουβαρλάκια *(youvarlâkia)*, dumplings.
τζουτζουκάκια *(tzoutzoukákia)*, dumplings with garlic *(skórdo)*.
ψωμί *(psomí)*, bread.
τυρί *(tirí)*, cheese.
τυρὶ τῆς Ἑλβετίας or τῆς Βίτζερης *(tirí tis Elvetías* or *tis Vítzeris)*, Gruyère cheese.
τυρὶ ροκφόρ, Roquefort cheese.
τουλουμοτύρι *(touloumotíri)*, goat's-milk cheese.
πουδίγγα *(poudínga)*, pudding.
γλύκισμα *(glíkisma)*, sweets, pastry.
βισκότο *(viskóto)*, biscuit.
χαλβά *(chalvá)*, a Turkish sweetmeat made of sesame and honey (μέλι); other sweetmeats are called *baklavá*, *galatopoúriko*, *loukoúmia* (p. xxvi).
φροῦτα *(froúta)*, fruit.
μῆλον *(milon)*, apple.
ἀχλάδι *(achládi)*, pear.
κεράσια *(kerásia)*, cherries.
φραούλαις *(fraoúles)*, strawberries.
σταφύλια *(stafília)*, grapes.
σταφίδες *(stafídes)*, raisins.
δαμάσκηνα *(damáskina)*, plums.
ροδάνικα *(rodánika)*, peaches.
βερίκοκα *(veríkoka)*, apricots.
ἀμύγδαλα *(amígdala)*, almonds.
σῦκα *(síka)*, figs.
πορτοκάλι *(portokáli)*, orange; *mandarîni*, Mandarine orange.
πεπόνι *(pepóni)*, melon; μία φέττα π. *(mía fétta p.)*, a slice of melon.

Wine (κρασί, *krassí;* οἶνος is also used in Athens on labels and in wine-lists; ἄσπρο, *áspro*, white, μαῦρο, *mávro*, red, κόκκινο, *kokkino*, light red). The ordinary wine of Greece, partly to increase its keeping power and partly from a curious freak of taste (p. xlv), is impregnated with resin, which at first makes it very unpalatable to strangers. This flavour is particularly strong in the 'Retsinat' of Attica (κρασὶ ῥετσινάτο, *krassí retsináto*), which foreigners rarely learn to appreciate (see, however, p. xxx). In the wine of the Peloponnesus, which is also in other respects superior to that of Attica, the resinous 'bouquet' is much less strong and after a few days scarcely interferes with the enjoyment of the liquor. An *Oká* (about $1^1/_5$ quart) of ordinary wine costs 60-80 c. in Athens, and somewhat less in other parts of the country. The usual order at a restaurant is either μισὴ ὀκᾶ (*misi oká*, $^1/_2$ oka) or ἑκατό δράμια (*ekató drámia*, 100 drámia = $^1/_4$ oka). Sometimes, especially in taverns, the wine is supplied not by measure but by the glass (generally only half full): ἕνα κρασί or κρασάκι (diminutive), *éna krassí* or *krussáki*, 5 c. (in Athens sometimes 10 c.). At the chief hotels resinous wine is not supplied except on special application.

The ordinary beverage of foreigners in Athens, in Corfù, on board the Greek steamers, etc., is the unresined red wine called *Kephisia* ('boutílya' or bottle 1 fr., 'misi boutilya' $^1/_2$ fr.), which has a somewhat insipid and weak flavour. Better varieties of red and white wine are *Sólonos*, *Petzálē*, *Theophilátou*, and *Moraítou* (so named after the owners of the vineyards), which cost about $1^1/_2$ fr. a bottle; most of them, however, like the fine wines named at p. xlv, are too fiery for regular use. French wines (4-10 fr. per bottle) are, of course, obtainable at Athens, Corfù, etc.

Cafés (καφενεῖα, *kafenía*) of all kinds abound in Greece, from the wretched wooden shed of the country-village up to the Athenian establishments handsomely fitted up in the Italian style. The coffee (ἕνα καφέ, *éna kafé*, a cup of coffee; δύο καφέδες, *dio kafédes*, two cups of coffee) is generally good, but it is invariably served in the Oriental manner, *i. e.* in small cups with the grounds. As a rule it is already sweetened (καφὲ γλυκό, *kafé glikó*), but the visitor may order either a καφὲ μέτριο (*kafé métrio*), with little sugar, or a καφὲ σγέτο (*kafé schéto*), with no sugar. The usual charge is 10 c. per cup (15 c. at the larger Athenian cafés). It should be allowed to cool and 'settle' and then drunk carefully so as not to disturb the sediment at the bottom. — A favourite refreshment of the Greeks is λουκούμι (*loukoúmi*, pl. *loukoúmia*), a confection (resembling what is known in England as 'Turkish Delight') of sweetened gum and rose-water, often mixed with pistacchio nuts. Another is μαστίχα (*mastícha*), a liquor distilled from the gum of the mastix, which forms a milky, opalescent fluid when mixed with water. The ordinary price for a loukoumi or masticha is 10 c. The Greek for brandy is ῥακί (*rakí*, pl. *rakiá*).

Tobacco (καπνός, *kapnós*, smoke), though made a government monopoly in 1887, is cheap, provided one is content, like the Greeks themselves, to smoke *Cigarettes*. A packet of ordinary tobacco costs 30-40 c.; Turkish tobacco (πολιτικὸς καπνός, *politikós kapnós*, so called from Constantinople, popularly known as ἡ πόλις) 50, 60, 80 c.; a book of cigarette-papers (χάρτο, *chárto*) 25 c., a superior kind ('Job') 30 c.; ready-made cigarettes 40-50 c. per packet. Small quantities only should be bought at a time, as the tobacco rapidly becomes dry and unpleasant. *Cigars* (*poúra*, from the Spanish) are dear and to be had good only at Athens, Patras, Volo, and some other large towns. Those offered for sale in the smaller towns are generally very bad. — *Nargilehs* or *Water Pipes*, in which a peculiar kind of Persian tobacco *(toumbeké)* is used, may be obtained in the cafés. It requires a considerable effort to draw the smoke into the mouth, and at first the tobacco exercises a somewhat stupefying effect. Seasoned smokers swallow the smoke, but even when it is expelled again at once, this practice produces effects similar to the use of opium.

e. Money. Passports. Custom House.

Greece joined the Latin Monetary League in 1871, but owing to the unsatisfactory financial position of the country the currency consists almost entirely of paper. The franc is called δραχμή *(drachmē;* pl. δραχμαῖς, *drachmés)*, the centime λεπτόν *(leptón;* pl. *leptá)*. The five-lepta piece, corresponding to the French sou or Italian soldo, is known as πεντάρα *(pendára*, pl. *pendárēs)*, the ten-lepta piece as δεκάρα *(dekára)*. Silver and gold are at a premium of 10-15 per cent; the rate of exchange is noted in the daily papers. The money in ordinary circulation consists chiefly of notes of 1 and 2 fr., and there are also larger notes for 10, 25, 100, 500 fr., and upwards. The banknotes of the *Greek National Bank* circulate in the ten older provinces, those of the *Ionian Bank* (which has an agency in Athens) in the Ionian Islands, and those of the *Epiro-Thessalian Bank* in Thessaly. The notes (mostly 10 fr.) of the last two have the same value as gold.

The best medium for the transport of large sums is *French* or *English Gold*, *Letters of Credit*, *English Banknotes*, or *Circular Notes;* the latter may be obtained at any of the principal English or American banks. French and German banknotes are not favourably received. English gold always commands ready acceptance, the exchange for a sovereign varying from 31 to 33 fr. (paper currency). The *Greek National Bank* (Ἐθνικὴ Τράπεζα) has agencies (ὑποκατάστημα, pl. (ὑποκαταστήματα) in all the larger provincial towns. Small sums of gold may be converted into paper at the stalls of the money-changers in the Rue d'Éole at Athens, etc. Unless a special stipulation has been made to the contrary, as in the leading hotels at Athens and Corfù, paper money may be regarded as the legal tender.

Passports. A Passport is not demanded from the traveller either on entering or leaving Greece, but will often be found useful, especially for a tour in the interior. Registered letters, for example, are not delivered to strangers unless they can establish their

identity by some such document; and the countenance and help of the British and American consuls must also depend upon the proof of nationality offered to them by the traveller. An English Foreign Office Passport (price 2*s.*) may be obtained in London through W. J. Adams, 59 Fleet Street; E. Stanford, 26 Cockspur Street; Dorrel & Son, 15 Charing Cross; Lee & Carter, 440 West Strand. The visa of the Greek minister in London (58 Pall Mall) is desirable.

Custom House. The custom-house examination is generally lenient, and small articles of luggage are seldom interfered with. The objects sought for are new articles, which might have a commercial value, and cigars, the duty on which is high. The luggage of departing travellers is searched to see that it contains no *Antiquities*, which it is forbidden to take out of the country.

f. Post and Telegraph Offices.

Letters (γράμματα, *grámmata*, or ἐπιστολαί, *epistolae*) may be addressed *poste restante* or to the hotel or boarding-house where the visitor intends residing. The address should be in French. When asking for letters the traveller should present his visiting-card instead of giving his name orally. — Letter of 15 grammes ($^1/_2$ oz.) to any of the states included in the postal union 25 c., within the kingdom of Greece 20 c., by town-post in Athens 10 c.; registration fee *(chargé,* συστημένο, *sistiméno)* 20 c. — Post-card (δελτάριον ἐπιστολικόν, *deltárion*, pl. *deltária*) 10 c., whether for inland or foreign use. — Book-packets 5 c. per 50 grammes.

In the larger towns the post-office is open daily from 9 a.m. to 7 p.m.; in smaller places the office-hours are sometimes very short.

Telegrams within the kingdom, including the islands, 7 words (including address) 50 c., 8-15 words 1 fr., each additional word 5 c.; telegrams with special haste (*chargé*), the delivery of which is guaranteed within 24 hrs., may be sent at double the above rates. — To foreign countries there are several telegraph lines: 1. viâ *Zante* and *Otranto;* 2. viâ *Zante* and *Trieste;* 3. viâ *Larissa;* 4. viâ *Syra* and *Odessa* (to Russia); 5. to Turkey viâ *Chios* and *Constantinople* (in addition to the first three lines); 6. to Crete, viâ *Syra*. The prices vary on the different lines. The following rate per word (no word to have more than 15 letters) is charged for telegrams sent from the Greek mainland by the first three lines: *Great Britain* 91 c., *France* 67, *Germany* $65^1/_2$, *Switzerland* 61, *Austria* and *Hungary* $55^1/_2$, *Denmark*, *Holland*, and *Belgium* $71^1/_2$, *Russia* $85^1/_2$ c. To *Russia* viâ Syra and Odessa each word costs $98^1/_2$ c.; to *Turkey* viâ Larissa and Katerina 33, viâ Chios $45^1/_2$ c.; to *Crete* (also to Lemnos, Tenedos, Samos, Rhodes, and the other islands of the Asiatic Archipelago) viâ Syra $45^1/_2$ c. To the *United States* each word costs from 1 fr. 57 to 2 fr. $37^1/_2$ c., according to locality; to *Canada*, *Nova Scotia*, or *Newfoundland*, 1 fr. 57 c. — Telegrams from any of the islands cost 4-$4^1/_2$ c. per word more.

g. Climate. Health.

It is now considered as fairly established that the climatic and atmospheric conditions of Greece have remained on the whole unaltered since the earliest historical period. The destruction of the forests in many places has, however, undoubtedly influenced the amount of the rainfall and hence has modified the state of agriculture.

The facts on which the statements made below are founded were communicated by the late *Dr. Julius Schmidt* (d. 1884), Director of the Observatory at Athens.

The following table, based on observations extending over ten years, shows the annual number of *Rainy Days* and the *Rainfall* at Athens. The rainfall is expressed in lines (Paris measure; 5 lines English = 5½ Paris lines, nearly).

	Days.	Rainfall.		Days.	Rainfall.
January	13	25.2	July	2	4.2
February	19	16.0	August	3	3.7
March	11	17.3	September	4	6.3
April	8	7.9	October	9	22.1
May	6	8.8	November	13	39.4
June	4	6.8	December	13	25.9
			Totals	95	183.6

Sometimes in the wet season 18-22 lines of rain fall in 24 hrs. In November, 1864, 43 lines (about 3½ inches) fell in one day.

The *Mean Barometrical Height* at Athens, reduced to zero, is 334½ Paris lines. The *Mean Annual Temperature*, determined from sixteen years' observation, is 75.75° Fahr.; the absolute maximum was 106°, the absolute minimum 14° Fahr.

Of *Thunder-Storms*, the thunder of which is heard at Athens, about 20 occur annually. An average of three such storms occur in October and November, two in June, July, September, and December, and one in each of the remaining months.

The next table, based on observations extending over sixteen years, shows the average number of days in which the different *Winds* blow at Athens.

	N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.
January	4	7	1	1	4	7	1	3
February	4	6	1	1	3	7	2	2
March	5	4	0	1	6	8	2	3
April	2	6	1	2	2	10	2	3
May	2	6	0	1	4	14	1	2
June	2	6	0	0	3	10	3	4
July	5	13	0	2	3	9	1	0
August	1	16	1	0	2	6	1	1
September	3	12	1	0	2	9	2	0
October	4	8	0	0	3	11	2	2
November	6	7	0	0	5	7	1	2
December	7	8	1	1	3	5	2	2
Total	45	99	6	9	40	103	20	24

A *Clear Sky* in the strictest sense of the term, when the sky, even to the telescope, appears absolutely cloudless both by day and night, is of rare occurrence even in Greece. Years with three or four days of this character have been noted, and three or four years have passed without

a single such day. In the ordinary sense of the words, however, Attica may claim about 270 sunny days in the course of the year. Days and nights on which the sky is perfectly cloudy are also rare, four or five only occurring in a year. In summer the clouds generally appear in the forenoon only.

Humidity. Dew is scarcely, if at all, known in summer (May-Sept.), but a slight fall of dew may occur at other seasons under favourable conditions. If complete saturation of the air with moisture be estimated at 100, this figure is rarely attained; the annual mean is about 63, but in July and August it may sink to 15 or even 10. This extreme aridity occurs during the prevalence of the N.E. winds (the *Etesian* or *Meltémi*), when observations have proved that the soil sometimes attains a heat of 165° Fahr. *Fog* or *Mist* is rare.

The general **Rules of Health** to be observed in Greece are similar to those required in S. Italy and other southern lands. The visitor should invariably be somewhat more warmly clad than in a similar temperature at home, and he should never leave the house without an overcoat or plaid, to be donned on passing from sunshine to shade, when sitting in a boat or carriage, and in the evening. The sun is so strong even in winter, that the difference of temperature in the shade is very marked. In the cooler seasons, the traveller should avoid sitting in the shade, especially on the cold stones of ruined buildings. It is also necessary to be warmly covered during sleep; the supply of bed-clothes at the hotels and lodging-houses is apt to be scanty. Catching cold is often a much more serious affair than in cooler climates, and the first symptoms should be carefully attended to.

The WATER of Greece, except in the mountainous districts, is seldom thoroughly pure or wholesome, and the traveller should quench his thirst mainly with wine, tea, coffee, and the like. The good qualities of the resinous wine mentioned at p. xxvi are highly extolled by those who are used to its peculiar flavour, especially in stomachic derangements occasioned by the unusual food.

Malarial Fever is endemic only in a few of the low-lying plains, such as those of Bœotia, Argos, Laconia, and Elis, and generally manifests itself in the form of ague. Travellers who take sufficient nourishment and observe the most ordinary precautions are much less likely to suffer from it than the poorly-fed and badly-housed natives. They should be on their guard against the vapours rising from the ground after heavy rain, and should avoid the evening, night, and early-morning air as much as possible, especially when fasting. A moderate use of spirits is said to be a prophylactic against fever, and quinine and change of air are the best cures.

Of **Physicians** (*iatrós*, *iatrós*, pl. *iatroí*) there is no lack in Greece, and those in Athens and the other large towns may generally be trusted, though they prescribe more drugs than is now usual in W. Europe. Most of them have studied in France or Germany and can speak French or German. Among these may be mentioned *Dr. Galvani*, *Dr. Goúzaris*, *Dr. Zochiós*, *Dr. Lamprós* (also a surgeon), and *Dr. Mekkas*, all at Athens. Physicians are found even in the smaller towns and villages, though generally of an inferior type; not unfrequently they are the provincial mayors (demarchs). The best HOSPITAL in Athens is the *Evangelismos*, where the charge of 10 fr. a day includes medicine and medical attendance.

II. The Modern Greek Language.

The language of the modern Greeks was long regarded by scholars as a semi-barbarous dialect, compounded of the most heterogeneous elements and destitute of any connection with classic Greek. Now, however, the divergences which exist between modern and ancient Greek, undeniable as these are, are considered merely as the natural results of the historical vicissitudes of the Greek people and of the foreign yoke which oppressed them for centuries. The Greek language, in its present form, is the product of a course of development, steadily operating throughout the entire period of Byzantine influence, and its power of accommodating itself to circumstances has been so remarkable, that it has remained plastic enough still to suggest a connection with the colloquial and less formal speech of the ancient world. The educated classes of the nation are agreed that the language, as now spoken by the peasantry, is incapable of farther development by its own unaided force; while the uncertainty which prevails on many isolated points is explained chiefly by the fact that no universally popular work by an influential writer, and no authoritative lexicon to give an academic ruling on the vexed questions, have as yet appeared.

The language and literature of Hellas were spread by the Macedonians throughout all their conquered empire; and the Attic dialect (with some modifications), both in virtue of the fact that it was affected by the educated Macedonians, and in virtue of the masterpieces of literature that were composed in it, became the most authoritative of all. It was a matter of course that when the Roman empire was divided, Attic Greek became the language of the court at *Byzantium*. The conquered borrowed only the name of the conquerors, and even to the present day the Greek peasant calls himself *Romæos* and his language *Romæika*. The ancient dialects gradually declined in importance; though they still stubbornly clung to existence in remote islands and sequestered mountain-districts, whose population never changed, and have lingered even to our days. Side by side with the universally understood popular dialect and with the written language which has begun to undergo a refining process, there still exist peculiar idioms in *Chios*, *Crete*, *Tshakonia* (p. 257), *Maina* (p. 259), *Trebizond*, etc., which, as the last phases of ancient spoken dialects, are of importance in throwing light on their previous conditions. As our knowledge of Greek history would lead us to expect, these isolated relics of ancient dialects are chiefly found to be Doric, though a few are Æolic.

Modern literary or written Greek to a certain extent approximates to classic Greek, so that, *e. g.*, the newspapers may be read with little difficulty by those who are acquainted with the latter. But with the spoken language it is very different. Even the most accomplished classical scholar fails to understand this, without special study. The method of pronunciation which prevails is Reuchlin's

system (brought from Constantinople in 1453 by John Lascaris and his fellows, and taught in Italy for several years), and differs very essentially from the Erasmian system, which has been adopted by western scholars; while entirely new words for the ordinary articles of everyday life have superseded the classic terms. Anyone, however, who is fairly well versed in the ancient language, will find it easy to acquire a sufficient acquaintance with the modern tongue for the purposes of travel in the course of a month's study at Athens under a good instructor, for whom enquiries may be made at the booksellers'. shops. The following summary is limited to a few of the most essential points; and its object will be attained if it places those travellers who have not leisure to acquire a more satisfactory knowledge of modern Greek, in a position to ask an occasional question or make an occasional request. Even when the traveller is accompanied by a courier, he will often find it useful to be able to address a guide or inn-keeper directly. *Vincent & Dickson*'s 'Handbook to Modern Greek' (2nd ed., 1881; Macmillan, London) will be found a convenient manual for the further study of the language.

Pronunciation. Vowels: α, ε, and ο are pronounced like *a* in 'father', *e* in 'pet', and *o* in 'for'; ω is sounded like o in 'fore', but can scarcely be distinguished from ο in ordinary conversation. The commonest vowel-sound is *ee* (the Italian *i*), as in 'feet', for not only are the letters η, ι, and υ so pronounced, but also the diphthongs ει, οι, and υι. In transliteration for pronunciation, this *ee*-sound is represented throughout the Handbook (except in the case of proper names; comp. p. xlii) by the letter *i*, pronounced in the Italian fashion. The remaining diphthongs αι, αυ, ευ, ηυ, and ου, are pronounced respectively like *ae* or *e* (in pet), *av (af)*, *ev (ef)*, *eev (eef)*, and *ou (oo)*.

Consonants. β is sounded like *v*; γ and χ before α, ο, ου, or ω, are hard, before the various *e* and *ee*-sounds γ is pronounced *y*, and χ like the guttural *ch* in the Scottish 'loch' or the German 'nicht'; δ (represented on the large map by *dh*) is pronounced like *th* in 'the', θ like *th* in 'thin'; ζ is the English z or soft *s* as in rose, σ has almost always the hissing sound of *ss*, both at the beginning and in the middle of words; σχ has a kind of double sound, *s'ch*; π and τ are generally hard, like *p* and *t*, but π after μ, and τ after ν are softened into *b* and *d* (*e.g.* Όλυμπος = Ólimbos, τριάντα = triánda); φ is *f*, and γγ is pronounced like *ng*. The sound of *b* is often represented by μπ, thus Μπύρων = Byron. The remaining consonants are sounded like the corresponding consonants in English; but it must be noted that final ν and ς are generally elided in colloquial Greek, even when they appear in the written tongue (*e.g.* Κατάκωλον = Katákolo). The *spiritus asper*, or rough breathing (῾), though still written, is never sounded, like *h* mute in French (῾Ομηρος = 'Omiros, Homer).

The English traveller who has learned to pronounce Greek at school according to quantity will find the changes of pronunciation in particular letters far less troublesome than the abandonment of all regard to quantity and the adoption of accents instead. The natives will hardly understand the most correct sentence if it is pronounced with the wrong accents. Thus even μάλιστα, the ordinary affirmation for 'very well', is not comprehended if pronounced μαλίστα. This therefore should in the first place occupy the English student's attention.

Substantives. The number of *Diminutives* in modern Greek is striking, though they are not all diminutives in meaning: *e.g.* μοσχάρι (moschári, from μόσχος), calf; ἀρνάκι (arnáki, from ἀρνί) lamb; βαμβάκι (vamváki), cotton. *Intensatives* are, on the other hand, rare: *e.g.* κουτάλα (koutála), table-spoon, from κουτάλι, spoon.

Omissions of Short Vowels at the beginning of words are not uncommon: *e.g.* φίδι (fidí, from ὀφίδιον), snake; σπίτι (spíti, from ὁσπίτιον), house; μάτι (mati, from ὀμμάτιον), eye, large spring; φρίδι (frídi, from ὀφρύδιον), eye-brow. — Modern nominative-forms have in many cases been constructed by taking the oblique cases of classic forms. Masculine substantives of this kind are κλητῆρας (klitíras, from κλητήρ, public messenger or servant), policeman; πατέρας (patéras, from πατήρ), father; ἀέρας (aéras, from ἀήρ), air, wind; feminine examples are μητέρα (mitéra, from μήτηρ), mother; γυναῖκα (yinæka, from γυνή), woman; χῆνα (chína, from χήν), goose.

Modern Greek has fewer *Case Endings* than classic Greek, but it has a more fully developed system of declensions than the Romance languages, which rely largely on prepositions. An approach to this latter system is, however, seen in the dative case, at one time usually represented by the genitive form, but now even more frequently by εἰς (is) with the accusative; *e.g.* instead of εἶπα τῆς κυρίας (ípa tis kirías), 'I said to the lady', the form εἶπα εἰς τὴν κυρίαν (ípa is tin kirían). — Final ν in the accusative is very frequently dropped; *e.g.* for μὰ τὸν θεόν ('by God!') one usually hears μὰ τὸ θεό (ma to theó); but before β, κ, π, and τ (*v*, *k*, *p*, and *t*) it is retained; *e.g.* τὸν καϊμένο (ton kaïméno), 'poor fellow!' When the final ον of diminutives is dropped the oblique cases are formed from the stem so shortened: *e.g.* instead of νησίον (nisíon, island, for νῆσος) the nominative form is νησί (nisí), Gen. νησιοῦ (nisioú), Nom. pl. νησιά (nisiá), Gen. pl. νησιῶν (nisiön). — The nominative, accusative, and vocative plural of feminine nouns in α and η (*a* and *i*) end in αις (short *aes*, or *es*); *e.g.* αἱ κυρίαις (æ kiríæs), the ladies, πολλαῖς γυναῖκαις (pollæs yinækæs), many women. — There is no dual number in modern Greek.

Comparison of Adjectives. The *Comparative* is usually formed by prefixing πιό (pió, for πλέον) to the positive; the *Superlative* by prefixing the article to the comparative. A few adjectives compared in the ancient manner have survived, as καλλίτερος (kallíteros), better; χειρότερος (chiróteros), worse; but πιὸ καλός (pió kalós) is also used. 'Than' after comparatives is παρά (pará) with the accusative; 'still' (as in 'still more') is ἀκόμη (akómi).

Adverbs end in α (*a*); *e.g.* καλά (kalá), well; κακά (kaká), badly; λαμπρά (lambrá), splendidly; ἄσχημα (ás'chima), horribly.

Pronouns. *Personal*: ἐγώ (egó), I; ἐμοῦ or μοῦ (emou, mou) and ἐμένα (eména), mine; ἐμένα is also used for the dative and accusative. — ἡμεῖς (emís), we; ἡμᾶς or μᾶς (emas, mas), us.

σύ or ἐσύ (sí, esí), thou; gen. and dat. σοῦ, σένα, or ἐσένα (sou, séna, eséna), thine, to thee; acc. σέ or ἐσένα (sé, eséna), thee. — σεῖς or ἐσεῖς (sis, esis), you; σᾶς or ἐσᾶς (sas, esas), you (acc.).

Possessive. The possessive pronouns are usually formed by prefixing δικός (dikós) to the personal pronouns: thus, δικός μου, my, δικός σου, thy; δικὸς του, his; δικός μας, our; δικός σας, your; δικὸς τῶν or τοῦς, their. When the thing possessed is in immediate juxtaposition with the pronoun the simple forms are used; *e.g.* τὸ σπίτι μου (to spíti mou), my house.

Interrogative. Ποιός, ποιά, ποιόν (piós, piá, pión), who or which; pl. ποιοί, ποιαί, ποιά (pií, piǽ, piá). The Gen. (or Dat.) sing. of ποιός and ποιόν is πιανοῦ (pianoú), of ποιᾶ, πιανῆς (pianís); Gen. pl. for all genders πιανῶν (pianōn).

Demonstrative. Τοῦτος, τοῦτη, τοῦτο (toútos, toúti, toúto), this.

Relative. For all genders and both numbers: πού (pou); besides which ὁποῖος (opíos), declined like an adjective, is most commonly used.

Reflexive. Ἑαυτός μου (avtós mou), I myself, declined regularly.

Prepositions. The common people rarely use any prepositions except those that govern the accusative. Instead of ἐν Ἀθήναις (en Athínæs), the common phrase is στὰς (contraction for εἰς τὰς) Ἀθήνας (stas Athínas) or στὴν (for εἰς τὴν) Ἀθῆνα (stin Athína). In many cases an adverb is prefixed: *e.g.* προσθὰ εἰς (prostha ís) 'before' (instead of πρό with the Gen.). 'Beside' ('near', 'at') is usually κονδά (kondá), 'with' μαζύ (mazí), to which the enclitic genitives μου, σου (mou, sou) are added: *e.g.* κονδά μου, 'beside me', 'at my house', κονδά σε or κονδά σ' αὐτόν (kondá se or kondá s' avtón), 'beside you', 'at your house'. 'Without' is χωρίς (chorís). 'Until' or 'as far as' is ἴσα μέ (ísa me); *e.g.* ἴσα μὲ τὸν δρόμον (ísa me ton drómon), 'as far as the road'. A few abbreviated formations are in common use: *e.g.* πρὸ πολλοῦ (pro polloú), 'for a long time'.

Numerals. *Cardinal* and *Ordinal.*

1.	ἕνας, μία, ἕνα (énas, mía, éna). Gen. ἑνός, μιᾶς, ἑνός (enós, miás, enós). Acc. ἕναν, μίαν, ἕνα (énan, mían, éna).	πρῶτος, πρώτη, πρῶτον (prótos, próti, próton).
2.	δύο (dío, dyo).	δεύτερος, -η, -ον (dévteros, -i, -on).
3.	τρεῖς, τρεῖς, τρία (trís, tría).	τρίτος, -η, -ον (trítos, -i, -on).
4.	τέσσαρες, τέσσαρα (téssares, téssara). Gen. τεσσάρων (tessárōn).	τέταρτος (tétartos), etc.

5. πέντε (pénde).	πέμπτος (pémptos).
6. ἕξ or ἓξι (éx, éxi).	ἕκτος (éktos).
7. ἑφτά (eftá).	ἕβδομος (évdomos).
8. ὀκτώ (októ).	ὄγδοος (óchdoos).
9. ἐννέα or ἐννεά (ennéa, enneá).	ἔννατος (énnatos).
10. δέκα (déka).	δέκατος (dékatos).
11. ἕνδεκα (éndeka).	ἑνδέκατος (endékatos).
12. δώδεκα (dódeka).	δωδέκατος (dodékatos).
13. δεκατρεῖς, neut. δεκατρία (dekatrís, dekatría).	δέκατος τρίτος (dékatos trítos).
14. δεκατέσσαρες or δεκατέσσαρα (dekatéssares, -téssara).	— τέταρτος.
15. δεκαπέντε (dekapénde).	— πέμπτος.
16. δεκαέξ (dekaéx; usually, dekáx).	— ἕκτος.
17. δεκαεφτά (dekaeftá).	— ἕβδομος.
18. δεκαοκτό (dekaoktó).	— ὄγδοος.
19. δεκαεννέα or δεκαεννεά (dekaennéa, -enneá).	— ἔννατος.
20. εἴκοσι (íkosi).	εἰκοστός (ikostós).
21. εἰκοσιένα (ikosi-éna), -μία, -έν.	εἰκοστὸς πρῶτος (ikostós prōtos).
30. τριάντα (triánda).	τριακοστός (triakostós).
40. σαράντα (saránda).	τεσσαρακοστός (tessarakostós).
50. πενῆντα (penínda).	πεντηκοστός (pendikostós).
60. ἑξῆντα (exínda).	ἑξηκοστός (exikostós).
70. ἑφδομῆντα (efdomínda).	ἑβδομηκοστός (ebdomikostós).
80. ὀγδοῆντα (ochdoínda).	ὀγδοηκοστός (ochdoikostós).
90. ἐννενῆντα (ennenínda).	ἐννενηκοστός (ennenikostós).
100. ἑκατόν (ekató[n]).	ἑκατοστός (ekatostós).

As the common people do not use the ordinal numerals beyond the first hundred or so, it will suffice to add the following cardinal numerals only:

101. ἑκατὸν καὶ ἕνας (ekatón kæ énas).	700. ἑφτακόσιοι (eftakósii).
200. διακόσιοι, -αι, -α (diakósi-i, -æ, -a).	800. ὀκτακόσιοι (oktakósii).
300. τριακόσιοι, etc. (triakósii).	900. ἐννεακόσιοι (enneakósii).
400. τετρακόσιοι (tetrakósii).	1000. χίλιοι (chílii).
500. πεντακόσιοι (pendakósii).	2000. δύο χιλιάδες (dío chiliádes).
600. ἑξακόσιοι (exakósii).	1,000,000. ἕνα ἑκατομμύριον (éna ekatommírion).

Numeral Adverbs. Μία φορά (mía forá), once; δύο φοραῖς (dío foraís), twice, etc. Βολά (volá), pl. βολαῖς (volaís), is also used instead of φορά.

Fractions. Τὸ ἥμισυ (tó ímisi), the half; ἓν τρίτον (én tríton), a third; δυὸ μισυ (dió misi), $2^1/_2$, etc.

Percentage = τοῖς ἑκατόν (tís ekatón): *e.g.* 5 per cent = πέντε τοῖς ἑκατόν (pénde tís ekatón).

Verbs. All verbs end in ω. There is no middle voice, and the optative and infinitive moods have also disappeared, the latter being now expressed by νά (na, originally ἵνα) with the subjunctive. The present participle active, which is indeclinable, ends in -όντας, -ῶντας, -οὔντας (-óndas, -ōndas, -oundas). Perfect participles passive are frequently formed from intransitive verbs: *e.g.* ἱδρωμένος (idrōménos), perspiring; διψασμένος (dipsasménos), thirsty. The simple perfect in its original signification has disappeared; the current forms are aoristic in their significance: *e.g.* εὕρηκα (évrika) = ηὗρα (ívra), I found. The real perfect is expressed by a circumlocution: *e.g.* ἔχω γράψει (échō grápsi) = I have written. The aorist, however, is usually employed. The 2nd pers. only is used in the imperative, the other persons being supplied by the subjunctive prefixed by ἄς (as), or by νά (na): *e.g.* ἂς ἰδοῦμε or νὰ ἰδοῦμε (as, na idoúme), instead of ἰδῶμεν, 'let us see'. The question of the augment presents considerable difficulty; it must here suffice to note that there is no reduplication and that certain compound verbs take a double augment: *e.g.* ἐκατέλαβα (ekatélava) or ἐκατάλαβα (ekatálava) and κατάλαβα (katálava), 'I have understood'. Among the contracted verbs those in άω are the most numerous; those in όω become όνω.

εἶμαι (ímæ), I am.	ἤμουνα (ímouna), I was.
εἶσαι (ísæ), thou art.	ἤσουνα (ísouna), thou wast.
εἶνε (íne), he, she, or it is.	ἦτανε (ítane), he, she, or it was.
εἴμασθε (ímasthe), we are.	ἤμασθε (ímasthe), we were.
εἶσθε (ísthe), you are.	ἤσασθε (ísasthe), you were.
εἶνε (íne), they are.	ἦτανε (ítane), they were.
ἔχω (échō), I have.	εἶχα (ícha), I had.
ἔχεις (échis), thou hast.	εἶχες (íches), thou hadst.
ἔχει (échi), he has.	εἶχε (íche), he has.
ἔχομεν (échome), we have.	εἴχομε[ν] (ícho me[n]), we had.
ἔχετε (échete), you have.	εἴχατε (ícha te), you had.
ἔχουν[ε] (échoun[e]), they have.	εἶχαν[ε] (ícha n[e]), they had.
λέγω, λέω (légō), I say.	εἶπα (ípa), I said.
λέγεις, λές (lés), thou sayest.	εἶπες (ípes), thou saidst.
λέγει, λέει (lé-i), he says.	εἶπε (ípe), he said.
λέμε (léme), we say.	εἴπαμε (ípame), we said.
λέτε (léte), you say.	εἴπατε (ípate), you said.
λένε (léne), they say.	εἶπανε (ípane), they said.
θέλω (thélō), I will.	εἤθηλα (íthila), I would.

The common people invariably use the second person singular in conversation; the educated classes follow the custom of W. Europe and use the second person plural.

Common Words and Phrases†.

Yes, ναί (næ); certainly, μάλιστα (málista).
No, ὄχι (óchi); certainly not, διόλου (diólou).
Nothing, τίποτε (típote), τίποτες (típotes), τίποτα (típota).
I thank, εὐχαριστῶ (evcharistó).
I ask, παρακαλῶ (parakaló).
Not, used with verbs, δέν (den, then): *e.g.* δὲν τὸ κάνω (den to káno), I do not do it; with the Imperative μή (mí), *e.g.* μὴ τὸ κάνῃς (mi to kánis), do not do that!
Good day, καλὴ [ἡ]μέρα (kalí méra); good evening, καλὴ [ἐ]σπέρα (kalí spéra); good night, καλὴ νύκτα or νύχτα (kalí níkta or níchta).
Au revoir! καλὴν ἀντάμωσιν (kalín andámōsin)!
Pleasant journey! καλὸ ταξείδι (kaló taxídi) or καλὸ κατευόδι (kaló katevódi)!
How are you? τὶ κάνεις, κάνετε (tí kánis, kánete)?
Are you well? καλὰ εἶσθε (kalá ísthe); are you ill? ἄσχημα εἶσθε (ás'chima ísthe)?
How is your wife? τὶ κάνει ἡ κυρία σας (ti káni i kyría sas)?
He (she) is well, καλὰ εἶνε (kalá íne).
I am glad that you are well, χαίρομαι πῶς εἶσθε καλά (chǽromæ pōs ísthe kalá).
What do you wish, seek, order? τὶ ἀγαπᾶτε, ζητεῖτε, ὁρίσθε (tí agapáte, zitíte, orísthe)?
Do you speak Greek, German, French, English? ὁμιλεῖτε ῥωμαΐϊκα (ἑλληνικά), γερμανικά, γαλλικά, ἀγγλικά (omilíte rōmǽika [ellinikά], yermanikά, galliká, angliká)?
I understand, καταλαμβάνω or ἐννοῶ (katalamvánō, ennoó); I do not understand, δὲν κ. or δὲν ἐ. (den k. or den ennoó).
Have you a room, food? ἔχετε ἕνα δωμάτιον or μία κάμερα, φαγητά (échete éna dōmátion, mía kámera, fayitá)?
Wine, κρασί (krassí); red, μαῦρο (mávro), white, ἄσπρο (áspro), light-red, κοκκίνο (kokkíno).
Bread, ψωμί (psōmí). Cheese, τυρί (tirí). Butter, βούτυρο (voútiro).
Meat, κρέας (kréas).
Fowl, κότα or ὄρνιθα (kótta, órnitha).
Egg, eggs, αὐγό, αὐγά (avgó, avgá). Poached eggs, αὐγά τυγανητά (avgá tiganitá).
Salt, ἁλάτι (aláti). Pepper, πιπέρι (pipéri).
Milk, γάλα (gála). Water, νερό (neró).
Glass, ποτήρι (potíri).
Much, πολύ (polí). Little, ὀλίγο (olígo).
Very good, πολὺ καλό or πολὺ καλά (polí kaló, kalá).
It is good, enough, εἶνε καλό, ἀρκετό (íne kaló, arketó); it will do, ἀρκεῖ, φθάνει (arkí, fthání).

† It should be remembered that ὁ is throughout sounded like the soft *th*; thus δέν, 'not', is pronounced exactly like the English word *then*.

Fire, candle, φωτιά, φῶς (fōtiá, fōs).
Table, τραπέζι (trapézi).
Chair, chairs, καρέκλα, καρέκλαις (karékla, karéklæs or karékles).
Soap, σαπούνι (sapoúni).
Give, bring me (us), δός, φέρε μου [μας] (dós, fére mou [mas]).
That pleases me, αὐτὸ μοῦ ἀρέσει (avtó mou arési).
Wait! στάσου (stássou)!
[Another of] the same, τὸ ἴδιον (to ídion).
Another, ἄλλος, -η, -ο (állos, -i, -o).
Where are you? (usual phrase in calling a waiter), ποῦ εἶσαι (pou ísæ)?
Now, τώρα (tora): immediately, ἀμέσως (amésōs).
Later, ὕστερα (ístera) or κατόπιν (katópin); sooner, προτίτερα (protítera).
I walk, περιπατῶ (peripató) or πάω (= πηγαίνω) περίπατον (páo perípaton): walk, περίπατος (perípatos).
I start, ἀναχωρῶ (anachōró).
I arrive, arrived, φθάνω (fthánō), ἔφθασα (éfthasa); ἔφθασε (éfthase)! here I am (a usual response of the waiter).
Where does Mr. N. live? ποῦ κάθεται ὁ κύριος Ν. (pou káthetæ o kýrios N.)?
Is he (she) at home? εἶνε μέσα (íne méssa)?
Come in! (literally 'forwards'), ἐμπρός (embrós)!
He has gone out, ἐβγήκε (evyíke).
He will come immediately, τώρα ἔρχεται (tōra érchetæ).
When can I see Mr. N.? πότε ἐμπορῶ νὰ ἰδῶ τὸν κύριον Ν. (póte boró ná idō tón kírion N.)?
Concierge, πορτιέρης or θυρωρός (portiéris, thirōrós).
To the right, to the left, δεξιά (dexiá), ἀριστερά (aristerá; colloquially σερβιά, serviá).
Above, below, ἐπάνω (epánō), κάτω (káto).
Beyond, πέρα ἀπό (péra apó).
Adjoining, next, δίπλα (dípla).
Near, κοντά (kondá).
Far, μακρὰν (makrán) or μακρυά (makriá).
Take this (here!), πάρε τό (páre tó)!
What is this called? πῶς ὀνομάζεται [or λένε] αὐτό (pōs onomázetæ [or léne] avtó)?
Village, town, chapel (church), χωριό, πόλις, ἐκκλησία (chorió, pólis, ekklissía); ὁ χωρικός (o chorikós), the peasant.

The words ἅγιος, ἁγία (saint, masc. and fem.) occurring in many names of churches and villages, should, strictly speaking, be pronounced *áyios, ayía*, according to the rules at p. xxxii, but in ordinary language they are sounded *ágios, agía*, and when the following name begins with a vowel, they are completely incorporated with it, so that, *e.g.*, *Hagios Johannes* is pronounced *Ayiánn(s)*.

Mountain, plain, rock, mud, βουνό, κάμπος, πέτρα, λάσπη (vounó, kámbos, pétra, láspi).
Take care! πρόσεξε! προσέξατε! (prósexe! prosexate!).

Gently! slowly! σιγά σιγά or ἀγάλια (sigá sigá, agália).
Quick! γρήγορα (grígora)!
Give me a switch! δός μου μία βέργα (dós mou mía vérga)!
Horse, mule, ἄλογον, μουλάρι (álogon, moulári); ζῶον (zōon) is used of either; ass, γαϊδοῦρι (gaïdoúri).
Carriage, cart, ἅμαξα, κάρρο (ámaxa, kárro).
Carriage-cover, κοπέρτα (kopérta); open the carriage, ἄνοιξε τὴν κ. (ánixe tin k.); close the carriage, βάλλε τὴν κ. (válle tin k.).
Travelling servant (groom, horse-boy), ἀγωγιάτης (agōyiátis).
Luggage, τὰ πράγματα (ta prágmata), τὰ ροῦχα (ta roúcha); the latter is also a very common expression for soiled linen (properly ἀσπρόρουχα, asprórouchа), clothes, utensils, etc.
Bridle, καπίστρι (kapístri).
Stirrup, σκάλα (skála), *i.e.* literally, step, stair.
Tie it fast! δές το καλά (des to kalá)!
Let us start! νὰ φύγωμε (na fígōme)!
Whither are we going? ποῦ πᾶμε (poú páme)?
Do you know the way? ξεύρεις τὸν δρόμο (xévris ton drómo)?
Have you often made the journey? ἔκαμες πολλαῖς φοραῖς τὸν δρόμο (ékames pollaís foraís ton drómo)?
The day's journey, τὸ ἀγώγιον (to agōyion), used generally for any stage traversed or to be traversed on horseback or by driving in one day, as well as for the money paid for it. — ἔχωμεν δύο ἀγώγια (échomen dío agóyia), it is two days' journey.
I ride, καβαλλικεύω (kavallikévo).
I mount, ἀναβαίνω (anavéno).
Wait, I am going to mount, στάσου ν'ἀναβῶ (stássou n'anavó), or στάσου νὰ καβαλλικεύσω (stássou na kavallikévso); wait, I am going to dismount, στάσου νὰ καταβῶ (stássou na katavó).
Is there an inn here? ἔχει ἐδῶ ἕνα ξενοδοχεῖον (échi edó éna xenodochíon)?
Shop (general dealer), μπακκάλι (bakkáli).
Druggist's shop, σπεζαρία (spezaría).
Coffee-house, καφενεῖον (kafeníon).
Tobacconist's, καπνοπωλεῖον (kapnopōlíon).
Confectioner's, ζαχαροπλαστεῖον (zacharoplastíon).
School, teacher, priest, σχολεῖον, διδάσκαλος, παπᾶς (scholíon, didáskalos, papás).
Open the door! ἄνοιξε τὴν πόρτα (ánixe tin pórta)!
Shut the window! κλεῖς' τὸ παράθυρον (klís to paráthiron)!
Water-closet, ἀπόπατος (apópatos).
I am hungry, thirsty, ἐπείνασα, ἐδίψησα (epínasa, edípsisa).
Tired, κουρασμένος (kourasménos).
How much does (it) cost? πόσον κοστίζει (póson kostízi)?
Cheap, εὐθυνό (efthinó) · dear, ἀκριβό (akrivó)?
I have no money, δὲν ἔχω λεπτά or παράδες (den écho leptá, parádes).
Change (money), λιανά (lianá).

I change (money), χαλάζω or ἀλλάζω (chalázo, allázo).
I must change, πρέπει νὰ χαλάζω (prépi na chalázo).
To-day, σήμερον (símeron), to-morrow, αὔριον (ávrion).
In the evening, τὸ βράδυ (to vrádi).
In the morning, very early, τὸ πρωί, πολὺ πρωί (to prōí, polí prōí).
Early, νωρίς (nōrís).
Midday, μεσημέρι (mesiméri).
Late (too late), ἀργά (argá).
Still, ἀκόμη (akómi), used also for 'not yet'.

Post, ταχυδρομεῖον (tachidromíon).
Letter, γράμμα, pl. γράμματα (grámma, grámmata), or ἐπιστολή, pl. ἐπιστολαῖς (epistolí, epistoláis).
Address, Envelope, διεύθυνσις (diévthinsis), φάκελλος (fákellos).
Registered, συστημένο (sistiméno).
Answer, ἀπάντησις (apándisis).
Have you any letters for me? ἔχετε γράμματα δι' ἐμένα (échete grámmata di' eména).
I come to fetch them, ἔρχομαι νὰ τὰ πάρω (érchomæ na ta páro).
Keep the letters here, κρατεῖτε ἐδῶ τὰ γράμματα (kratíte edó ta grámmata).
Here is my card, my name, νὰ τὸ ἐπισκεπτήριόν (τὸ ὄνομά) μου (na to episkeptírión mou, to ónomá mou).
Writing-paper, χαρτὶ διὰ γράμματα or χ. γραψίματος (chartí diá grámmata, grapsímatos).
Postage-stamp, γραμματόσημο (grammatósimo).
Packet, πακέτο (pakéto).
How much have I to pay? πόσον ἔχω νὰ πληρώσω (póson échō na plirósō)?

Steamboat, τὸ ἀτμόπλοιον (atmóplion) or βαπόρι (vapóri).

Railway, ὁ σιδηρόδρομος (sidiródromos).
Station, ὁ σταθμὸς τοῦ σιδηροδρόμου (stathmós tou sidirodrómou).
Ticket, τὸ εἰσιτήριον (isitírion).
Luggage-ticket, ἀπόδειξις ἀποσκευῆς (apódixis aposkevís).
Railway-carriage, τὸ βαγόνι (vagóni).
Departure, ἀναχώρησις (anachórisis).
Arrival, ἄφιξις (áfixis).
Take your seats! ὁρίστε, κύριοι, εἰς τὰς θέσεις μας (oríste, kírii, is tas thésis mas! lit. 'pray, gentlemen, to your places!').
Change! νὰ καταβῆτε, κύριοι (na katavíte, kírii! lit. 'pray, gentlemen, alight!').
Do we change carriages? πρέπει νὰ ἀλλάξωμεν τὸ βαγόνι (prépi na alláxōmen to vagóni)?
Exit, ἔξοδος (éxodos).
To leave one's luggage at the station, ἀφίνειν τὰ πράγματα εἰς τὸν σταθμόν (afínin ta prágmata is ton stathmón).

TITLES and MODES OF ADDRESS: Sir, κύριε (kírië); Madame (Mrs., Miss), κυρία (kiría); Mr. Mayor, κύριε δήμαρχε (kírië dímarche). Priests are addressed as παπᾶ (papá); the patriarch is παναγιώτατος (panayiótatos), a bishop πανιερώτατος (paniërótatos), both terms signifying 'all-holiest'. The Greek for 'majesty' is μεγαλειότης (megaliótis).

NATIONAL NAMES.

England, Ἀγγλία (Anglía).
Germany, Γερμανία (Yermanía).
France, Γαλλία (Gallía).
Switzerland, Ἑλβετία (Elvetía).
Italy, Ἰταλία (Italía).
Russia, Ῥωσσία (Rōssía).

DAYS OF THE WEEK.

Sunday, κυριακή (kiriakí).
Monday, δευτέρα (deftéra).
Tuesday, τρίτη (tríti).
Wednesday, τετάρτη (tetárti).
Thursday, πέμπτη (pémpti).
Friday, παρασκευή (paraskeví; *i.e.* the preparation).
Saturday, σάββατο (sávvato).

THE BOAT.

Ship, καράβι (karávi).
Boat, βάρκα (várka).
Ferry-boat, πέραμα (pérama).
Ferryman, περαμάτζῆς (peramatzís).
Fare, ναῦλος (návlos).
Boatman, ναύτης (návtis).

TRADES.

Baker, ψωμᾶς (psōmás).
Tailor, ῥάφτης (ráftis).
Shoemaker, παπουτζῆς (papoutzís).
Smith, γύφτης (yíftis).
Washerwoman, πλύστρα (plístra).

CLOTHING.

Coat, σουρτοῦκο (sourtoúko).
Trousers, πανταλόνι (pantalóni).
Drawers, ἐσώβρακο (esóvrako).
Shirt, ὑποκάμισο (ipokámiso).
Stocking, κάλτζα (kaltza).
Collar, κολλάρο (kolláro).
Overcoat, ἐπανωφόρι (epanōfóri).
Hat, καπέλλο (kapéllo).
Coverlet, πέπλωμα (péplōma).
Rug, βελέντζα (veléntza).

THE BODY.

Head, κεφάλη (kefáli).
Throat, λαιμός (læmós).
Breast, στῆθος (stíthos).
Stomach, κοιλία (kilía).
Leg or foot, πόδι (pódi).
Knee, γόνα (góna).

RELATIONSHIPS.

Father, πατέρας (patéras).
Mother, μητέρα (mitéra).
Parents, γονεῖς (gonís).
Son, παιδί or υἱός (pædí, iyós).
Daughter, κόρη or θυγατέρα (kóri, thigatéra).
Brother, ἀδελφός (adelfós).
Sister, ἀδελφή (adelfí).
Grandfather, παποῦς (papoús).
Grandmother, μαμμή (mammí).
Uncle, θεῖος (thíos), vulgar *bárbas*.
Aunt, θεία (thía).
Cousin (masc.), ἐξάδελφος (xádelfos).
Cousin (fem.), ἐξαδέλφη (xadélfi).

Godfather, κουμβάρος (koumváros).
Godmother, νοννός (nonnós).
Nephew, ἀνεψιός (anepsiós).
Niece, ἀνεψιά (anepsiá).
Married, ὑπανδρευμένος (ipandrevménos).
Unmarried, ἀνύπανδρος or ἐλεύθερος (anípandros, elévtheros).

In a practical guide-book like the present, in which the modern and classic forms of the same names are continually occurring side by side, the question of *Transliteration* presents considerable difficulty. On the one hand the modern Greek pronunciation must be indicated as clearly and directly as possible, and on the other hand the appearance of the name must not be too radically altered. It has therefore appeared advisable to the Editor and those whose advice he has taken on the subject, not to lay too much stress upon strict consistency in this matter, so long as ambiguity or error does not result from a departure from the literal reproduction of the Greek forms. In the proper names in the text the following system has been generally adopted: η is represented by *ē*; ω by *ō*; αι by *ae*; οι by *oe* (except at the end of words, where the older method of transliteration, founded upon Latin, would take *i*); β, ευ, and αυ in ancient Greek names by *b*, *eu*, and *au*, in modern names by *v*, *ev*, and *av*; υ generally by *y*; φ *(f)* by *ph*; χ by *ch*; ου and ὁ in modern Greek names by *ou* and *d*†. In ancient names, excepting those most familiar to us, the strict method of transcription has generally been followed (*os* for final ος, *k* for κ, etc.). — For the pronunciation the reader is referred to the rules at p. xxxii, special notice being directed to the fact that *ē*, *ei*, *y*, *oi*, and *oe* are pronounced like the Italian *i* (Engl. *ee*), which letter has been adopted in the transliteration for pronunciation in the vocabulary immediately preceding this. *H* is always mute, *d* always sounded like *th* in 'then'.

The official system of transcription, as illustrated, *e.g.*, in the government statistical reports, is by no means wholly satisfactory. In spite of all attempts to approach the classic forms as closely as possible, the difficulty of accurately discriminating between the different *i* (ee)-sounds has produced some extraordinary blunders; such as Τρυφυλία for Τριφυλία, Κηφισιά for Κηφισιά, etc. Other local names, especially those of Slavonic or Turkish origin, are effectually disguised from the traveller's recognition by this official system. *Dervish Jelebi*, for example, becomes Δερβιτσελεβή, and *Bedéni* becomes Μπεντένι.

III. Divisions of the Country. General Sketch of Agriculture, Industry, and Commerce.

The kingdom of *Hellas*, which was formed by the London Conference of 1830 and enlarged in 1864 by the addition of the Ionian Islands and in 1881 (Conference of Constantinople) by Thessaly, falls naturally into the three geographical divisions of the *Mainland*, the *Peloponnesus*, and the *Islands*. The sea is the main boundary between these. The Peloponnesus is connected with the mainland

† The names on the large Map of Greece have been transcribed on the French system for the reasons stated at p. vi., and therefore differ somewhat from the forms of names in the text. It may be convenient, in view of this difference, to note that in that system the Greek diphthong αι is represented by *ai* (ae in our text), οι by *oi*, and αυ and ευ by *av* and *ev*. β is represented by *v*, δ by *dh*, χ by *kh* (in the text by *ch*, pronounced as indicated at p. xxxii), κ in both ancient and modern names by *k*.

by the Isthmus of Corinth, a flat and narrow neck of land washed by the sea on either side. It is thus much more insular than continental in character, and in its structure it is really more sharply divided from N. Greece than are the islands of the Ægean Sea, which not only continue the general line of the Attic peninsula but agree with it in the character of their mountains. The island of Eubœa is to all intents and purposes a part of the mainland.

The total superficial area of the kingdom of Greece is about 24,977 sq. M. (64,689 sq. Kil.), or somewhat less than that of Scotland (29,820 sq. M.) and a little larger than that of West Virginia (24,645 sq. M.). Almost one-third of the soil is the property of the state.

For administrative purposes the country is divided into sixteen *Nomarchies*, ten of which belong to the kingdom of 1830, three to the Ionian Islands, and three to Thessaly and South Epirus. Their names are as follows: 1. *Attica & Boeotia;* 2. *Euboea;* 3. *Phthiotis & Phocis;* 4. *Acarnania & Ætolia;* 5. *Achaia & Elis;* 6. *Arcadia;* 7. *Laconia;* 8. *Messenia;* 9. *Argolis & Corinth;* 10. *Cyclades;* 11. *Corfù (Kérkyra);* 12. *Cephalonia (Kephallenía);* 13. *Zante (Zákynthos);* 14. *Lárissa;* 15. *Trikkala;* 16. *Arta.* — Each Nomarchy is divided into *Eparchies* (sub-prefectures), and these again into *Demarchies* or communes. The heads of these different divisions *(Nomarch, Eparch, Demarch)* correspond to the French Préfet, Sous-Préfet, and Maire.

The Population of Greece at the census of 1879 was 1,679,561, to which about 300,000 must be added for the gain of population through the acquisition of Thessaly in 1881. The increase of population in 1861-70 was 1 per cent, in 1870-77 it was 1.69 per cent. The Greek census shows the somewhat unusual feature of the men outnumbering the women by about 5 per cent.

As regards *Religion* the population in 1879 (including Thessaly, but excluding 31,387 soldiers) was divided into 1,902,800 members of the Greek orthodox church, 14,677 other Christians (mainly Roman Catholics), 5792 Jews, 24,165 Mahommedans, and 740 adherents of other creeds.

The *Language* of the great bulk of the inhabitants is Greek, only 58,858 being returned in 1879 as speaking other tongues. The greater number of these are Albanians, besides which there are a few Wallachs and about 25,000 others (speaking Italian, etc.).

In 1879 Greece contained 31,969 *Foreigners*, including 23,133 Turkish subjects, 2187 British subjects, 3104 Italians, 534 French, 314 Germans, 101 Russians, and 34 Americans.

Finances. The unsatisfactory condition of the national finances originated in the difficulties connected with the establishment of the new kingdom in 1830. The national debt in 1888 had swollen to the sum of 394,367,676 fr. (ca. 12,000,000*l.*). The budget of 1888 places the revenue at 95,306,230 fr. and the expenditure at

92,677,585 fr., but the difficulty of raising the taxes makes it probable that the surplus here indicated exists on paper only.

Army and Navy. Universal liability to service in the *Army* has been the law of Greece since 1867, but it was possible to pay for a substitute down to 1878. The active strength of the army is 27,180 men, including 1787 officers. The uniform resembles that of Denmark. The eight battalions of the Εὔζωνοι *(évzōni)*, riflemen, who guard the frontier, still wear the Albanian dress.

The *Fleet* comprises two ironclad men-of-war, two ironclad gun-boats of the first class, four cruisers, four steam-corvettes, eight ordinary gun-boats, torpedo boats, and other small vessels. It is manned by 2100 men.

Agriculture. The bulk of the population of Greek is occupied in tilling the soil†. The land, though generally hilly, also comprises many fine plains and fertile valleys. Only a small proportion of the surface, however, has been brought under the plough, large tracts still lying uncultivated. The system of husbandry is still very imperfect. The Greek farmer mistrusts the advantages of a more intensive culture and clings obstinately to the primitive methods and implements of his fathers. And after all these enable him to work over his little plot of ground once or twice a year. In most districts the plough is of so primitive a form as almost to carry us back to the days of Hesiod. A regular feature in the inventory of the farm is the βούκεντρον *(Boúkentron)*, or ox-goad, a long pointed staff exactly resembling the goads represented on ancient vases.

The large properties, which exist in various districts of Greece and are still partly in the hands of foreigners of various nationalities, form a vanishing minority in comparison with the small holdings cultivated by the owner himself, and those that do exist are often parcelled out among a number of peasant-farmers. In the mountainous districts and in the Archipelago there are farms of 1-1½ acre and even less. The farms in the plains generally run to from 12 to 50 acres, and farms exceeding 250 acres are rare. Many of them are in the hands of the government, having formerly been the private property of the Sultan or Turkish grandees.

The chief cereals cultivated in Greece are *Wheat* (σῖτος, σιτάρι), *Barley* (κριθή, κριθάρι; chiefly used as fodder for horses), a mixture of *Wheat* and *Barley* (σμιγός, σιτοκριθή), and *Maize* (ἀραποσίτι, ἀραποστάρι, καλαμπόκι), the last forming the only crop in many districts. *Beans* (φασούλια) are also cultivated extensively, generally with the aid of the plough; they are usually eaten uncooked. *Large Garden Beans* (κουκκιά, Lat. Vicia Faba major) are a favourite vegetable in a green state, and when dry are an important article of diet for the country-people. *Rice* is grown in the eparchy of Mesolonghi, but elsewhere to a very small extent. The *Potatoe* (πατάτα,

† Comp. 'La Grèce sous le point de vue agricole', by *A. Tombasis* (1878).

γεώμηλον) thrives only in the higher regions and is not yet a common article of food.

Tobacco (καπνός) is cultivated over a wide area in Greece, though only in distinct territories. It is an important crop in the eparchies of Nauplia, Argos, Phthiotis, Trichonia, and Mesolonghi; the most widely-known brand comes from Lamia. The annual consumption of tobacco in Greece amounts to about 4lbs. per person.

Cotton now occupies about 20,000 acres, one-third of which are in the province of Livadiá, and is produced annually to the amount of 33 million pounds. The quality is very good, and part of the crop is exported to Manchester.

Vineyards cover an area of about 340 sq. M. and produce fruit and wine to the value of 19,000,000 fr. (760,000*l.*) annually. Wine is exported from *Corinth*, *Patras*, *Cephalonia*, *Euboea*, etc., and the island-wines of *Santorini* or *Thera* (see p. 142), *Tenos*, and *Naxos* are also favourably known. The vine is also extensively cultivated in Attica, where the best varieties of wine are the *Kephisia*, *Phalère*, and *Côtes du Parnès*.

The varieties of grapes grown in Greece are very numerous. Among the best for table use are ὁ ῥοδίτης *(roditis)*, the round, light-red berries of which are particularly popular; τὸ μοσχάτο (moschato), the Muscatel grape; and ἡ σουλτανίνα (soultanina), long white seedless grapes, somewhat larger than the currant-grapes. The last, which ripen as early as August, are well-known in England in the form of *Sultana raisins*. The must (μοῦστος), boiled in starch and clarified by the addition of an oily white clay *(asprochoma)*, forms a sweet paste or jelly *(moustalevriá)*, which is very popular among all classes of Greeks. The tender vine-leaves *(klimatophylla)* are also cooked and eaten as the envelope of a mixture of rice and minced mutton served in the form of balls or patés *(dolmádes)*. The stems are used as fuel and as winter-fodder for asses. The lees of the wine *(tzipoura)* are used in the manufacture of brandy *(rakí)* and spirits of wine *(spirto)*.

In Attica, Argolis, Arcadia, and some other districts the wine is mixed with the resin of the Aleppo or coast pine *(Pinus Alepensis)*. The wine-presses of the peasants still retain their ancient forms almost unchanged.

The area occupied by the *Currant Fields* is smaller than that occupied by the other vineyards, as this variety of dwarf grape (not to be confounded with the English currant, which is an entirely different fruit) is too delicate even for N. Greece. The name of currant is derived from Corinth, the first place in Greece to export this fruit in large quantities to other parts of Europe. The chief seats of its cultivation are Eleia, Patras, Triphylia, Ægialeia, Corinth, the S. slopes of Cephalonia, and Zante.

The *Mulberry Tree*, cultivated as food for the silk-worms, occurs in Greece in its two forms of Murus alba and Murus nigra (in Attica the former only). The number of trees, without counting those in gardens and other isolated specimens, has hitherto been estimated at about 1,300,000, but this has probably decreased of late years, as the silk-culture is gradually giving place to the more profitable cultivation of the currant (comp. p. 344). The berries of

the white mulberry *(mouro)* are of an insipid flavour, but the black mulberries *(xinomoura)* are juicy and refreshing, with a pleasant bitter-sweet taste; a kind of brandy is prepared from the latter.

The chief masses of colour in a Greek landscape, especially in Attica, are generally formed by the silvery, grey-green foliage of the gnarled *Olive Trees* (some many centuries old), which cover an area of 580 sq. M. In 1875 the total yield of olives produced was estimated at about 95 millions okes (the oke or oka = about $1^1/_5$ qt.), from which, after deducting the olives used for eating, about 20 million okes of oil, valued at 20 million francs (800,000*l.*), were extracted. Olive oil is exported to England, Austria, Italy, Turkey, Roumania, and Russia; the oil made from the kernels is sent mainly to Marseilles. Preserved olives, eaten with bread, form one of the chief articles of the food of the lower classes. On an average the olive-tree yields a good crop every 3-6 years.

Figs have recently become more and more cultivated in Greece, especially in the eparchies of Kalamæ and Messene, where the groves of fig-trees, set in long straight lines, cover about 12 sq. M. of ground (nearly half the entire area so occupied in Greece). The figs, dried partly in the sun and partly by artificial heat, are little inferior to those of Smyrna and form an important article of export.

Almond Trees occupy an area of about 1500 acres. *Oranges* grow throughout the whole of Greece, except in the bleaker mountain-districts, and are best in Poros, Karystos, Naxos, Andros, and Sparta.

Industry. The industry of Greece, in nearly every branch, is still in the embryo stage. The existing factories, including steam flour-mills, spinning-mills, oil-presses, and a few machine-shops, are all in private hands; the most important are in the Piræus and Athens. The attempts of the government to encourage larger industrial enterprises, by granting important privileges, have hitherto been unsuccessful.

Mining, anciently carried on with great success, has of late again come into prominence (comp. p. 127). The chief metals are *Silver*, *Lead*, and *Zinc*, which are generally found together. In the mines of Laurion 2-12 lbs. of silver are obtained from a ton of lead. *Copper* is found chiefly in Seriphos and recently at Laurion also. *Iron* is found in many places, nearly all of which were known to the ancients; it is now, however, little worked. Almost the whole of Karystos rests upon layers of iron slag. — Large deposits of *Sulphur* occur in the S.E. part of Melos and elsewhere. The annual produce of pure sulphur is estimated at about 600 tons, valued at 100,000 fr. (4000*l.*), in addition to 400 tons of sulphur-clay, worth 6000 fr. (240*l.*).

Among the non-metallic minerals the first place is taken by *Marble*, in which no land is richer than Greece; without this costly material neither architecture nor sculpture would have reached the

height they did. Attica, the Peloponnesus, Eubœa, and several of the other islands contain marble quarries, nearly all of which were worked by the ancients and which seem practically inexhaustible. The most beautiful of all the Greek marbles is the fine-grained and spotlessly white *Parian* marble, found in the island of Paros; it was called 'Lychnites' by the ancients, probably because it was quarried by the light of the miner's lamp. The most valuable quarries in Attica are those of *Mt. Pentelikon* or *Pentelicus;* the Pentelic marble is as dazzlingly white as the Parian, but is somewhat coarser in grain. The quarries of Kokkinará, about $1^1/_4$ M. farther to the N., produce a somewhat darker variety, which has been freely used in the modern buildings of Athens. The numerous quarries of *Mt. Hymettos* yield a greyish-blue marble, sometimes intersected by darker streaks, which does not seem to have been so highly prized by the Greeks (most of the simple tombstones of the poor being of this material), but appealed strongly to the Roman fondness for colour. The ancient quarries of *Atrakenon* in Thessaly, the marble of which was also a favourite of the Romans, have not yet been rediscovered. The quarries of *Stoura*, *Karystos*, and other places in the S. of Eubœa, yielded, and to some extent still yield, large monolithic blocks of greyish marble, with dark veinings. The marbles of *Skyros* are of various colours; that of Colonnæs, the so-called 'marmo freddo', is snow-white, that of Trisboukæs red or yellow, that of Valaxa (an islet to the S.W. of Skyros) variegated. The quarries of *Tenos*, old and new, yield fine-grained white marble, white marble with dark patches, black marble, and dark-green marble (Panormos). The marble of *Naxos* is also white and finely grained, while the numerous quarries of the *Peloponnesus* generally produce dark or coloured marbles.

The *Emery Mines* of Naxos, which belong to the government, produce a clear annual profit of 675,000 fr. (27,000*l.*). Emery is also found in Paros and Sikinos and at Thebes.

The *Potter's Clay* of Greece was of as great importance in the minor arts as its marble in architecture and sculpture. The clay from which the Athenians moulded their delicate, light, and yet comparatively strong vases was partly found near Cape Kolias on the Bay of Pháleron; the modern potters of Athens procure their material from the neighbourhood of Ampelokipi, Kalogréza, and Koukouváonæs. The red clay from which the heads of Turkish pipes are made is found at Dolyaná in the Peloponnesus and in Seriphos.

Commerce and **Navigation** are the favourite pursuits of the modern Greeks. The Greek mercantile fleet in 1888 consisted of 5074 sailing-vessels of 227,305 tons' burden and 83 steamers of 31,451 tons, — in all 5157 vessels, not including fishing-boats or the smaller coasters. The chief *Imports* are grain, manufactures, hides, sugar, timber, iron and ironware, cattle, salt meat, coals, coffee, and rice; the chief *Exports* are currants, olive oil, hides, lead,

figs, gall-nuts, wine, tobacco, cotton yarn, silk, and soap. England is the foreign country mainly interested in both branches of Greek trade, the countries next in order being Austria, Turkey, Russia, France, and the Danubian Principalities. — The *Internal Trade* is mainly concentrated in the fairs connected with the principal church-festivals. Such an *Emporiké Panéyyris* lasts from three to twelve days.

IV. The Greek People.

About half-a-century ago a lively controversy sprang up as to the origin of the modern inhabitants of Greece. The historian *Jacob Philip Fallmerayer*, in the introduction to his 'History of the Morea during the Middle Ages' (Vol. I., 1830), passed, as it were, a formal sentence of death on the newly-created Greek nation so far as regarded its claim to a genuine Hellenic descent. In the eyes of the Greeks themselves and of many enthusiastic Philhellenes this attack was regarded as little else than a political assassination, perpetrated perhaps in the interest of Russia. The last insinuation commended itself, it is true, only to the blind rage of partisans; now, when heads and hearts are cooler, it is allowed that Fallmerayer was fighting with honourable weapons for his own deepest conviction. It may, indeed, be asserted that, properly interpreted, few men have done greater service to the Greek people than this very Fallmerayer, who saw himself exposed to personal insults in the streets of Athens. Careful sifting has left unshaken the accuracy of many of the results of his investigations, while at the same time it has pointed out many weaknesses and gaps in his chain of evidence. The continued study of language, customs, and history has gradually confirmed the belief that the expenditure in blood and money demanded by the Greek War of Independence was not sacrificed to a mere phantom. In any case the new Greek people is well worthy of our interest and study, apart altogether from the question of its origin; and if an uncritical enthusiasm has given place to an impartial investigation of the disintegrating processes the nation has undergone since the days of paganism, the Modern Greeks, who would gladly resemble the Ancient Greeks in all particulars, may console themselves with the thought, that an absolutely pure genealogy would be at best a doubtful advantage to a nation and that the stem of the ancient Hellenes itself grew out of more than one root†.

It has been established by indisputable historical evidence that at certain periods of history, particularly in the course of the 8th cent. of our era, the *Slavs* overran and populated, not only

† The chief writers who have taken part in this controversy, besides Fallmerayer, are *Ross*, *Ellissen*, *Karl Mendelssohn Bartholdy*, *Hopf*, and *Hertzberg*; see also *Finlay's History*.

Thessaly, but also the Peloponnesus and considerable districts in Northern Greece. Even before the 6th cent. Greece had been exposed to the plundering inroads of the northern barbarians, but so long as the line of the Danube (though with interruptions) remained in the possession of the Eastern Empire, these inroads were mere forays, leading to no permanent settlement in Hellas proper and never crossing the Isthmus of Corinth. In 577, however, the Slavs ravaged the whole of Hellas, Thessaly, and Macedonia, remaining in the country at least seven or eight years. Emperor Justinus II. called in the aid of the *Avars*, who, however, attacked the Slavs merely to carry on their work themselves. The inroads made by the Slavs, Avars, and Bulgarians in the following century affected the northern provinces only.

One of the results of the terrible plague of 746-47, which desolated Greece and the islands, was the settlement of large tracts of depopulated territory by colonies of Slavs. This process of colonisation was practically confined to the open country, and the number of Hellenes in the towns remained so large, that many of them found it expedient to migrate to Constantinople, which had also been decimated by the plague. The repeated attempts made from Constantinople to drive the Slavs out of Greece were more successful in the northern provinces than in the southern. In the Peloponnesus especially the Slavs made their footing secure, and it required the miraculous intervention of St. Andrew to save the town of Patras from them in 807 (see p. 30). The vanquished became, by a decree of Emp. Nicephorus I., serfs of the bishopric of Patras, and colonists were sent from all parts of the empire to the recovered territory. The Slavs in Hellas and Thessaly had paid tribute to the emperor from 783. Patras, Corinth, and the islands of the Ægean Sea (Dodekanesos) remained free from all mixture with the Barbarians.

While the Slavs thus acquired considerable territory in the Peloponnesus, and even on the S. slopes of Mt. Taygetos, the record of Central or Northern Greece is more favourable. Athens and Attica seem to have been spared the taint of Barbaric blood, while traces of Slavonic race are found in Bœotia, the Opuntian Locris, Phocis, and (to a less extent) in the western provinces. That, however, the Hellenes or Romans (Ῥωμαῖοι), as they called themselves, were even numerically predominant is evident from the fact that the Slavonic element has been completely absorbed by the Greek. 'The names of a few hamlets, the present inhabitants of which can scarcely, however, trace their descent from the Slavs of the 9th cent., and an occasional unmistakably Slavonic type of face are all that now remind us of the union of Hellenic blood with Slavonic' *(Hopf)*.

A much more important element in the population of Greece is formed by the Albanians, called *Arvanitae (Arnaouts)* by the Greeks, while they name themselves *Shkypetars* or *Skipetars* (*i.e.*

Highlanders) and their language (τὰ Ἀρβανιτικά) *Shkyp*. They are probably the genuine representatives of the ancient Illyrians, who were perhaps of the same stock as the Macedonians. The first appearance of the name in history dates from the 11th cent., on the occasion of the war of extermination carried on against the Bulgarians by Emp. Basil II., who compelled the Albanians to acknowledge him instead of their former Bulgarian masters. For some time after this their position seems to have undergone little change and they themselves received little notice. In the latter half of the 14th cent. the able despot, Manuel Cantacuzenus of Misithra, second son of the Byzantine emperor John Cantacuzenus (1347-55), led large numbers of Albanians to permanent settlements in the Peloponnesus. Previous to this, some isolated bands of Albanians had exchanged their wild mountain fastnesses for the plains and pastures of Thessaly, S. Epirus, and the banks of the Acheloos, while many of them had entered the service of the Greek archons as 'Acarnanian' mercenaries; and it was largely from this division of the race that Cantacuzenus drew his colonists. The migration of the Albanians once begun continued in an unbroken stream, extending to Bœotia, Attica, and even to Eubœa and other islands. The appearance of the Turks was the first thing to check it. This extension of the Albanian element was carried out at the expense of the Greek element. In 1453 about 30,000 of these warlike mountaineers rose in rebellion under Peter Bua and were even joined by a few of the Greek archons, who were dissatisfied with the rule of the Palæologi. The Turkish general Toura Khan was called to the aid of the Palæologi, entered the Peloponnesus, and completely crushed the insurrection in 1454. The conditions of peace were favourable to the Albanians; they were allowed to retain all their landed possessions, even those they had taken from the Greeks, on condition of paying a rent to the former legitimate owners. On the conquest of Constantinople by the Turks the leading families in Albania adopted Islam from political reasons, but the Albanians who had emigrated to Greece, like most of the Greeks themselves, remained faithful to Christianity. An exception to this rule was formed by the inhabitants of the plateau of Pholoë, near Olympia, and of the Bardounochoria in Laconia, who became fanatic Moslems and the most bitter and dangerous enemies of the Greeks.

The second great Albanian settlement in Greece, of a much more stormy character than the first, was one of the consequences of the first unfortunate rising against the Turks, which the Greeks undertook on the encouragement of Russia. After the disastrous failure of the campaign of Alexei Orloff in 1770, the Russians left the Greeks in the lurch. The Sublime Porte employed the fanatic Albanians of Epirus to suppress the insurrection, and the latter, after completing this task, refused to quit the land and settled there in spite of the obstinate resistance of the Greeks. The fresh, healthy,

and somewhat tempestuous element they introduced into Greece offered a strong contrast to the partly Slavicised Greeks, whose national character had become tinged with a Byzantine hue and had lost much of its enterprise and endurance. The welding together of the two races was a slow process, but community of religious faith and still more a common danger proved in the long run a secure bond of union. To the Greeks, it is true, belongs the credit of having begun the War of Independence and thereby laid the foundation stone of liberty, but the final triumph over the difficulties that stood in the way belongs in a great degree to the Albanians. It was the latter who produced the most brilliant leaders and the strongest hands in the new Greece, and their ready self-sacrifice for the common fatherland has given them the fullest right to a share in the liberty so hardly won and in the sacred name of Greek.

The Albanian costume has been adopted as the Greek National Dress and is still extensively worn by men, though not so much by women. It consists of a red fez with a long blue tassel, pressed down on one side, a richly embroidered blue or red jacket with open sleeves, a vest of a similar cut, a white shirt with full sleeves, a leathern girdle, with a banderole for the weapons, a white fustanella or kilt, short breeches, high red gaiters, and red shoes with turned up toes. Artisans and labourers, especially in the islands, wear a costume originally borrowed from the Turks, with local peculiarities. This consists of a short, dark-coloured jacket, a red vest, and baggy trousers of dark-green or dark-blue cotton descending to below the knees; the lower part of the leg is either bare or clad in stockings, and the feet are encased in buckled shoes; the fez is worn upright. The Cretans also wear this dress, with high boots instead of stockings. In cold or rainy weather all alike envelop themselves in a large and rough capote (*κάππα*) made of goat's hair. — The women of Athens and other towns have generally adopted the dress of the Franks, though those of the middle and lower orders retain the fez, which they adorn with a long tassel intertwined with gold thread. The Albanian peasant-women still adhere to their national dress, consisting of a long shirt, embroidered at the sleeves and kept in place by a leathern girdle; above this is a short white woollen jacket. In their hair and round their necks they wear strings of coins. The dress of the women in the Ionian Islands resembles that of the Italian contadine.

The Wallachians, or, as they call themselves, *Roumanians*, who form the third element in the population of Greece, lead a nomadic shepherd life on Olympos, in the district of Agrapha, and in Acarnania, wandering sometimes to Mt. Œta or even farther to the N. They are of the same stock as the Roumanians on the Danube, and probably spring from an intermingling of Dacian, Mœsian, and Thracian races with the Roman colonists. They possess only a few permanent settlements or villages *(Stani)* and for the rest lead a genuinely nomadic life under hereditary leaders named *Yélingas* (in modern Greek, Ἀρχιποιμήν). The Yélingas is the representative of the settlement, which generally bears his name. He hires from the state or the commune the rights of pasture on the plateaux, mountain-slopes, and forests, collects the taxes due to the state, and accounts for them to the heads of families assembled in his dwelling. In other respects the share of the Wallachs in national life is very scanty; they cling to their own manners and

customs and scrupulously avoid intermarriage with Greeks or Albanians. They are deemed to be under the control of those government authorities in whose district they spend the longest time. The Greeks speak slightingly of these nomads, and attribute to them, probably not without ground, most of the acts of brigandage which for a time brought discredit on the Greek name.

The language of the Wallachians still shows a few traces of its Latin origin. As a rule the men understand both Albanian and modern Greek. Their state of culture is a low one, and their children grow up without any schooling. Many of the Wallachians are rich, but instead of making a show of their wealth they do their best to conceal it. Men, animals, and implements are all crowded together in their dirty tents. Women, children, and old men sleep together in groups, closely pressed together like a flock of sheep, while the men spend the night either in a small uncovered yard in front of the hut or on the mountains beside their flocks.

The *Jews*, *Turks*, *Franks*, *Gipsies*, and other inhabitants of Greece are so few in number, that their presence in the country has no ethnographical bearing.

The wonderful power of assimilation which the ancient Greeks showed is still possessed by their successors. And it is this power, which in earlier periods proved of the utmost importance in preserving the Hellenic element under the pressure of foreign invasions, that the friends of Greece look to with hope for the future of the nation.

A superficial survey of the people, as seen in Athens, Syra, and other large towns of the new kingdom, detects, it is true, much that is the reverse of encouraging; one feels almost as if he were regarding a caricature of French life and manner. Everything seems swallowed up in the bottomless gulf of politics. Keen political discussions are constantly going on at the cafés; the newspapers, which are extraordinarily numerous and generally of little value, are literally devoured; every measure of the government is violently criticised and ascribed to interested motives. The results of this continual political fever are nowhere more conspicuous than in the numerous parties of the Chamber of Deputies, almost all of which are named after some prominent politician and are destitute of a definite programme. Every Greek is permeated by a strongly democratic instinct, fostered by the partly innate, partly acquired dislike of aristocracy, which is illustrated in the constitution by the abolition of all degrees and titles of nobility. The political parties obey their leaders almost as implicitly as the Klephts their chieftains. As a rule the deputies of a given district attach themselves to a leader belonging to the district, under whose personal influence the election usually takes place. It has thus hitherto proved impossible to form parliamentary parties in the ordinary sense of the term.

One of the most promising symptoms of the Greeks is their in-

satiable desire of learning, in pursuing which, it is true, they sometimes show more talent than perseverance. The recognition by Greeks of all classes, that their great need, alongside of political maturity, is general education, is shown by the rapid development of their system of instruction. In addition to the University (founded in 1837), the Polytechnic School at Athens (founded in 1837 and reorganised in 1863), and several other technical institutions, the kingdom of Greece now possesses 33 gymnasia, 1 modern or commercial school (at Athens), 333 so-called Hellenic or grammar schools, 1800 national schools, and 16-1700 elementary schools. This list is exclusive of private schools, which are also numerous. Instruction at nearly all the public schools is gratuitous. As one result of this, an unnecessarily large proportion of the Greek youths qualify themselves for medicine, law, and the other liberal professions. These superfluous members of society, who might doubtless be very serviceable in a humbler capacity, are compelled to make a living by extra-professional activity, and it is not surprising that this sometimes takes a disagreeable form. Complaints are made, not only by foreigners but also by natives, that avarice and a desire for ill-gotten gain are rife and that the unsuspicious too often fall a prey to the wiles of the deceiver.

The Greeks in foreign countries show their patriotism as strongly as those at home. It is a common occurrence for Greeks who have made fortunes abroad to bequeath or present their wealth to their native country for the erection of churches, schools, or orphanages, the endowment of libraries, or some similar object. Anonymous gifts also flow richly into these channels.

In character the Greek is cheerful and lively. He is fond of society and dancing, but a foe to anything approaching licence or 'fastness'; even his dancing has something ceremonial, almost religious about it. The countryman's wants are surprisingly few and simple. A handful of olives, a piece of poor bread, and a glass of resined wine form his meal. Coffee and tobacco are his only luxuries. Divorce is granted only for adultery, which is extremely rare. The many curious observances at births, christenings, weddings, and funerals have lately busied the historical investigator, as they frequently betray remarkable resemblance to similar customs in antiquity. The same is true of the popular legends and traditions.

Among the best works dealing with these subjects are *Douglas's* 'Essay on certain points of resemblance between the Ancient and Modern Greeks' (London, 1813); *Wachsmuth's* 'Das alte Griechenland im neuen' (Bonn, 1864); *Bernhard Schmidt's* 'Volksleben der Neugriechen und das Hellenische Alterthum' (Leipzig, 1871), and the same author's 'Griechische Märchen, Sagen und Volkslieder' (Leipzig, 1877); *Tozer's* 'Highlands of Turkey' (chaps. 21, 29, & 30); and *Bent's* 'Cyclades'.

In their Intercourse with Strangers the Greeks are friendly, civil, and, as a rule, not officious or importunate, though the male inhabitants of a village, old and young, may sometimes show their

curiosity by clustering round the traveller. Offers of service, such as are common in Italy, are rare. The tourist therefore pursues his way without molestation, though, when his time is limited, he may miss the sharp little Italian ragazzi, who seem to divine the stranger's intentions by instinct and conduct him to the wished for spots for a fee of a few soldi.

On arriving at nightfall at a place for which he has no introductions, the traveller should apply to the *Demarch* or to the *Pâredros* (the representative of the Demarch in the smaller villages). Those who wish to avoid the restraints inseparable from this reliance on hospitality (comp. p. xiii) may procure lodgings through the keeper of a café or eating-house. In bargaining for the hire of horses or carriages the traveller should preserve an air of indifference and avoid betraying any indications of hurry. Bargains of this kind are best made in a café over a cup of coffee.

When two or more persons drink wine or coffee together, it is the invariable custom of the country that one member of the company pays for all. The stranger will thus often find himself the recipient of hospitality from a native, which can scarcely be refused. He must therefore postpone his 'revenge' to a similar opportunity, or order wine for the company and give the price to the waiter as soon as he brings it.

The strings of wooden beads carried by men of all classes are not rosaries for religious purposes, but simply supply a mechanical occupation for the hands during conversation, etc.

Church and **Clergy**. † The supreme authority of the Church of Greece is the *Synod* at Athens, consisting of five clerical and two lay members. The former dependence on the Patriarch of Constantinople has now shrunk, since 1833 and the 'Synodal Tome' of 1850, to a few external rights and honours reserved to the patriarch (the preparation of the anointing oil, etc.). Down to 1881 the kingdom was divided into 32 *Bishoprics*, to which those of Thessaly have been added. Those bishops whose seat is the chief town of a province bear the title of *Archbishop*. Celibacy is obligatory for the bishops, but not for the ordinary clergy, who, however, are forbidden to marry a second time. When a priest is made a bishop, he must renounce his wife and children, the former frequently entering a nunnery.

The chief representatives of the lower clergy, who include abbots and archimandrites, are the *Papâdes* or parish priests in the country. Every one who travels in the interior is sure to come into more or less intimate relations with this class, who regard their sacred office as binding them to represent the hospitality of their villages. Mentally and socially they are little superior to their parishioners, who frequently excel them in mother wit and material prosperity. The difference between them consists mainly in externals, such as the long hair and beard of the Papás, his black cap, and the high con-

† Comp. *Dean Stanley's* 'Lectures on the History of the Eastern Church' (new ed., 1883) and *Tozer's* 'The Church and the Eastern Empire', in the 'Epochs of Church History Series' (1888).

ical cap and black or dark gown he wears when engaged in the services of the church. In his non-professional hours the village priest, assisted by his wife, the *Papadiá*, has to carry on the same agricultural labours as the peasants. The lower clergy receive no payment from the state, and the scantiness of their fees from other sources generally makes it necessary for them to eke out their income by some other occupation. The parish priest thus often keeps a small shop or even a tavern, in which he not only helps the Papadiá to serve the guests but is ready to make up the required number for a game of cards. All this, however, does not diminish the respect in which the clergy are held by their flocks.

Most travellers will take an interest in the Greek Convents, if for no other reason than that they must often depend upon their hospitality. Some of them, such as the *Megaspēlaeon* in the Peloponnesus and the *Hagios Konstantinos* in N. Greece, resemble inns in their treatment of travellers, except that as a rule no one is admitted after sundown. The convents of Greece, about 150 in number, are inhabited by monks of the order of St. Basil and are divided into two main classes, the *Coenobitic* (κοινοβιάκοί, those living in common) and the *Idiórrhythmic* (ἰδιόρρυθμοι). In the Cœnobia the monks, generally known as the Kalógeroi (or 'good old men'), have everything in common. On entering the convent they generally present to it all their worldly possessions, receiving in exchange their board and lodging. The common meals are eaten under the presidency of the abbot (ἡγούμενος) in the refectory, which is generally a long and low-roofed apartment, adorned with paintings from sacred history; at table they sit on wooden benches without backs. The abbot, who is elected for a limited period, is by no means invariably the oldest, but is usually the most learned of the community. His power is almost unlimited, and the prosperity or decay of the convent is wholly in his hands. — An account of the Idiorrhythmic Convents is given at p. 292. Nunneries are rare except on some of the islands.

The contrast between the Greek Orthodox or National Church and the Roman Catholic Church has become even more marked since the War of Liberation. The separation of the sister-churches in the 2nd cent. of our era, which resisted the attempts at reconciliation made by the Curia during the Crusades, is as sharply defined as ever. The Roman Catholics of Greece have two archbishops (at Naxos and Corfù) and four bishops (Tenos, Santorini, Syra, Zante).

Probably no other country contains so many Places of Worship as Greece, in the form of churches, chapels, or 'Erimoklisia' (ruined chapels). No matter how scanty the ruins of a chapel may be, the name of the saint to whom it was dedicated still clings to the spot; the priest probably conducts a service here on the name-day of the saint, while a small lamp or wooden cross reminds the wayfarer that a house of God once stood here. It would be consid-

ered a crime to remove the ruins and drive a plough over the site, just as the ancient Greeks inflicted the severest penalties on those who converted the 'temenos' of the Gods to the service of man.

With the exception of a few large churches the ground-plan and internal arrangements of all these sacred edifices are similar. Through the *Narthex*, or vestibule, we enter the main body of the church, which is separated from the semicircular *Conché* (*i.e.* shell), or apse, by the *Templon* or *Ikonostasis*, a partition of wood or masonry pierced by three doors. The larger edifices are lighted by side-windows, the smaller only by the narrow opening of the Conché and by the door. In every case the light of day is tempered by stained glass. In the Conché, behind the Templon, stands the 'Holy Table', or altar, covered with an altar-cloth and bearing the Gospels, the service book, tablets with paintings of saints, and (generally) a crucifix. The richest ornamentation and the finest paintings are used to adorn the Templon. [Statues or images in relief are considered heretical by the Greek church.] The central door, through which the priest and the king are alone allowed to enter the sanctuary, is usually covered by a movable painting of Christos Pantokrator; and the other pictures generally include representations of the Panagía, or Virgin and Child, and St. Johannes Pródromos (John the Baptist). The service, which is carried on by the light of numerous wax candles, consists in the chanting of the liturgy and in various acts of ritual. The laymen partake of both the bread and wine in the Holy Communion, leavened wheaten bread (ἄρτος) being soaked in a mixture of wine and water and offered to the communicant in a spoon.

V. Chronological Survey of Greek History.

Neither in ancient nor in mediæval times is it possible to speak of a general history of Greece; we have only the separate records of different towns and districts. The attempts at a Panhellenic policy which are associated with the name of Perikles were of a purely ephemeral character; the political importance of the Amphictyonies was slight and much inferior to their religious importance; and the struggle of the Macedonian dynasty to win the hegemony of Greece had only an apparent success in Greece itself and finally led to the intervention of the Romans and the dissolution of the Greek union. Not till the present century were the Greeks able to regain their independence and establish a united kingdom.

References to the more ancient history, for which no dates can be assigned, and more detailed accounts of later events will be found in the historical summaries under the names of the more important towns, such as Athens, Sparta, Thebes, Corinth, Argos, Mycenæ, and Messene.

I. From the Earliest Times to the Persian Wars.

ca. 2000. The Pelasgians, the earliest (Semitic?) inhabitants of Greece.

ca. 1500. The Hellenes (Æolians or Achæans, Ionians, and Dorians).

ca. 1194-84. Trojan War.

ca. 1104. Doric Migrations: the Dorians under the Herakleidæ conquer the Peloponnesus.
1068. The Dorians threaten Athens; death of Kodros, last King of Athens.
1000. Æolic, Ionic, and Doric colonies on the coast of Asia Minor and on the islands. Homer and the Cyclic Poets.
ca. 820. Legislation of Lykourgos at Sparta.
776. Commencement of the Olympiads.
743-24. First Messenian War. Aristodemos. Destruction of Ithome.
734. Syracuse founded by the Corinthians.
707. Tarentum (Taras) founded by the Spartans.
645-28. Second Messenian War. Aristomenes. Contests at Ira. Tyrtæos encourages the Spartans by his martial songs.
621. Legislation of Draco at Athens.
612. Rebellion of Kylon at Athens; his murder; expulsion of the Alkmæonidæ.
600-590. Sacred War; Krissa and Kirrha attacked and destroyed by Athens and Sikyon.
594. Legislation of Solon at Athens.
560. Peisistratos becomes tyrant of Athens. The Grecian colonies in Asia Minor become dependent on the Persians.
527. Peisistratos dies. His sons Hippias and Hipparchos succeed to the tyranny.
514. Hipparchos slain by Harmodios and Aristogeiton.
510. Expulsion of Hippias (d. 490) from Athens. Reform of Solon's code by Kleisthenes, the Alkmæonid.

II. From the Persian Wars to Alexander the Great.

500-494. Insurrection of the Ionic Greeks under Histiæos of Miletos and Aristagoras.
492. First Persian Expedition against Greece. The Persian fleet under Mardonios is wrecked near Mt. Athos.
490. Second Persian Expedition, under Datis and Artaphernes. Battle of Marathon (Miltiades).
489. Unsuccessful campaign of Miltiades against Paros. Death of Miltiades.
480. Third Persian Expedition, under Xerxes. Battle of Thermopylæ (Leonidas). Naval battles of Artemision and Salamis (Eurybiades of Sparta, Themistokles of Athens). Pindar's Odes. Tragedies of Æschylus (d. 456).
479. Struggle with the Persians left in Greece, under Mardonios. Battle of Platæa (Pausanias of Sparta, Aristeides of Athens). — Naval battle of Mykale (Leotychides of Sparta, Xanthippos of Athens).
477. Hegemony of Greece transferred to Athens. Foundation of a Hellenic Symmachia.

ca. 470. Banishment of Themistokles (d. 460). — ca. 467. Death of Pausanias.

465. Kimon victorious by sea and land at the river Eurymedon. Conquest of the Chersonesus.

464-455. Third Messenian War. Athenian auxiliaries sent back by the Spartans (461). League of the Athenians with the Argives.

460-456. Unsuccessful campaign of the Athenians in Egypt.

459. Ostracism of Kimon. Athenian protectorate of Megara.

458. Athenians defeated in Argolis; victorious at sea against the united fleet of the Corinthians, Epidaurians, and Æginetans.

457-451. War between Athens and Sparta and Bœotia. Defeat of the Athenians by the Spartans at Tanagra (457). Victory of the Athenians over the Bœotians (456) at Œnophyta. Conquest of Ægina. Recall of Kimon (454). Truce between Athens and Sparta (451).

449. Naval war with Persia. Death of Kimon during the siege of Kition in Cyprus. Athenian fleet victorious at Salamis in Cyprus. End of the Persian wars.

445. Thirty Years' Peace between the Athenian and Peloponnesian Leagues. Age of Perikles. Polygnotos, the painter; Phidias, the sculptor; Iktinos and Mnesikles, the architects. History of Herodotus. Tragedies of Sophocles (d. 405).

431-404. Peloponnesian War. Thucydides, the historian. Tragedies of Euripides (d. 406). Comedies of Aristophanes. Hippokrates, the physician; Polykleitos, the sculptor. Socrates and the Sophists.

431. Platæa surprised by the Thebans. Invasion of Attica by the Spartans.

430. The plague at Athens. — 429. Death of Perikles.

428. The island of Lesbos revolts from Athens, but is recaptured (427).

427. Fall of Platæa. Prosperous expedition of Demosthenes to Acarnania.

425. Demosthenes lands in Messenia and fortifies Pylos. Brasidas the Spartan occupies the island of Sphakteria. Kleon, the Athenian, captures Sphakteria.

424. Kythera occupied by the Athenians. Invasion of Bœotia. The Athenians defeated at Delion.

422. Battle of Amphipolis. The victorious Brasidas dies of his wounds, Kleon falls in the flight.

421. Peace of Nikias.

418. Battle of Mantinea. The united Athenians and Argives defeated by the Spartans.

416. Capture of Melos by the Athenians.

415-413. Athenian expedition to Sicily, under Alkibiades, Nikias, and Lamachos. Alkibiades, prosecuted for impiety, flees to the Spartans. Destruction of the Athenian army and fleet near Syracuse (413).

413. The Spartans, on the advice of Alkibiades, occupy Dekeleia and form a league with the Persians against Athens. Revolt of the allies of Athens.

412. Victory of the Athenian fleet at Miletos.

411. Overthrow of the Athenian democratic constitution. Council of Four Hundred. Recall of Alkibiades. Naval victory of the Athenians at Abydos.

410. Victory of Alkibiades over the Spartan fleet at Kyzikos. Athens recovers her naval supremacy.

407. Lysander the Spartan defeats the Athenian fleet at Notion. Alkibiades deposed (d. 404).

406. Victory of the Athenian fleet off the Arginussæ Islands.

405. Lysander overthrows the naval power of Athens at the battle of Ægospotami.

404. Athens surrenders to Lysander. The Thirty Tyrants.

403. Thrasyboulos restores the Democracy.

401. Campaign of Cyrus the younger against his brother Artaxerxes Mnemon. Battle of Kunaxa. Retreat of the Ten Thousand under Xenophon.

400. Painting at its zenith under Zeuxis and Parrhasios.

399. Death of Socrates.

396-394. War of Sparta against the Persians. Agesilaos, the Spartan, victorious in Asia (396).

395-387. Corinthian War. Confederation of Corinth, Thebes, Argos, and Athens against Sparta.

395. Battle of Haliartos. Death of Lysander, the Spartan.

394. Battle of Knidos. The Spartan fleet defeated by Konon of Athens and Pharnabazos the Persian. — Battle of Koroneia. Defeat of the allies by Agesilaos.

387. Antalkidas, the Spartan, concludes peace with the Persians. — Plato (d. 347). Isokrates (d. 338).

379-362. War between Sparta and Thebes. Thebes freed by Pelopidas.

377. Foundation of a naval league by the Athenian generals Chabrias, Iphikrates, and Timotheos.

371. Battle of Leuktra. Epaminondas defeats the Spartans. Hegemony of Thebes.

370. The Thebans enter the Peloponnesus. Messenia recovers its independence. Megalopolis is founded as the capital of Arcadia.

364. Battle of Kynoskephalæ. Death of the victorious Pelopidas.

362. Battle of Mantinea. Death of the victorious Epaminondas.

359. Philip II. of Macedon. — Agesilaos supports the insurrection in Egypt. Dies on his voyage home (358). Demosthenes (d. 322). Praxiteles, the sculptor.
357-355. War of the allies against Athens. Contests of the Athenians with Philip for Amphipolis.
355-346. Sacred War against Phocis.
352. Philip, victorious in Thessaly, checked by the Athenians at Thermopylæ.
348. Olynthos is destroyed by Philip.
346. Peace between Philip and Athens. Æschines.
340. Philip conquers Thrace and besieges Byzantium. Athens declares war against him and forces him to raise the siege.
339, 338. Sacred War against Amphissa.
338. Battle of Chæronea. The victorious Philip is chosen leader of the Hellenes against the Persians.

III. From Alexander the Great to the Destruction of Corinth.

336. Murder of Philip II. Alexander ascends the Macedonian throne. — Aristotle. Diogenes. Lysippos, the sculptor. Apelles and Protogenes, the painters.
335. Alexander destroys Thebes.
334. Alexander in Asia. Battle of the Granikos.
333. Battle of Issos. — 332. Siege of Tyre. Foundation of Alexandria. — 331. Battle of Arbela.
330. Murder of Darius Kodomannos. — Revolt of the Spartans. Death of King Agis II. at Megalopolis.
327. Alexander's expedition to India.
323. Death of Alexander. War breaks out among his successors (the 'Diadochi').
323, 322. The Lamian War.
321. Murder of Perdikkas. — 319. Death of Antipater.
306. Antigonos and Demetrios Poliorketes assume the royal title.
301. Battle of Ipsos. Death of Antigonos. — The Ætolian League.
300. Epicurus and Zeno, the philosophers. The comedies of Menander.
296. Death of Kassander.
280. The Achæan League.
287-275. Pyrrhos, King of Epirus, in Italy. — The Gauls invade Macedonia and Greece.
278. Antigonos Gonatas rules in Macedonia.
272. Death of Pyrrhos of Epirus.
251. Aratos, general of the Achæan League, delivers Sikyon.
241. Agis IV., King of Sparta, endeavours to reform the state.
225. Kleomenes III., of Sparta, overthrows the Ephors.

221. Battle of Sellasia. The Achæans and Macedonians defeat Kleomenes (d. 220).
220-217. Social War, between the Ætolian and Achæan Leagues.
215. Alliance of Philip IV. of Macedon with Hannibal, and of the Ætolian League with the Romans (First Macedonian War).
207. Philopœmen (the 'Last of the Greeks'), general of the Achæan League, defeats the Spartans at Mantinea.
206. Peace between Philip V. and the Ætolians.
200. War between Philip V. and the Romans (Second Macedonian War).
197. Battle of Kynoskephalæ: defeat of the Macedonians by Flamininus, the Roman Consul. Flamininus declares the Greek states free.
190. Battle of Magnesia. Victory of the Romans over Antiochos of Syria. Close of the Ætolian League.
171-168. War between Perseus of Macedonia and the Romans (Third Macedonian War).
168. Æmilius Paulus defeats Perseus at Pydna.
148. War between the Achæan League and the Romans. Victory of the Romans at Skarpheia.
146. Destruction of Corinth. Close of the Achæan League. Greece and Macedonia united to form the Roman province of Macedonia.

IV. Greece under the Romans and Byzantines.

ca. 133. Revolt of the slaves in Attica.
88-87. The Greeks take part in the Mithridatic War.
86. Athens captured by Sulla. — Sulla's victory at Chæronea.
85. Sulla's victory at Orchomenos.
48. Cæsar defeats Pompey at the battle of Pharsalos. — 42. Antony and Octavianus defeat Brutus and Cassius at Philippi. — 31. Octavianus defeats Antony at Actium.
31 B.C.-14. A.D. Augustus emperor. Greece a Roman province under the name of Achæa. Revival of the leagues among the districts of Greece.
117-138. Hadrian. Buildings erected at Athens and other parts of Greece. Herodes Atticus, the sophist, in Athens.
ca. 170. Pausanias writes his description of Greece.
249-251. Decius. First appearance of the Goths on the borders of Greece.
253-260. Valerian. Fortification of Athens.
260-268. The Goths in Attica. Defence of Athens by Dexippos.
323-337. Constantine the Great. — Triumph of Christianity.
361-363. The Emperor Julian favours the Greeks. Unsuccessful efforts to rehabilitate paganism.

379-395. Theodosius I. The Olympian Games celebrated for the last time (393). Alaric and his Goths destroy Eleusis, occupy Athens (395), and ravage the Peloponnesus.

395. Partition of the Roman empire.

467-477. Invasions of the Vandals.

527-565. Justinian I. emperor.

529. Justinian closes the Schools of Philosophy at Athens.

540. Slavonic invasion of Hellas.

588. Avars and Slavs in the Peloponnesus.

717-741. Leo III. emperor. — 727. Revolt of the Greeks, and unsuccessful naval expedition against Constantinople.

746, 747. Greece devastated by the plague. Spread of the Slavonic element in the Peloponnesus.

805.? Defeat of the Slavs at Patras.

867-886. Basil I. emperor. Conversion of the Slavs in the Peloponnesus. Photios becomes patriarch. Beginning of the ecclesiastical schism between the Roman and Eastern churches, which came to a head in 1054.

1019. Emperor Basil II. defeats the Bulgarian invaders of Greece at Thermopylæ and Athens. The Albanians make their first appearance.

1040. The Norwegian Varangians under Harold Haardrada enter Athens.

1084. The Normans in Thessaly. Victorious defence of Larissa.

1204. Constantinople taken by the Crusaders. Latin empire founded at Constantinople. Boniface de Montferrat (d. 1207), King of Thessalonica, conquers Bœotia and Attica. Otho de la Roche becomes ruler of Athens and Bœotia ('Megaskyr' or Arch-Lord of Athens in 1205). — Geoffrey de Villehardouin conquers the W. coasts of the Peloponnesus but is embarrassed by a native revolt.

1205. Guillaume de Champlitte assists Villehardouin and becomes first Prince of the Morea.

1206. Modon and Koron occupied by the Venetians.

1207-1222. Demetrius, King of Thessalonica.

1209. Guillaume de Champlitte returns to France, leaving Villehardouin as over-lord.

1210. Geoffrey I. de Villehardouin becomes second Prince of the Morea. Capture of Corinth.

1211, 1212. Villehardouin captures Nauplia and Argos.

1218. Death of Villehardouin. His son Geoffrey II. (d. 1245), third Prince of the Morea, is recognized as Duke of Achæa by the Latin emperor Peter de Courtenay.

1222. Theodore Angelos Comnenos conquers Thessalonica and is crowned as emperor.

1245. Guillaume II. succeeds his brother Geoffrey as fourth Prince of the Morea (d. 1278).

1246. The Emperor John III. Vatatzes of Nicæa reunites Thessalonica with the Byzantine empire.
1248. Monemvasia is conquered by Guillaume II. of Achæa.
1256-1259. Guillaume's contests with Guy I. of Athens, the Margrave of Boudonitza, and the Dynast of Negroponte.
1259-1282. Michael VIII. Palæologus, Byzantine emperor.
1260. Guy I. made Duke of Athens.
1261. Michael conquers Constantinople. Fall of the Latin dynasty.
1262. Guillaume II. of the Morea, taken prisoner in 1259 by Michael, purchases his freedom by surrendering Monemvasia, the Maina, and Mistra.
1267. Baldwin II., the last Latin emperor, cedes the feudal superiority of the Morea to Charles of Anjou.
1308. The duchy of Athens falls to Gautier de Brienne.
1311. Overthrow of the Frankish knights by the Catalonian mercenaries. Gautier is killed.
1312. Roger Deslaur becomes Duke of Athens.
1364. Death of Robert of Tarentum, last Prince of Achæa.
1380. Jacques de Baux (d. 1383), nephew of Robert, conquers the Morea.
1389. Nauplia is taken by the Venetians.
1394. Rainerio Acciajuoli, Lord of Corinth, becomes Duke of Athens. — Argos is taken by the Venetians.
1395. Theodore I. Palæologus (1383-1407) recovers Corinth.
1396. Pierre Bordeaux de Saint-Supéran (d. 1402) is recognized as Prince of the Morea by King Ladislaus of Naples.
1404. Centurione Zaccaria of Genoa becomes Prince of the Morea (d. 1432).
1430. The Morea is recovered by the Palæologi.
1435. Thebes is taken by the Turks.
1453. Mohammed II. conquers Constantinople. Fall of the Byzantine Empire.

V. Greece under the Ottomans.

1456. Athens is captured by the Turks under Omar.
1460. The Turks conquer the Peloponnesus, with the exception of the Venetian possessions.
1462. Omar attacks Modon and Koron.
1463. Argos is betrayed to the Turks but recaptured by the Venetians.
1464. The Venetian general Capello seizes Eubœa and temporarily occupies Athens.
1470. Eubœa taken from the Venetians by the Turks.
1499-1501. Sultan Bajazet II. drives the Venetians out of Lepanto, Modon, Koron, and Navarino, and besieges Nauplia and Monemvasia unsuccessfully.

1503. Peace between the Turks and Venetians.
1540. Nauplia and Monemvasia captured by the Turks.
1573. Peace concluded by the Venetians and Turks, leaving the latter in possession of the whole of Greece.
1645-1669. Unsuccessful war of the Venetians against the Turks.
1685-1699. Conquest of the Morea by the Venetians.
1715. The Morea again taken by the Turks.
1718. Peace of Passarovitz, confirming the Turks in the possession of the Morea.
1770. Landing of the Russians under Orloff in Laconia. Revolt of the Greeks, suppressed by the Porte with the aid of the Albanians.
1779. Hassan Pasha defeats the insurgent Albanians at Tripolitza.
1814. The Hetærfa Philiké ('association of friends') founded at Odessa (headquarters removed to Constantinople in 1818).
1815. The British take possession of the Ionian Islands.
1821. Alexander Ypsilantis, general of the Hetæria, crosses the Pruth and summons the Hellenes to the War of Independence. Successful rising in the Morea.
1822. Defeat of Dramalis by Kolokotronis and Nikitas. Defeat of the Greeks at Peta by Kourshid Pasha. Athens is taken by the Greeks.
1823. Defeat of Omer Vriones at Karpenisi by the Greeks.
1824. Party-strifes among the Greeks.
1825. Ibrahim Pasha reduces the Morea.
1826. Fall of Mesolonghi. The Turks under Kioutagi capture Athens.
1827. Johannes Kapodistrias elected regent. Naval battle of Navarino. Capitulation of the Greek garrison in the Acropolis at Athens.
1828. Ibrahim Pasha quits the Morea. Landing of the French.
1829. Protocol of London. Greece declared a hereditary monarchy but tributary to the Porte.
1830. Second Protocol of London. Greece declared an independent and sovereign kingdom.
1831. Assassination of Johannes Kapodistrias. His brother Augustine is elected president.
1832. Augustine Kapodistrias resigns. Prince Otho of Bavaria is proclaimed king.

VI. The Kingdom of Greece.

1833. King Otho lands in Greece. Regency appointed.
1835. The king comes of age. Armansperg, the Bavarian, appointed chancellor.
1836. Armansperg is dismissed.

1843. Insurrection in Athens. A constitution is granted.
1850. The British fleet blockades the Piræus.
1854. The French take possession of the Piræus and of the Greek fleet (until 1857).
1862. Insurrections in Greece. Departure of the king.
1863. Prince William of Sonderburg-Glücksburg, son of the King of Denmark and brother of the Princess of Wales, is elected king and ascends the throne as Georgios I.
1864. Great Britain cedes the Ionian Islands to Greece. A new constitution is promulgated.
1881. Conference of Constantinople. Turkey cedes Thessaly and part of Epirus to Greece.

VI. History of Greek Art.

By Prof. Reinhard Kekulé.

'Ancient Art', or the art of classical antiquity, is usually contrasted with later Christian art, as though it were one homogeneous whole, whereas in reality it embraces the changes and transformations of more than a thousand years. It was affected by all the modifying influences of the successive leadership of different races, by wide oscillations in the position of the political and intellectual centres of gravity, and by the antagonistic principles which must inevitably make themselves felt in the course of a national development. Perikles and Alexander, Cæsar and Constantine are landmarks in artistic as well as in political history. At Athens, under Perikles, Greek art attained not only perfect independence and freedom, but also its highest and noblest expression. Under Alexander Grecian culture and art overflowed into Asia, whence its earliest germs had been derived. Rome herself was Hellenistic, and the ruins and broken forms of paganism became the foundation on which was erected the entire framework of Christian art and culture and of the Christian reorganisation of society. The inherited influence of the Græco-Roman forms is potent even at the present day, while the germs of the same forms may be detected in ages anterior to the existence of the Greeks themselves. Regions far removed from Athens return echoes of the Attic spirit; there are reliefs at Trêves, on the Rhine, and in Austria, the design of which may be retraced to the Hermes of Praxiteles. But such extended limits of space and time can be assigned to Greek art and its developments only when the term is used in its most comprehensive sense. What we must consider as its kernel and essence, as its peculiar content and true characteristic, — *viz.* the fresh and momentous achievement of the national Hellenic spirit, and the gain to humanity which resulted from it, — was accomplished within a comparatively short time and within the narrow limits of Greece proper.

The first Olympiad was 1100 years before the time of Constantine, 732 years before Cæsar's death, and 440 years before Alexander ascended the throne; the battle of Leuktra was fought 119 years after Marathon. The 'Age of Perikles', an expression synonymous with an undisturbed period of the highest artistic attainment, was restricted, if we define it sharply, to a period as short as that which comprised the life and works of Raphael; and its marvellous achievements were far more exclusively confined to the mother-city of Perikles and Phidias than was at one time supposed.

Modern science, art, and culture owe their first acquaintance with Greek art, as well as with Greek antiquity generally, to Rome, who, as mistress of the world, collected within her walls all the elements of ancient culture and preserved them for posterity. Imperial Rome was full of art-treasures, new and old. Victorious campaigns and the schemes of politicians, private taste and artistic perception, liberality and avarice, delight in æsthetic ornament and the fashion of the hour, riches, luxury, the lust of the eye and the pride of life, all combined to heap up new treasures. The most highly prized works of the best Greek masters were copied again and again; of some of the most admired statues more than a dozen facsimiles have been found. It is hardly possible that there were not also original works among the inexhaustible supplies of statues at Rome. But the most costly objects are the most exposed to destruction. The Roman patricians would hardly have removed archaic works from Greece in great numbers unless there were some personal, historical, or other interest connected with them. The productions of the most famous masters were, if attainable at all, always costly. In any case they were but a handful compared with the universal demand, to meet which, therefore, a flourishing trade in copies of works of the best period sprang up. The splendid marbles of the Roman museums thus do not always faithfully represent the epochs to which they actually owe their origin; and in examining them we must carefully and laboriously discriminate the conception of the original inventor from what has been intentionally or unintentionally added by the copyist or remodeller. The importance of the large detached sculptures which originated in Rome itself is comparatively slight; the most striking and the most nationally Roman are those on buildings and monuments of victory, like the Arch of Titus and Trajan's Column. The Roman spirit expressed itself most potently in extensive buildings.

It was from the material thus afforded by Rome that Winckelmann formed the views which he published in 1764 in his *History of Ancient Art*, the first classic representation of ancient art-history. Enthusiastically admired by the greatest among its author's countrymen of last century (Goethe, Schiller, Lessing, Herder), this work may still claim to lay down the general principles of its subject, although it is no longer regarded as a final authority.

Winckelmann contrasts the limited subjects and treatment of Egyptian art with the free diversity of Greek art. The former appeared to him so uniform that he compares it to a carefully cultivated tree, suddenly checked and stopped in its growth by the canker-worm or by some accident, while the unfettered life of the latter, obeying the laws of all life, grows, blossoms, fades, and dies. 'For as every action or event has five parts, and as it were, five stages, — namely beginning, progress, state of rest, decrease, and end, — in which lies the ground of the five scenes or acts in dramatic pieces, — so it is with the succession of time in art; but since the close of art is beyond its bounds, so there are properly only four periods in it for consideration here. The more ancient style lasted until Phidias; through him and the artists of his time art attained its greatness. This style may be called the great and lofty. From the time of Praxiteles to that of Lysippus and Apelles, art acquired more grace and pleasingness; this style should be named the beautiful. Some little time subsequent to these artists and their school, art began to decline among their imitators; and we might now add a third style, that of the imitators, until art gradually bowed itself to its fall' (Lodge's Translation). — Of this early style he says: — 'the drawing was vigorous but hard; powerful but without grace; and the strength of expression detracted from beauty. But as the art of the earliest ages was devoted only to gods and heroes, whose praise, as Horace says, accords not with the soft lyre, this very hardness probably co-operated to give grandeur to the figures. Art, like justice in those days, which inflicted death for the smallest offence, was severe and hard. As we comprehend under the older style the longer period of Greek art, this description is to be understood with some reservations, depending on the different stages of progress during that period, in which the later works must have been very unlike the earlier'.

Truth and beauty of form were attained by practice in masculine, although somewhat hard and sharply marked, outlines. 'Finally at the time when Greece attained its highest degree of refinement and freedom, art also became more unfettered and lofty; for the older style was constructed upon a system composed of rules which, though originally derived from nature, had afterwards departed from it and become ideal. The artist wrought more in conformity to these rules than to nature, the object of imitation, for art had created for itself a nature of its own. The improvers of art elevated themselves above this adopted system, and drew nearer to the truth of nature, by which they were taught to throw aside, for flowing outlines, the hardness of the older style, with its prominent and abruptly ending parts of the figure, to make the violent positions and actions more refined and becoming, and to display in their works less science, and more beauty, loftiness, and grandeur'. 'Now, if the fundamental principle of the grand style, was, as it appears,

to represent the countenance and attitude of the gods and heroes as free from emotion, and not agitated by inward perturbation, in an equilibrium of feeling, and with a peaceful, always even, state of mind, we see why a certain grace was wanting; no attempt even was made to introduce it'.

Winckelmann's antithesis between the lofty style and the beautiful style culminates in his famous description of the Two Graces. "One is like the heavenly Venus, of higher birth, the daughter of harmony; she is constant and unchangeable, even as the laws of harmony. The other Grace is, like the Venus, daughter of Dione, more subject to the influence of matter. She is a daughter of Time, and only a follower of the former, or the heavenly Grace, whom she announces to those who are not devoted to her service. She descends from her loftiness and reveals herself kindly, without humiliation, to those who turn their eyes upon her; though not eager to please, she is not willing to remain unknown. But the former Grace, an associate of all the deities, appears to be sufficient to herself. She does not offer herself unsolicited, she wishes to be sought; she is too elevated ever to be much an object of sense; for, as Plato says, 'there is no form capable of expressing the highest'. She converses only with the wise; to the mass she appears forbidding and unamiable. She conceals the emotions of her soul, and brings herself near to the blissful serenity of the divine nature, of which the great artists, as the ancients write, sought to delineate an image".

These characteristics are written for all time with an iron pen. The division into periods is also indispensable for a well-ordered and comprehensive view of the subject. But Winckelmann's formulas are too simple; they do not exhaust the fulness of life in nature and art. The various periods, the different schools, each within its own limits, show growth, blossom, and decay. Nor is decay always death. Even in Greece itself it is sometimes only a transformation, producing new but not less marvellous forms as embodiments of the reviving conceptions of the mind. We are now forced to recognise a Titanic boldness and finished creative mastership in periods, which, according to Winckelmann's great scheme, should show only feebleness and prettiness as the successors of the preceding loftiness and beauty. Fortunately for us Winckelmann had no adequate idea of the fragmentary nature of the materials out of which he reared his imposing edifice; for had he known it, bold as he was, he would perhaps have hesitated before his task. Since his time many objects casting light on the history of art have been found even on Roman soil. But the greatest flood of light has been shed from the mother-country of Greek art, from Greece itself, the source which he himself presaged when the idea of excavations at Olympia occurred to him. The original Greek works are indeed, to a large extent, no longer in their native home. Most of the Parthenon

sculptures, the frieze from Phigaleia, and the objects discovered at Knidos and Halikarnassos are in London, which has long possessed the finest collections of both the larger and smaller works of art from Greece and Asia Minor; the Æginetan marbles are at Munich; the Samothrakian Nike and various sculptures from Olympia are among the numerous other examples of Greek art in Paris; and the museum of Berlin has attained an undreamed of importance through the possession of the Pergamene sculptures. Nevertheless the traveller in Greece is not reduced to merely recalling the museums of Italy and the northern nations: —

'*Who would a poet understand*
'*Must visit first the poet's land.*'

Greek art more than any other seems to have sucked in its strength from the soil on which it grew. Lord Elgin could not carry off Homer's sun, nor the rocks and sea, nor the ancient citadels, nor the temples, which even in their ruins inspire admiration and awe. Greece abounds in beautiful and instructive monuments and remains; and every step made in the ordering of the new state is fraught with hope for its ancient possessions. Lord Elgin, in removing the sculptures of the Parthenon to London at the beginning of this century, may almost be considered as their saviour. But when the German government began the excavations at Olympia in 1874 it had already become a matter of course that what was found in Grecian soil must remain in Greece. The extremely rich yield of the Olympic excavations, the small independent museums that are fast springing up in all the provincial capitals of the kingdom, and the large public collections at Athens (in the National Museum, on the Acropolis, and in the Polytechnic) all unite the peculiar features of local collections with the universal interest arising from the fact that the variations and local peculiarities which they illustrate are those of classic art. No science can draw certain conclusions from isolated specimens; all require a long series of examples. In all that concerns the greatest artists and the highest art, the materials at the command of the archæologist are nothing like so abundant or so authentic as those at the disposal of the historian of modern art. And on this account he must all the more zealously pursue the manifestations of the artistic spirit as these now lie before him in a thousand examples forming a series intervening between art and handicraft. And by virtue of the force and unity of the artistic sense which permeated every ancient representation of life to the last fibre, and by virtue of the close natural bond which existed betwixt the artist and the craftsman, we often succeed in winning from an unpromising witness some conclusion as to great works of art or some determination as to the prevalent type of special epochs and districts. Full insight into the nature of this wholesale production is inseparable from the soil. Our minds and senses are best prepared to receive the impressions of Phidias's wonderful

works not by London fogs, but by the bright scenery of the Ilissos, where on its elevated site, as of old, the Parthenon, in its ruined magnificence, is outlined against the deep blue sky.

Early Stages.

The lions which keep watch and ward above the acropolis-gate of Mycenæ have long been regarded also as the sentinels at the entrance to the history of Greek art. They may keep their post of honour, although the discoveries of *Dr. Schliemann* have enhanced the significance of other antiquities of Mycenæ, and have raised new problems in connection with them. The *Tombs* within the fortress, still more ancient than the Gate of the Lions, have been found to contain a valuable and varied mass of sepulchral furniture, homogeneous as regards date and origin, but displaying degrees of skill varying with each kind of object. The *repoussé* work of the ornamental gold plates unquestionably shows great beauty and a delicate and sure feeling for form. The most frequently recurring ornamental motives are waving and serpentine lines, spirals, and rosette and star-shaped devices; next in number to these are leaves, cuttle-fish, and butterflies. Among the small massive gold figures a couchant lion is distinguished by an unmistakable feeling for style. But apart from such isolated exceptions, which are naturally to be expected in so large an aggregate, it may be laid down as a general rule that these Mycenean antiques are less successful in representing nature, the higher in the scale of being their model happens to be. The cuttle-fish are better than the birds, the birds better than the quadrupeds, and the quadrupeds better than the human beings. The golden death-masks, which were intended to reproduce the features of the deceased, are positively repulsive in their crude mistaken forms, although they evidently aim at as close an imitation of nature as possible, even in individual peculiarities. The oblong limestone reliefs, found beside the tombs, which repeat the ornamental designs of the golden articles, betray such a want of skill and artistic feeling in the representations of men and animals, that we cannot help again wondering at the different degrees of development of which the sense of form in its various aspects is capable, even at the same period and in the same minds. The last degree of crudeness is reached by the small terracotta figures, which content themselves with an almost unrecognisable indication of the human form. On the other hand many of the painted vases and fragments of vases are highly attractive. It is true that the ornamental forms transferred from the golden articles to the vases, if they have been developed (as, *e.g.*, the spiral) from actual working in metal, lose in transference, multiplication, and new arrangement. But on the vases as on the golden plates, the representation of vegetable forms and

of the lower marine animals bears the stamp of fresh and independent observation of nature; and in both we can detect this original freshness yielding to a less intelligent perception. The Mycenean vases show certain of the characteristics of the well-known geometrical style, the most striking instances being the triangles filled in with lattice-work and the birds with striped bodies. These, however, are isolated forms and do not affect the essential and distinct general character. The Mycenæ vases are as clearly distinguished from the vases of the geometrical style as they are different from the vases of the so-called early Corinthian style. They convey a more original, and, if we may use the phrase, a more genuine impression, than the great bulk of the geometrical vases hitherto found in Greece; they are also more ancient than the latter, many of which show traces of a scheme of design worn threadbare through repetition, and of a certain apathy in the ornamentation. But the *Geometrical Style*, with its combinations of lines and points, waterfowl, horses, and fork-like men, is in its turn more ancient than the *Early Corinthian Style*, with its lions, panthers, boars, and fantastic animal forms, and full rosette ornamentation. This last style has adopted a large variety of easily recognisable Asiatic motives, whereas there is as yet no unanimity among authorities as to the origin of the geometrical style. Some are inclined to rest content with remarking that the most primitive elements of decoration may be independently developed in different places under similar conditions of material and skill. Others regard the settled system of geometrical decoration, which apparently cannot be propagated or transplanted except as an entire system, as a primæval common possession of the Indo-European family; while others again support the view that this style was a preliminary stage in Asiatic-Semitic art also, before the latter reached the richly matured system of rosettes and conventional plant-forms, which is so familiar to us in the examples of its best period. This last opinion would imply therefore that the geometrical style was a reflex of an early stage of Semitic decoration, as the early Corinthian style undoubtedly was of the later Semitic decorative style. The true explanation will probably prove to be that the particularly large and striking examples of the geometrical style found in Greece are in reality *Imports from Phoenicia*, while the variety as such was adopted by the Greek potters, and continued to be produced within fixed limits, even after the system as a system had disappeared. Merchants of the same foreign stock must at an earlier date have imported the vases, jewels, and images to Mycenæ, to supply the demand created by the funeral magnificence of the Mycenean rulers, while in other parts of Greece they contented themselves with the sale of cheaper wares. The workmanship of the golden masks and of the crude reliefs is also Phœnician; and as these objects can hardly be supposed to have been produced any-

where except on the spot, it follows that the Mycenean princes must have had Phœnician artists at their command, probably in the nearest foreign market of such articles. The whole appearance of the Mycenean antiquities presupposes the existence of Egyptian and Assyrian art, but in relation to Greece proper they are of immemorial antiquity. The year 1000 B.C. may be set down as their approximate date, though they may perhaps be even older. The successive strata of the discoveries in Mycenæ are of different ages. The more recent have yielded the vases that may without hesitation be classified under the geometrical style. The so-called Treasuries and the Gate of the Lions are also among the less ancient antiquities of Mycenæ.

The *Treasuries* are in reality sumptuous resting-places for the dead and their treasures. They are domed structures, with primitive vaulting formed by the gradual approach of successive overlapping courses of stone, access to the interior being afforded by passages between walls of masonry. In the so-called Treasury of Atreus the central domed chamber was lined with metal plates, while behind lay a smaller apartment, which was perhaps the burial-vault proper. The weight to be supported by the lintels was lessened by leaving triangular spaces in the walls immediately over the doors. The same device is used above the principal gate of the citadel, where the ornamental slab which covers the opening bears the famous *Relief of the Lions*. The capital of the pilaster found among the ruined decorations of the door of the Treasury of Atreus is also akin to the curious capital of the column between the lions; these are forms which nowhere occur in fully developed Greek architecture. The lions themselves, the lifelike appearance of which was originally enhanced by colour, are grouped in a manner which has been usual in Asia from a very early period. The same arrangement recurs in pairs of all kinds of animals on the golden ornaments from the oldest graves in Mycenæ; and, in another domain of Greek art, it is not unfrequently seen on vases of the early Corinthian type. The relief over the gate at Mycenæ displays an unmistakeable advance, not only on all the other Mycenean representations of animals, but also on those of Assyrian art in its final state, as it presents itself to us for comparison. In its representations of human beings and animals *Assyrian Art* degenerated from a high degree of skill in perception and reproduction into a superficially learned and conventional system. If only the muscles that were known to exist were distinctly enough indicated, it mattered not whether they looked like strings. Neither eye nor hand perceived the necessity of observation and sympathetic feeling in handling the more delicate lines or the swelling curves of the larger figures, and this deficiency was even more evident in the smaller details. Breadth and fulness in all forms was lost in empty and inert size; conventional ornament, which the Assyrian artists had used with mas-

terly skill in its appropriate sphere, was illegitimately extended to organic life; eyes, ears, and muscles were arbitrarily arranged like lifeless material on principles of at best but approximate suitability; the human hair and beard, and the furs and tails of animals came to be arranged with trivial formality in tufts, ringlets, and curls. In spite of their antique quaintness the lions of Mycenæ are positively surprising in their fresh and direct appreciation and life-like reproduction of living nature, and in the understanding of feline motion and form that speaks from the extended bodies. The artist who first sketched the outline on the hard Mycenean stone, boring holes at the chief points, is unknown; but to whatever race he belonged, there certainly breathes in the hoary monument some of that Greek spirit, which never lost sight of nature behind the traditions of a handicraft, and never mechanically repeated the forms that it had once mastered, but by constant reference to the standard of renewed and accurate observation of nature gradually improved and remodelled them. The struggle to perceive, appreciate, and represent the chosen subject, which must be successful before the significance of what is represented can be intelligibly expressed; the struggle with material and its technical handling, which at once render the artistic representation possible and afflict it with difficulties and limitations; — this struggle begins at the beginning of the history of art, and continually renews itself in its course, though in less elementary forms. The pursuit, the loss, the rediscovery of nature do not exhaust art-history, but all its intellectual contents embody themselves under these forms, and are subject to their immutable laws. Small, rudely-carved, and imperfect human figures in marble have been found in the islands of Greece; and however un-Greek they appear, they are possibly the work of Greek hands. But however spontaneous may have been the immature efforts of the first Greeks who turned an unskilful knife or chisel to imitative sculpture, the fact remains that the genius of Greek art, which raised it to its unequalled eminence, was awakened and strengthened by the example and contrast of more ancient peoples and cultures. Long before the first Greek temple arose, long before even the first Greek carver made his childish essays, *Egyptian Art* stood full-grown and self-contained. In the struggle to master nature, great artists had discovered fixed principles of proportion and design by which nature could be reduced to rule and bound; the mighty buildings of the Pharaohs arose in obedience to approved rules, which included and encouraged an immense variety of form and ornament. The independent *Art of the Babylonian-Assyrian Empire*, the dominion of which stretched to the shores of Asia Minor, stood beside Egyptian art, from which it had derived its stimulus. The *Shield of Achilles* in Homer is the miraculous work of a god; it was hardly possible in listening to its description to remember accurately the various scenes which Hephæstos forged

in bronze, much less to group them into an articulate, artistically arranged mental picture. But the actual works of art which inspired the imagination of the poet were not Greek. The details of the scenes on the shield find their closest parallels in the representations on Egyptian and Assyrian monuments, and in the metal dishes, which the *Phoenicians* carried from their native land far and wide through the Mediterranean. The silver bowl with a golden rim which belonged to Menelaos was the work of Hephæstos, but a gift from Phædimos, King of Sidon; the silver bowl offered by Achilles as a prize for racing was made by the cunning Sidonians, and brought across the sea by Phœnician mariners; Hekuba had store of garments wrought by the hands of the women of Sidon, and brought thence by Paris himself; Agamemnon's armour was forged in Cyprus; the tripod and silver basins, the golden spindles and spinning-basket in the house of Menelaos and Helen came from Egypt.

Greek art at its beginning, or soon after its independent beginning, borrowed not only technical knowledge, tools, mechanical devices and contrivances, but also settled forms and types, fixed conventionalities in representation and arrangement, and not unfrequently even the subject of its representations. This can be most easily seen in the manual decoration of utensils, and in the shape and pictures of the early vases. Even when the mode of communication cannot at once be explained, the fact of the transference, the stimulus of foreign models, the blossoming of germs imported from abroad, is clearly established. Greek *Architecture* would seem to have existed at this early period only as a self-evolved, perfected system. As a matter of fact, however, it had already discovered and tested its principles, in obedience to which the individual genius of each great architect exercised itself, in a prolonged series of tentative gropings. The idea of the column with base and capital was early-Egyptian, and so, too, the entasis and taper, the supplementary use of vegetable forms in exterior decoration, and the artistic device of fluting columns and pillars. Forms in which the elements of the Ionic capital are unmistakeably evident occur not only in Egyptian and Assyrian ornamentation, but also in Assyrian columns. Phœnician and Persian monuments attest the wide spread of all these individual constituents, and the universal acquaintance with them at the period of the rise of Greek art. But from the far narrower field known to them, the Greeks selected but sparingly, taking only what was appropriate to their peculiar genius. There is an inexhaustible opulence of fantastic capital-forms in Egyptian art; the Greek spirit contents itself with the development and refinement of two principal orders. The Greeks did not borrow everything, and they never borrowed a whole; they rejected the outworn, and developed the living germs to an undreamed of beauty. The Greek idea of a temple as a peripteros had as little a direct model among the pre-Hellenic peoples, as the Doric and Ionic orders. For the wonderful architectural

skill of the Greeks (to the first development of which the Doric and Ionic races, as the nomenclature indicates, contributed most influentially) was not the sudden invention of a logical mind, deducing the forms at the first attempt from the construction of the building, and finding at once in nature the appropriate ornaments and symbols. The elements of form, which received their full development from the creative power of Greek genius, had been introduced to it from the first as architectonic; their transference from nature and handiwork had taken place before the Greeks were acquainted with them, and nowhere had the old forms discovered by their teachers caught the stormy pulse-beat, the sound fresh life of the youthfully vigorous Greek folk, with its myths of heaven and earth, its sense of form, and its worship of beauty.

Development and Zenith of Archaic Art.

As a people the Greeks were approximately contemporaneous with the Persians, against whom they were afterwards to measure their strength, in attaining real independence and consequence. Greek art reached its earliest period of florescence, worthily so called, at the courts of the Greek tyrants, who flourished at about the same time as the Lydian monarchy. The earliests art-centres of which the names have come down to us are the islands of Crete, Samos, Chios, and Naxos, with which Paros was closely connected; the earliest buildings of universal renown were the *Heraeon* in *Samos* and the *Artemision* at *Ephesus*. *Samos* was the home of *Workers in Bronze* and of *Architects; Chios* and *Naxos* were renowned for *Sculpture in Marble*, and the Cretan artists excelled in *Sculpture* and *Architecture*. Four generations of *Chian Sculptors* have left names behind them: — *Melas*, his son *Mikkiades*, his grandson *Archermos*, and his great-grandsons *Boupalos* and *Athenis*, the last two flourishing about 540 B.C. Considerable light has recently been thrown on the activity of this insular school of Greek sculpture by the discoveries during the French excavations at Delos and Samos. The most ancient specimen yet found, dating probably from the 7th cent. B.C., is the votive offering of a Naxian woman in Delos to Artemis, unfortunately in poor preservation. This is a very quaint draped female statue recalling by its flattened form (like many terracotta figures) the expression 'board' (*'xoanon'*), which was even in antiquity applied to primitive images of the gods, but in spite of its crudeness and simplicity displaying unmistakeable traces of a peculiarly Greek inspiration. Some of the peculiarities of *Wood Carving*, and even perhaps a passing resemblance to *Egyptian* figures, may be noted in this work, while a rounder and fuller draped female statue, found in Samos, presents many points of likeness to the works of *Assyrian* art. But in this latter case also the Greek spirit gives unmistakeable evidence of its activity; the whole appearance of this Samian statue, the folds of the garment and the forms in general, are more refined

and delicate than is usually the case in Assyrian work. The most important discovery was that made at Delos, of a female figure (evidently a *Nike*) in the act of running, with wings on her back and shoulders, and her brow bound with a fillet. As seen from the front, the face and the body are turned towards the spectator, while the legs are in profile. The left arm, held in an angular position at the left hip, expressed the exertion of running, while the outstretched right hand probably grasped a wreath as the symbol of victory. The expressive attitude and the delicate precision of design in the slender figure and its robe reveal not only the hand of a Greek, but of a Greek who had already reached a certain degree of artistic culture. The arrangement and design of the figure, thus represented as running towards the spectator, are evidently based to some extent on the principles which prevailed in the relief and decorative style; and we are thus justified in concluding that the mode of representing the human form in active motion was introduced from the traditions of the early relief or decorative style at a time when, as the Nike itself shows, sculpture in the round had already attained considerable development in separate representations of heads, and doubtless of the human body at rest. Ancient traditions relate that Archermos of Chios was the first sculptor to represent Nike with wings; and there must have been some statue of his which gave colour to the assertion. We may not only suppose that it was like the Nike found at Delos, but we have good grounds for believing that statue to be the very *Work of Archermos* in question; for close beside it was found a pedestal corresponding to it in size and bearing the names of the famous Chian artists Mikkiades and Archermos. On the other hand none of the works yet found can be attributed with any certainty to the *Cretan* sculptors *Skyllis* and *Dipoinos*, who introduced their art to the Peloponnesus. Several Spartans and *Tektaeos* and *Angelion* are named among their scholars. The last two executed at Delos a statue of Apollo bearing the Graces on his hand, and they are said to have been the teachers of *Kallon of Ægina*. A whole series of archaic nude youthful figures has been discovered, the best-known example being the *Apollo of Tenea*, now at Munich. They agree in design with an early type of Apollo, who must have been represented in the same or a similar style; but some at least of the figures we now possess must have been intended for statues of human youths, and were used for sepulchral monuments. They illustrate very different degrees of development, owing probably to local as well as to chronological and stylistic variations; but their common features are more striking than their differences, and we may perhaps take this youthful nude type for a development of the early *Cretan* school. Another artistic immigrant into the Peloponnesus (at an unknown date) was *Bathykles* of Magnesia on the Maeander, in Caria, an Ionic district of Asia Minor lying opposite Samos. He constructed a throne for

an ancient image of Apollo in Amyklæ, adorning it richly with scenes from the myths of the gods and heroes. If we assume, as we fairly may, that Bathykles followed the artistic usages of his native land, the extant list of these representations is equivalent to an epitome of the mythical material and of the nature of the scenes with which *Early Ionic Art* chiefly busied itself. A specimen on the other hand of native *Early Peloponnesian Art*, dating perhaps from the 7th cent. B.C., is afforded in an ancient chest, adorned even more lavishly with mythical scenes, which was placed in the Heræon at Olympia, as a votive offering from the Corinthian dynasty of the Kypselidæ. A more exact conception of the style and composition of the Amyklæan throne may be obtained from the ancient vases from the Ionian town of Chalkis in Eubœa; and of the chest of Kypselos from the early-Corinthian vases.

Corinth and Chalkis, which exported vases at an early date, supplied the potters of Attica with both patterns and motives for painted vases, until at last the latter rivalled their teachers, and themselves began to export, especially to Etruria. About 500 B.C. the Athenians added the art of painting red figures on the vases to the earlier method of black-figure painting, and in the gradual development of this art they inundated every place open to their trade with a wholesale production of vases. This invention betokened a victorious advance of the Attic genius; for in art, as well as in handicrafts generally, Athens was at first more receptive than creative. The sculptors from the ethnically cognate Paros seem to have at first exercised more influence in Attica than any other foreign artists. The early sculpture in the round discovered at Athens is generally of Parian marble; and even at a much later date, the stone-cutters and sculptors of Paros seem to have played in Athens the rôle nowadays played in Rome by the natives of Carrara. In fact the migrations of all kinds of artists at this time seem to have been very extensive. *Alxenor* of Naxos worked in Bœotia, *Aristion* of Paros at Athens; Ephesus and Erythræ in Asia Minor, and Tegea in Arcadia possessed works by *Endoeos*, who also, according to an inscription, carved the sepulchral statue of an Ionic woman interred at Athens. Myron and Phidias studied for a while in the school of Argos; and their elder countrymen probably also served an apprenticeship abroad. The steles of *Lyseas* and *Aristion*, with portraits of the deceased, are among the most suggestive of the *Early Attic Funeral Monuments* now extant. The portrait of the former was in colours only, that of the latter in coloured sculpture in low relief. Lyseas was represented in solemn tranquility, like a priest making ready for a libation, with the lustration branch in his left hand and a goblet in his right; Aristion appears in all the glory of full armour, shirt of mail, helmet, and greaves, with a lance in his hand. Under the life-size main scene on the stele of Lyseas was placed a smaller picture, representing a rider galloping towards the right

and leading a riderless horse by his left hand — recalling doubtless some race won by the deceased when a boy. The corresponding space on the stele of Aristion is now vacant, but doubtless it originally held a similar painting. Sculpture and painting were thus not hostile to each other, nor mutually exclusive; but, on the contrary, as the portrait of Aristion itself indicates, colour was the natural finish to all sculpture in archaic works of this kind. The ingenious *Aristokles*, who made the monument, was certainly as proud (and probably prouder) of the careful painting on the figure of Aristion, as of the plastic modelling below the colouring. Both of these steles date from the 6th cent. B.C., before the expulsion of the Peisistratidæ. When that event took place in B.C. 510, the most famous sculptor in Athens was *Antenor*, for to him was entrusted the execution of the bronze statues of *Harmodios* and *Aristogeiton*, the much-lauded pair of friends who slew the tyrant Hipparchos. This group was erected on a conspicuous site in the market-place, but when Xerxes made himself master of Athens, he carried off this symbol of Athenian freedom to Persia, where it remained till the time of Alexander the Great or one of his successors. The Athenians had replaced the stolen group as quickly as possible by another from the hands of *Kritios* and *Nesiotes*, which must have been, of course, a close replica of the older one. It has been found possible to reconstruct its composition from the various references and imitations, plastic and otherwise, which we now possess. The two assailants were represented in the act of rushing forward side by side,— Harmodios, the younger and more impetuous, brandishing a sword aloft in his right hand, while Aristogeiton, holding his sheath before him in his left hand, had the sword in his lowered right, equally ready to parry, to thrust, or to strike. The violent action and exertion were expressed by the archaic constraint of position and attitude, and the archaic and severe treatment of the forms, while in grouping the two figures were not organically connected. But the energy with which the inventive artist entered into the impulse and mood of the deed, the graphic animation of the action, the truth and sincerity of the perception and reproduction of the nude bodies, and the decision with which he emphasized what appeared to him essential and significant, are still reflected in the marble replicas. Despite all the fidelity with which we may credit the copyists, there are still, however, great difficulties in the way of arriving at any perfectly certain estimate of the style either of Antenor, or of Kritios and Nesiotes.

The ancient art of the Doric island of Ægina, which reached a peculiarly high level, was of quite a different character from that shewn in this celebrated example of early Athenian sculpture. And although the independent importance of this neighbouring but hostile island was terminated by the victory of the Athenians in 458 B.C., we still have some original Æginetan sculptures, in the famous

figures from the pediments of the Temple of Athena, which now form the most valuable treasure of the Glyptothek at Munich. Both pediments were occupied with combats between Æginetan heroes and Trojans; in the W. were Ajax and Teucer and other Greek heroes defending the body of Achilles, in the E. were Telamon and Hercules, while Athena was placed beside both the fathers and the sons. In all their main features the two compositions corresponded closely to each other. There was no abrupt transition from the base-angles to the middle of the triangular pediments; the intervening spaces were not left empty, but were filled in with combats of various kinds as elaborately as was consistent with the distinctness of the groups projecting like reliefs from the background, and with the conventionalism which had already begun to reign in the representations of the contests betwixt two parties over the body of a fallen warrior. When these Æginetan marbles were discovered (1811) they presented an inexplicable riddle to the art-critics of the day; the long-limbed, short-bodied figures, with their stereotyped smiling faces showed such a singular combination of beauty, strangeness, and (in some details) imperfection in their reproduction of nature, that they appeared to be anything but Greek, according to the then current ideas of Greek art. Subsequent discoveries of early Greek antiquities have rescued the Æginetans from their supposed isolation, and observation, gradually sharpened by experience, has been able to detect, amid all the apparent uniformity, differences between the gods and men, the victors and vanquished, the unwounded and the dying. The celebrated 'Æginetan smile' was an attempt to express life, emotion, and feeling, and it was not the only such attempt in archaic sculpture. In these compositions it is employed for different purposes and with various effect in the different figures; as, for example, in the recumbent and mortally wounded warrior from the E. pediment, where the effect is most impressive. Despite all their involuntary or intentional resemblances to the W. sculptures, the E. groups belong to a more recent stage of art, and the differences between them are probably due to a slight difference of date; for in Greece, as elsewhere, the rapid and uniform completion of large buildings was often interrupted and retarded by political events and accidents. Perhaps the one composition may be referred to immediately before 480, and the other to immediately after; in any case neither can be more recent than the subsequent 20 years; for the Æginetan school of sculpture never advanced beyond the archaic maturity and finish displayed in these statues, and we must make use of them in endeavouring to form an idea of the art of *Onatas*, the most famous artist of Ægina. Another variety of Doric art is what may perhaps be called the *Megarean*, inasmuch as the only examples as yet known of it are the reliefs from the pediment of the *Treasury of the Megareans at Olympia*, and the *Metope Reliefs of Temple F in Selinous* (Sicily). All these examples date from

the end of the 6th cent. B.C., and deal, with genuine strength and boldness, with the same theme of the combat of giants, depicting the straits and dangers of battle, the fall and the agonies of the wounded with an uncompromising realism, that wields the newly-won mastery over the material of expression with unmeasured and even exaggerated force. But just as the earlier metopes in Selinous indicate a previous stage of art, which it is impossible to suppose was entirely without connection with the reliefs of Temple F, so also the *Metopes of the Heraeon* in the same place reveal traces not only of that original unreflecting wildness (referred to above) but also of a quiet, cheerful, and naïve charm, which might almost be described as rustic. From this we learn that the artistic impulse and development, included under the term 'Megarean Style', extended in various directions and sought expression in various ways, while even yet its boundaries cannot definitely be laid down. But our conception of *Pythagoras* of Rhegium, who flourished in the first half of the 5th cent. B.C., and carved a number of statues of Olympic victors, attains some degree of actuality, if we use the light afforded by the agonised giant on the metope of Temple F, the pediment-reliefs of the treasury of the Megareans, and the later Selinuntian metopes, as a guide in conjuring up his Philoktetes, 'a cripple the very sight of whom seemed to affect the gazer with the pain of his wound', and his group of Eteokles and Polyneikes, the brothers who fell by each other's hand.

The latest development of archaic art also includes the whole *Plastic Ornamentation of the Temple of Zeus at Olympia*, the metopes and the two pedimental groups, which Pausanias, either by his own mistake or misled by erroneous tradition, ascribed to Alkamenes, the pupil of Phidias, and to the equally late sculptor Paeonios. From time immemorial Olympia was full of votive offerings from far and near; it was a museum of the productions of artists of probably every school of Hellenic art, and doubtless also of foreign artists, who executed their works on the spot. But no independent native school of art ever flourished at Olympia. When the Eleians resolved to build a new and splendid temple to Zeus, during the period of enthusiasm which flushed the Greek genius immediately after the Persian wars, they found, it is true, in *Libon* a native architect who could direct the building; and in a few decades (c. 470-448) the entire work, with all its subsidiary details, was finished. But there is no doubt that the Eleians were dependent upon foreigners for their practical designers and masons; and this was still more decidedly the case as regards all the sculptured work. If, as has been supposed, it was a N. Greek school of art that supplied Elis with masters, we are naturally inclined to identify this with the Argive school of Ageladas; and indeed it would be difficult to suppose that neither masters nor men came from a place so near. But Olympia looks towards the W. the most brilliant aspirants in the games and the

most magnificent votive offerings came from Magna Græcia and Sicily. The sculptures of the Temple of Zeus offer more points of resemblance to the sculptures of Selinous and the W. than to those of any other school; and possibly an actual connection may hereafter be established. The general appearance of these sculptures is rich and varied, but at the same time they produce a somewhat strange impression, an impression that would be intensified if we could see them in their original coloured state. For that they were coloured is proved not only by the abundant and unmistakeable traces of pigments still to be seen upon them, but also by the consideration that the entire method of representation is unintelligible on any other hypothesis. Each of the compositions occupying the triangles of the tympanon has a prominent figure exactly in the middle. In the E. pediment, where the preparations of Œnomaos and Pelops for the race were depicted, two other erect forms support the central one, followed on each side by a stationary chariot and four, surrounded by sitting, stooping, and kneeling figures, while the angles are occupied by recumbent river-gods. In the W. pediment the central figure is contrasted with wildly agitated groups of Centaurs, which increase in violence as they approach the angles, where the composition ends in figures falling forwards and in prone forms supporting themselves on their elbows. The one pediment is occupied by somewhat stiff and uniform figures, placed side by side as best might be, the other by the wild conceptions of a primitive and extravagant genius, which cannot sufficiently exhaust itself in the energy of the most forcible movements and contortions, in its rude enthusiasm for animal life and the accompanying realism of representation. In the one case we see the embarrassment and inexperience of archaic art, in the other its defiance of discipline. These groups are not the products of different and opposed styles of art; they illustrate merely different aspects of the same art. Every comparison of motive, type, and workmanship makes it more and more clear that the two pediments are to be regarded from the same point of view. The metopes also, which from their position in the structure are necessarily older than the pedimental figures, display so many stylistic relationships with the latter that they must be referred to the same school, although in some cases they show individual nuances of style. In the E. metope representing Atlas and Hercules, where the body of Hercules is elaborated with a delicacy that in the circumstances is surprising, the head of the Hesperid, for example, is of the same type as the head of the sitting nymph in the W. metope of Hercules and the Stymphalian birds; and the arrangement of the drapery corresponds to a somewhat conventional motive which is elsewhere repeated to satiety. The representation of the Hesperid assisting the hero to bear his burden, by lightly grasping the cushion which eases the pressure of his load, has justly been pointed out as one instance of the naïve

popular humour, which pervades the whole conception of the adventure in which Hercules and Atlas alternately outwit each other; it is the same popular humour that breaks out somewhat broadly in the early Selinuntian metope of Hercules and the Kerkopes, and that breathes with an airier charm in the later Selinuntian relief of Zeus and Hera on Mt. Ida. The tempestuous vigour of the W. pediment finds its closest parallel in the relief of Hercules subduing with strenuous exertion the rampant bull behind him, though in the metope the composition is naturally more concentrated.

For the most important of all the temple sculptures, the image of Zeus himself, which must have been taken in hand as the exterior adornments were approaching completion, the Eleians turned to an Attic master, to Phidias.

Phidias and his Contemporaries.

Both native and foreign artists had found a rich field of activity and many inducements in the Athens which had so distinguished itself during the Persian Wars, and which had subsequently secured the hegemony among the Ionic Greeks. But their position was incomparably superior when the city of Theseus rose to the head of the Attic-Delian League, the island-empire of which stretched along the coast of Asia Minor from Lycia on the S. to Byzantium and Astakos on the Propontis, and along the Thracian shores on the N. Riches, power, and talent poured into the capital of the League, and the great undertakings which presented themselves to Athens were no less gloriously executed than nobly conceived. The tradition that when Æschylus fought at Salamis, Euripides was born, and that Sophocles danced at the festival of victory is at least symbolically true. The citizens of Attica, boldly and resolutely staking their very existence, had won victory and power; and it was the enthusiastic contemplation of this same glorious era, in which their fathers had fought, that inspired the great men who gave the Athens of Perikles its character and fame. Among those who as children or youths had witnessed the contest was *Phidias*, born in the year of Marathon or a little earlier. His father was named *Charmides*, and his teachers are said to have been *Hegias*, the Attic sculptor, and *Ageladas*, the head of the Argive school. His most conspicuous artistic contemporaries were *Polygnotos*, the painter, and the sculptors *Kalamis* and *Myron*, all older than himself. Polygnotos, the oldest of all, had come from the island of Thasos; he was the scion of a family of painters, and scorned all payment for his works, receiving instead honours at Delphi and citizenship at Athens. His most celebrated works were two frieze-like series of frescoes in a hall *(Lesche)* at the former city, representing Hades and the Destruction of Troy. The central picture in the Trojan series depicted the Greek heroes assembled to judge the outrage of Ajax upon Kassandra. Kassandra was depicted as sitting on the ground, still hold-

ing in her hands the image of Athena to which she had fled for protection; Ajax was taking the oath; and Agamemnon, Menelaos, Ulysses, Akamas, and Polypœtes, the son of Peirithoos, were grouped around. Troy appeared in the background; the head of the wooden horse rising above the walls, which were being demolished by Epeios, the artificer of the horse. To the right and left of this central picture were represented wild scenes of destruction. The aged Nestor was here seen wearily beginning to retire, while there the wild Neoptolemos pursued alone his murderous career. The dead and dying lay around, or were being conveyed to burial; women and children clung to the altars; the captive Trojan women lamented with Andromache, who clasped her child to her bosom, and with Medesikasta and Polyxena, the daughters of Priam. Priam himself and Agenor were represented seated in gloomy despair, while Helen, on the other hand, surrounded by her maidens, received like a haughty princess the prayers of Demophon, son of Theseus, to free his grandmother Æthra, who was one of her slaves. The beautiful slaves Briseis and Diomedē gaze with amazement upon Helen, whose fateful beauty had been the unhappy cause of the war. Antenor alone of the Trojans found mercy; and a scene at one end of the large painting represented his departure with his family from their former home, which was distinguished by a panther-skin. The corresponding scene at the other end represented the striking of Menelaos's tent and the preparation of his ship for the homeward voyage. There was thus a contrast of sea and land at the different sides of the fresco. — The scene in Hades represented the reedy Acheron, with Charon's wherry, and the patient Ulysses offering up his sacrifice. The hero, sitting in a stooping posture as he conjured up the shades of the departed, stretched his sword across the chasm to which the spectre of the seer Teiresias approached, while Ulysses's mother Antikleia remained sitting on a stone behind. Hades was filled with the shades of famous heroes and expiators: — Tityos, Tantalos, Sisyphos, Agamemnon, Patroklos, Achilles, Meleager, and many more. A spirit of horror, coloured like a blue-bottle fly and viciously showing its teeth, squatted on a vulture's skin, recalling with pitiless emphasis the horrors of decay. Besides the well-known figures of Tantalos and the others, the painter had added various typical representations of punishments for the most deadly sins, such as dishonour of parents, simony, and necromancy. Those who had despised the Mysteries exhausted themselves in fruitless toil, while on the other hand Kleobœa, the priestess of Demeter, had, as we may suppose, no such expiation. But the Greeks, in their representations of the existence led by the shades in the under-world, paid but little attention to the promises held out by the Mysteries. In the picture of Polygnotos there was no difference made betwixt the good and the evil, except that indicated above. Whatever the soul had experienced in the light of day, and whatever moulded its

character there, remained to it in the realm of shades. Paris gazes after women; Thamyris is blind and his lyre is broken; Aktæon, who was torn to pieces by his hounds, sits, as in life, with Autonoë; Marsyas, whom Apollo so cruelly punished, teaches the young Olympos to play the flute; Eriphyle possesses the necklace, which when alive she purchased with the basest treachery, but she suffers no punishment; Thersites plays at dice with the heroes, just as the innocent daughters of Pandareos play with astragali. The noblest heroes reap no harvest of bliss for their deeds. The joy and misery, the guilt and innocence, of the upper world, obey the same law in the realm of shades; there is indeed absolution, but absolution that is ignorant of hope and joy:

'I had rather live
'The servile hind for hire, and eat the bread
'Of some man scantily himself sustain'd,
'Than sovereign empire hold o'er all the shades'.
(Od. xi. 489-491, Cowper's Translation.)

These are the words of Achilles to Ulysses in Hades; and there is no myth more characteristically Greek than that of Admetos and Alkestis. Polygnotos collected the materials for his great works from various sources: from the poetic traditions of the epos, from popular conceptions, and even from popular jests, as well as from the already existing store of artistic types and themes. But he contributed original matter also; and he ennobled and vivified all that he borrowed with his own rich and exalted personal genius. So lofty a strain of earnestness runs through his works, that Aristotle recommended a contemplation of them as the best lesson for the rising generation. The technical means by which Polygnotos produced so lofty an effect were of the most limited description, in fact so old-fashioned and simple, that in Roman times, admiration for his pictures was ridiculed as pedantic affectation. He was the only master of reputation in later times, who drew the bodies of his figures as visible through their garments; and critics were naïve enough to consider this and some other peculiarities as 'inventions' of Polygnotos, and as advances which he had been the first to make. One of the advances which he really did make in this direction consists rather in the fact, that, starting from a conventional and, to a certain extent, systematic representation of drapery, he succeeded in imparting to it a freer and more expressive motion. Polygnotos painted the Stoa Pœkile at Athens, built by Peisianax, brother-in-law of Kimon, and the Anakeion and probably the Theseion also contained pictures by him; while the Pinakotheka of the Propylæa on the Acropolis may also later have had works from his brush. But at Athens *Mikon*, a sculptor as well as a painter, seems soon to have been more popular than Polygnotos, who may be regarded as his master and older contemporary. Mikon depicted the contests of the Athenians with the Amazons and other scenes from the life of Theseus; and in partnership with *Panaenos*

he painted the battle of Marathon, with portraits of Miltiades, Kallimachos, and Kynægiros.

The birthplace of the sculptor *Kalamis* is unknown. He won most renown for his sculptured horses, but he was also admired for the delicate quaintness with which he treated drapery — to which like Polygnotos, he seems to have imparted a certain air of motion and freedom — and for the naïve and modest beauty, and the lurking smile in the countenances of his human statues. He appears therefore to have been one of those artists who love to inspire traditional forms with new life and delicate susceptibility; but among the extant monuments there is none that warrants any decided conclusions as to his style. *Myron*, who came from Eleutherea in Attica, on the borders of Bœotia, was, compared with Kalamis, a powerful and bold innovator, in whose works we trace the first essays of a new era. *Pythagoras* is often named with or in relation to Myron. Both delighted in strong and vigorous motives and wielded the mastery over the artistic methods which they themselves had been the first to acquire with a freedom that burst the former fetters. Pythagoras is said to have been the first to devote careful attention to the representation of hair, whereas Myron had not yet emerged from its conventional treatment; but the former was only a novice in other points, where Myron was a past-master, particularly in the rhythm and symmetry of forms in motion, and in the dignified and harmonious flow which the Attic master communicated even to the most animated and boldest movements. Myron was certainly not limited to such compositions; but the distinguishing charm of his art was the vivid accuracy with which he caught and retained even the most momentary and fleeting movement of the nude masculine form. His Stooping Diskobolos is like an arrow whizzing from the bow; his Marsyas, from whose hand Athena, suddenly appearing, has struck the flute, falls back in dismay from his joyous dance; the last breath seemed to be still trembling on the lips of the runner Ladas, as he fell spent at the goal; his Perseus was in the very act of overtaking Medusa; and in the bronze group on the Acropolis at Athens, Erechtheus had just raised his arm to aim the blow at Immarados. The most popular work of Myron in later antiquity was the famous cow, in which Goethe was so interested, but as yet no exact idea of it can be attained.

An artist like *Phidias* must have early given astonishing proofs of his genius. In his hands, it is related, everything attained a wonderful perfection, whether he worked in bronze or in marble, whether he carved colossal images of the gods, or amused himself with modelling tiny bees, flies, or crickets. Even under the rule of Kimon he was entrusted with important tasks. He designed the huge bronze colossus of Athena Promachos, which, on its widely conspicuous site on the Acropolis, celebrated the victory over the Persians; and the group of 13 bronze figures, which the Athenians

dedicated at Delphi as a share of the booty at Marathon, was likewise from his chisel. This latter group represented the victorious general Miltiades, surrounded by Athena and Apollo, who had granted the victory, and the ten ancestral heroes of Attica, who had preserved their country. The *Temple of Theseus* owed its origin to the solemn transference of the bones of Theseus from Skyros to Athens, undertaken by Kimon as a means to stir up Attic patriotism and exalt the importance of Athens. The Theseion, notwithstanding its early date, exhibits the peculiar beauty of the Attic-Doric style, which culminated in the *Parthenon*. Contrasted, however, with the perfection of the latter, the Theseion presents indications that the problems which it seeks to solve are still novel; here and there even a slight want of harmony may be traced; and there is a tentative and experimental air not only in the general architectural forms, but also in the arrangement of the frieze and in the variety of the metopal ornamentation. The interior was decorated by Polygnotos and Mikon with pictures of the deeds of Theseus, while the sculptured metopes, representing the exploits of Theseus and Hercules, have been attributed to Myron. The friezes were in quite a different style of workmanship, possessing a distinct affinity to the sculptures of the Parthenon, though their constrained and embarrassed forms do not display the full, free development of the style of Phidias. Perhaps we have in the friezes of the Theseion a youthful work by that master; and we may account for their disposition by the wish to afford him also an opportunity of exercising his chisel upon a temple which was adorned within by the brushes of the great painters of the day.

Phidias was already famous when he accepted an invitation to *Olympia*, where, with the help of his pupils, he executed the work that won him most renown among the ancients. This was his *Zeus*, 'with which no other artist can compete'; a statue of such huge proportions that even the lofty and spacious shrine destined for it seemed hardly large enough. The god, carved in gold and ivory, materials which the Greeks deemed especially suited for sacred images, was represented sitting upon a throne, holding on his right hand a figure of Victory, and in his left the sceptre crowned by an eagle. The garment which covered the entire figure, including the arms and breast, was worked with figures and lilies; the throne, footstool, pedestal, and barriers round it, were all adorned with an inexhaustible variety of mythological forms and scenes in relief, in the round, or in colours; Victories were represented in relief dancing round the legs of the throne; the footstool rested on golden lions. The destruction of Theban youths by the Sphinx, the death of the Niobidæ, the exploits and contests of heroes like Hercules and Theseus — in fact the whole carved ornament — reminded the intelligent beholder of the justice and mercy meted out by the ruler of gods and men. But the representation of these

myths, to which poetry and art gave form, was also in itself a votive offering to the god and an exaltation of his majesty. The head of the Phidian Zeus showed none of the passionately powerful traits, with leonine brow and hair rising like a lion's mane from the head, which have become familiar from the Zeus Otricoli in the Vatican, and which are still mistakenly attributed to the Phidian Zeus by belated critics. The head of the Phidian statue had the straight 'Greek' profile, which was peculiar to the Attic school; and the hair, crowned with a golden wreath of olive, fell in luxuriant tresses on each side of the brow and face, without, however, mingling with the soft full beard. The expression of the face was majestic and kingly, yet peaceful and mild. Such is the description left us by ancient writers, who heap inexhaustible praise on the work. The artist set his signature on his noble creation; and his descendants were ever held in high honour at Elis.

A new and important task next detained Phidias for some years in his native Athens. *Perikles* was then at the zenith of his power. The treasure of the Attic-Delian league had, six years before, passed from the protection of the Delian Apollo under that of the patron-goddess of Athens. But the splendid new temple destined to house the treasure, including the magnificent statue of Athena, which formed so precious a part of it, had not yet been built. The Greeks of Asia Minor and the Ægean Sea had gazed with mingled admiration and envy on the inexhaustible gold of the Persian monarchs, and on the splendour and opulence of the Orient. This seduction was to be conquered and superseded by an influence of a nobler kind at Athens. The national antipathy to 'barbarians', of which the Greeks had been but feebly conscious before the Persian wars, had been awakened and strengthened during that contest, and it was encouraged and inflamed by Athenian statesmen. Athens had resolved that mere wealth was no longer to fetter and dazzle men's hearts and eyes; but that forms of the most perfect artistic beauty — for which the most costly materials would seem only right and proper — should chain all admiration to themselves. Friend and foe should have proof that the Acropolis with its temples and statues, that Athens itself was in every respect the worthy capital of Hellas, and the true eye of Greece. 'In the erection of these works', says Plutarch, 'of so extraordinary a size, and inimitable in their indwelling grace and beauty because the artificers strove, as if in competition, to dignify and perfect their artistic powers, the most wonderful feature was the rapidity with which they sprang up. All these works, each of which seemed in itself to demand the labour of generations, were completed during the tenure of a single government. Their beauty soon became widely recognised, and their influence is still fresh and new. The freshness of youth hovers over them, and through long years has preserved their bloom as though there dwelt in them a mighty breath and soul, not sub-

ject to age. The initiator and the overseer of all was Phidias, though famous architects and artists worked under him'. The *Parthenon* was begun on the site of an earlier temple in B.C. 447 and was completed in B.C. 434. *Kallikrates* and *Iktinos* were the chief architects. The plastic adornment of the temple, the metopes (some of which belong to the archaic school, while others bear the stamp of Phidias's genius no less distinctly than the frieze), the pediment-groups, the partial destruction of which is the greatest loss of all — these and other details of the temple gave ample employment to a crowd of sculptors, old and young, masters and pupils, affording at the same time to each an opportunity for the best work of which he was capable, and the best schooling for the future. The labour of the great overseer in creating and inventing large and small details, in designing and modelling, criticising and demanding, rebuking, encouraging, and compelling, must have been endless. His most serious task was the preparation of the *Colossal Statue of Athena Parthenos*, in gold and ivory, for the interior. Of this statue, the height of which (39 ft.) was only limited by the capacity of the cella, not a splinter remains. But by a painstaking use of descriptions and casual references, and through fortunate discoveries of more or less faithful copies and replicas of the whole or of parts, it has gradually become possible to indicate the general features of the composition, and in some few points even to attain considerable exactness. In sculpture the loftiest sublimity and majesty can be expressed only by simplicity and moderation, not by vehemence and agitation. This law is the more imperative the larger the statue; for details which may escape notice in a statuette, become intolerable when magnified in a colossus. On the other hand, a large figure possesses in its very size a certain power of impressing, provided only that its proportions be just, and its forms simple and moderate. And this simplicity is all the more indispensable when the statue is destined to stand, as the Parthenos of Phidias was, amid the strict and regular details, the perpendicular and horizontal lines, of a Doric cella. The goddess was represented as standing erect, clad in a simple armless mantle (chiton), falling in long stiff folds and fastened in the middle by a girdle. The main weight of the body rested upon the right foot, which was planted firmly on the ground; the left foot was slightly in the rear. The right arm from the shoulder to the elbow was held close to the body, but the fore-arm was advanced, supporting on its open palm a winged Nike, the inseparable companion, messenger, and attendant of Athena as of Zeus. The left arm hung by her side, the hand grasping a lance and holding the upper rim of the round shield, which rested on the ground. Within the hollow of the shield, on the ground, was coiled the sacred snake, the emblem of Erichthonios. The lofty helmet, the ægis with its border of smaller snakes and the Gorgon's head on her breast completed the goddess's

costume. In the case of the Olympian Zeus Phidias had followed the traditions of earlier art in lavishly surrounding the god with mythological scenes. In the case of Athena he was more sparing. But the surfaces offered by the simple broad treatment of the statue were here also modestly occupied with ornamental detail. A chryselephantine relief on the pedestal represented the creation of Pandora; on the edges of the thick soles of the sandals was the contest of the Centaurs and the Lapithæ; and on the inner border of the shield the battle of the Gods with the Giants. The exterior surface of the shield had a Gorgon's head of gold as a boss, surrounded by a design depicting a contest between the Amazons and the Athenians. Among the figures of the latter, Phidias introduced portraits of himself (a bald-headed figure raising a stone with both hands) and of Perikles, whose uplifted arm with the lance, partly covered, but did not entirely conceal his face. No magic, however, can recall even in imagination the general effect of the colouring, in which the contrast of gold and ivory gave the dominating key. In spite of all theoretical admissions and all fortunate discoveries, we have been too long unaccustomed to the presence of colour in sculpture, to be able adequately to realize the effect of a gold and ivory colossus like the Parthenos. The ancients, whose power of judging we have often to acknowledge with astonishment, were entirely satisfied with this and with similar works. Our wisest plan is not to traverse this judgment. And finally we must not take exception to the fact that the extended right hand of the Athena, on which stood the Nike, was supported by a column — a technical necessity to which Phidias bowed, and which had precedents in archaic images of a similar character.

The statue of the Parthenos was completed and consecrated in 438. It at once compelled universal admiration and impressed itself on every soul. Henceforth whenever an Athenian thought of the Goddess, whenever a stone-mason carved her image on some small relief, both thought and carving took the form of Phidias's statue. By this time the temple was finished in all its main parts, but there were still a number of unfinished details that postponed the final and absolute completion for four years. We may readily conjecture that Phidias now devoted himself more freely and directly to the completion of the plastic ornament, and that he himself put his hand to the pedimental sculptures. In the well-known female group from the E. pediment, we probably behold an actual work from the master's own hand. The groups are in too poor a state of preservation to give any adequate notion of the effect of the whole; but even the little we can still see or supply by conjecture excites unfailing admiration. The constraint imposed by the triangular field is skilfully dealt with in the tympanon groups of Ægina, but the sense of constraint is still perceptible. It is no less evident in the pediments of the temple of Zeus at Olympia.

where, indeed, the meeting of stiffness and uniformity with wild daring and agitation makes the limitations more felt than elsewhere. The daily contemplation of the latter groups must undoubtedly have led Phidias to ponder over the problem of what was the good and great element in them, and what merely distorted and inartistic. In the case of the Parthenon the sculptured groups appear as if they had been designed first and independently; and the lines of the pediment seem to be only the natural and appropriate frame for them. Both of the earlier Æginetan and Olympian groups consisted of figures, sculptured indeed in the round and detached from the background, but treated as if in relief and producing the effect of reliefs. In the case of the Parthenon, the point of view from which the sculptures were to be seen — *viz.* the ground — was certainly taken into account, but the effect produced both by the group as a whole and by the individual figures was that of work in the round. The careful finish of the figures of the Parthenon, not only where the workmanship could be seen, but also on the backs and on the unseen parts, sprang, as *Rietschel*, the great German sculptor expressed it, from the truly divine creative impulse, which impelled Phidias to make whatever he called into existence, perfect and self-contained. The sculptures are 'the love-offerings of a true artist-soul', now revealed to us after long concealment, but the finish is also, as it were, a visible finger-post, pointing to the fact that the pediments were occupied with figures, sculptured in the round, and conceived as being in the round. These wonderful groups seem as if they belonged to a higher sphere of existence, so amazing are their truthfulness and perspicuity, whether in motion or at rest, so great their dignified simplicity, so striking the depth and delicacy of conception shown in their forms. To *Canova* they came as a new revelation; *Dannecker* exclaimed, 'they bear the very stamp of nature, though I never had the good fortune to see such nature'; and other great sculptors of every land have shared in this feeling of ecstatic admiration. The sculptors, who are thus absorbed in admiration, pay little heed to the proper explanation and naming of the groups; and probably there are many others, not calling themselves artists, who will also find their admiration too deeply engaged to permit them to feel exercised about the solution of the now scarcely soluble problem. But we must not forget that it was otherwise when the figures were executed. The delight in pure beauty of form — and we know how keen this was among the best Athenians and how widespread among them generally — was accompanied in all the beholders by the strongest and most enthusiastic interest in the subjects represented. The belief in the gods and in the sacred legends was still alive. It was as an inspired bard that Phidias announced to his countrymen the miraculous birth of Athena and told them how Poseidon and Athena strove for the possession of their dear native land, and how the

goddess, with whom the Athenians felt themselves and their city identified, was the victor in the noble strife. Thus alone can we form an idea of what Phidias was to his fellow-citizens. But such a unanimous popular enthusiasm as this, in which the present is seen through a haze of ideality, could, from the very nature of the case, scarcely be of long duration. The existence of nations, like the existence of individuals, is a struggle, even when the loftiest aims and the noblest motives are in question. The age of Perikles and its artistic creations did not escape this strife. The *Propylaea*, the grand entrance to the fortified Acropolis, were erected in 437-432 B.C., after the splendid plans of *Mnesikles*. But the erection did not fully correspond with the plans. Disturbances took place while the building was going on, which compelled limitation and alterations. The bastion in front of the S. wing, with the *Temple and Balustrade of Athena Nike*, stood in connection with the Propylæa; and here also the whole arrangement suggests exterior constraint and sudden change. The *Temple Frieze* does not attain the artistic style or perfection of the sculptures of the Parthenon, but among all the remaining works of antiquity none approach the latter so nearly or resemble them so much in revealing the refined Greek or, so to speak, Attic character, as the beautiful fragments of the *Balustrade Relief*, with its rapid-moving and charming Victories. What became of the artist, whose hand is so manifest in this relief, during its execution, we do not know. Accusations against individuals was one of the methods of party-warfare in the ancient republics. One of the first victims of the opposition to Perikles was Phidias; the artistic representative of the policy of magnificent temples had to fall. He vanished in the gloom of a prison — as if to prove the saying that the gods make their favourites taste the extremes of happiness and misery.

An overwhelming genius like that of Phidias leaves its stamp on its own and the following age, even though pupils and successors lag far behind the master. Most striking is the effect which it has in imposing its own mode of vision and feeling for form on the products of the handicraftsman. The stone-cutters, who worked under Phidias and continued the school, produced the fine *Attic Tomb-Reliefs*, which, though imperfect in details and in point of finish, are in their general effect also witnesses to the Greek feeling for beauty — that 'noble simplicity and calm grandeur' which *Winckelmann* extols. The oft-recurring representations of combats of horsemen are particularly striking. In a fine large relief of this kind at the Villa Albani in Rome, a youth has sprung from his steed, which rears behind him, and while he holds the bridle in his left hand, he raises the right to aim a blow at his opponent who is falling backwards to the ground. The tomb of Dexileos, who fell in his twentieth year, in the Corinthian War (B.C. 394), which is still *in situ* at Athens, represents him aiming a blow from

horseback at his conquered opponent on the ground. Most of the reliefs, however, are of domestic scenes, which appeal to every beholder; and in many of them the sorrowful feelings attending departure from life are unmistakably expressed. A lofty idea of Attic art and its Phidian traditions is also afforded by the *Votive Reliefs*, which were found in great numbers beside the *Asklepieion*, and the small *Reliefs*, which frequently adorn the beginnings of *Inscriptions* carved in stone. Among the larger reliefs which belong to the period immediately after Phidias is the *Eleusinian Relief* — in which the boy between Demeter and Kora especially excited the admiration of *Rietschel* — and among the monumental sculptures of the same period is the *Frieze of the Temple of Apollo at Bassae* in Arcadia. *Iktinos*, the architect of the Parthenon, built this temple also; and it is almost a matter of course that the sculpture was entrusted to artists trained in Attica. With the attainment of artistic perfection and with the possibility of absolutely unfettered activity, comes the danger of an unbridled and impetuous advance; and tender melting grace is often enough elbowed by Titanic audacity. The artist of the frieze at Phigaleia deserves no such reproach, even although his work has not retained the fine finish, which so ennobles the sculptures of the Parthenon and the best parts of the Balustrade of Athena Nike, and although he does not approach the refined elegance, the simple naturalness, the finished inspiration of all the forms of the former. He has carried the suggestions of Phidian art in the battle of the Centaurs into a rushing life. But the stormy enthusiasm which there makes itself felt moves in harmonious lines. In the battle of the Amazons, the episodes of the unnatural combat are interspersed in the most masterly manner with incidents expressive of good-will and kindliness. Another important work was undertaken on the Acropolis at Athens itself, after the completion of the Parthenon, the Propylæa, and the Temple of Athena Nike. This was the restoration and rebuilding of the *Erechtheion* or ancient temple of Athena Polias, a beautiful Ionic building, remarkable for the complicated ground-plan demanded by the requirements of the ancient legend, for the wonderful doorway on the N. side, and for the Portico of the Virgins, with its entablature borne by Attic maidens — the lovely classical predecessors of the generally unsuccessful modern Caryatides. Retarded by fires and other hindrances the work dragged on for a long period. It was in course of erection at the end of the 5th cent. and also in the 4th cent. B.C.; but no more exact dates can yet be assigned to its beginning or ending.

One of the most famous *Statues* produced by the Attic school established by Phidias is the *Standing Diskobolos*, or quoit-thrower, which is familiar to us from numerous replicas. Many authorities believe this to be the statue of a victor by *Alkamenes*, known to the ancients by the honourable epithet of Enkrinomenos or the 'classi-

cal', though it is doubtful whether we are right in ascribing a figure of this kind to the creator of the Garden Venus. In the Stooping Diskobolos of Myron the whole of the effort, both of mind and body, is concentrated upon an exacting feat of bodily strength. The unusual pose and movement of the body, the obvious preparation for a vigorous and impending throw and forward leap, are so marvellous, that it is easy to forget in their contemplation the spiritual element which is present in this as in every other work of genius. The Standing Diskobolos marks a step in advance. Here also the 'motif' is a physical action, *viz.* the attainment of the exact attitude and poise on which the success of the throw will depend. But the spiritual element, the psychological interest predominates. It is not the mere adoption of a certain attitude that determines the scope of the work, but the meaning which that action expresses. Myron's Diskobolos seizes and fixes the culminating point of a physical action, the critical moment in a motion or series of motions dependent on strict rules of art. But the culmination of the mental effort and will, the decision which conditions the act, lies in the moment of preparation represented in the erect figure ascribed to Alkamenes. *Pæonios* of Mende is not mentioned as a pupil of Phidias, but his *Statue of Nike*, erected by the Messenians at Olympia about 420 B. C., shows an intimate knowledge of the balustrade reliefs of the Temple of Athena Nike and other Attic models. It must indeed be admitted that Pæonios marks a decadence from the excellence of conception and execution shown in these reliefs and in the sculptures of the Parthenon, but the general effect produced by this work is one of great boldness and dignity. The goddess, sent by Zeus to bring victory to the side which finds favour in his eyes, flies rapidly through the air in an eagle-like flight, with her drapery floating on the breeze. The technical skill by which, through a clever arrangement and balance of parts, the figure appears as if actually detached, is also admirable.

The *Painted Attic Vases* of this period also indicate the glorious height to which art had now attained. Just as the last and genuinely archaic development in the style of painting black-figured vases, and the early and severe development of those with red figures afford obvious points of comparison with the ancient painted steles or tombstones, whether sculptured or not (such as those of Lyseas, Aristion, etc.), so it is permissible for us, making allowance for the different spheres of art, to recognise in the transparent draperies and similar features in the decoration of vases the methods of the earliest school of painting, especially those ascribed to Polygnotos. Still more remarkable is it how often, in the best and freest period of the red-figured vases, when the exquisite works of the school of the vase-painters Euphronios and Duris were produced, the interest of the vase-painter is identical with the ideal aimed at by Myron in the more exalted sphere of art in which his genius

found expression. The tendency to represent the nude male figure in new attitudes and movements, in bold and difficult poses, and the delight in such representations for their own sake, apart altogether from the interest of the myths which they may illustrate, are as evident in the tiny figures of the vases as in the massive products of the chisel. The extraordinary delicacy of treatment, so characteristic of the striving after perfection shown by classic art, the lofty and free perfection of execution, the Attic tendency to glorify the deeds of Theseus, and many other features of sculpture and painting repeat themselves in the decoration of vases, where, too, the direct imitations of figures and groups in the metopes and frieze of the Parthenon and other works become more and more common. Under the influence of the height reached by sculpture and painting proper, the vase-painters even attempted to transcend the bounds imposed upon them by the traditional limitation — a limitation founded on solid grounds — to the contrast of red and black in producing their effects. For scenes represented with peculiar care they have sometimes laid down a white ground on the vases, on which they painted designs in various colours. This method, however, which was accompanied at different periods by other efforts at variety, maintained itself only as applied to one particular class of vessels, demanded by Athenian customs alone. This was the tall and slender *Lekythos*, which was filled with fragrant perfumes and used at funereal ceremonies. In the middle of the scene there usually stands a stele or tombstone, behind which the grave-mound is often added. Round the tomb are grouped the mourners, lamenting and offering votive gifts. Frequently a passing wayfarer is introduced, asking whom this lamentation concerns. Bodiless souls are sometimes seen hovering round the tomb; less frequently Charon is introduced, or the dead body on a bier. These paintings are simple but full of expression. They are seldom carefully finished; intended as the fleeting products of the moment, to be used once and then forgotten, they are often hastily and carelessly, though seldom coarsely executed. Some of the profiles and hands have a beauty and grace recalling the works of Raphael; the feeling for nobility of form and for tender and sympathetic expression of grief is everywhere manifest. We stand before these modest productions with a feeling of envy and wonder for a period in which so much of the genius of the great artist could overflow into the work of the mere artisan.

Polykleitos and his School.

At the time when Phidias was producing his wonderful creations in Athens, the most prominent sculptor and recognised head of the renowned school of Argos and Sikyon, in which the art of casting in bronze was practised with especial success, was the popular master *Polykleitos*, who was somewhat younger than Phidias

and carried on his professional activity till after B.C. 423. Polykleitos was an architect as well as a sculptor, and certain theoretic treatises current at a later period were ascribed to him. One of his statues, the *Doryphoros*, or spear-bearer, was so celebrated for the justness of its proportions, that it received the name of the '*Canon*' and was regarded as a practical manual and model of art. We possess copies both of this statue and of his *Diadoumenos* and *Amazon*. The Doryphoros represents a manly youth leaning his weight on the right foot, with the left foot a little in the rear; the head is slightly to one side, as if intent on some object; the right arm hangs down, while the left holds a spear resting on the shoulder. The Diadumenos is in a similar attitude, but the head is more to one side; the hands are raised and in the act of fastening a fillet round the head. The proportions of the two statues are harmonious and attractive, but scarcely so slender as those afterwards in vogue, and it is easy to understand how the following generations found them a little heavy. We are also at no loss to understand what the ancient writers on art mean when they speak of the special attitude which Polykleitos is said to have invented or of the sameness with which his statues are charged. The attitude is evidently that of the Doryphoros and the Diadoumenos, which also recurs in his fine figure of an Amazon. In each of these figures the action is one of forward motion, the weight resting mainly on one foot, while the quiet, well-considered, and harmonious movement of the body serves to throw into prominence the powerful beauty of the frame, its carefully calculated symmetry, and the normal proportions of the whole and of the individual parts, and also allows the most delicate and equally finished execution of details. To our modern taste the beauty of these statues seems, indeed, of a somewhat over-muscular and even coarse type, and we are better able to sympathise with the moderate criticism passed upon them by writers of a little later date than with unstinted praise of their delicacy of execution and attractive beauty. But it is precisely in such works as this that the desired effect demands that supreme finish, which Polykleitos is said to have declared was the real secret of art. We have to think of his statues, not as breathing the fine poetic charm which was peculiar to Attic art, but as glorious in physical beauty and finish, and as having attained a delicacy and harmony of line in each individual feature, such as our fancy can scarcely grasp because no specimens have ever come within our vision. If, however, we make adequate allowance for the different ages of the world and for the different styles of art, we need not shrink from comparing Polykleitos to *Leonardo da Vinci*, who like him was the author of a definite type.

Among the statues referred to Polykleitos, that which appeals most strongly to our feelings through the poetry of its subject is the sad and weary Amazon, resting after a vain and hopeless combat, which is familiar to us from reproductions in the Berlin

Museum and in the Braccio Nuovo of the Vatican. This evidently existed before the creation of the wounded Amazon leaning on a spear, which seems to belong to the Attic school. The so-called Mattei Amazon is also evidently a late and refined modification of this work of Polykleitos. Our failure to realize the quality of the work of Polykleitos is most complete in regard to the *Chryselephantine Statue of Hera* at Argos. We know, indeed, that the art-critics of antiquity considered that this statue marked an advance on the technical skill with which Phidias had previously employed gold and ivory in the famous Athena Parthenos; and we may also assume, with tolerable certainty, not only that the head of the Hera of Polykleitos resembled the traditional Argive type, but also that a work of this kind in so celebrated a centre of the national worship must have exercised great influence upon subsequent art. With the help of Argive coins and by comparing heads of statues that have been preserved to us, we can approximately fix the limits within which our fancy may move. We are also informed of the general arrangement of the statue. Hera sat on a throne, clothed in a long and rich garment, which, however, left bare the arms of the 'white-armed' goddess. In one hand she held a pomegranate, in the other the sceptre, terminating in a cuckoo. The head was encircled by a crown, adorned with figures of the Graces and the Hours. As yet, however, we have not been fortunate enough to find any adequate reproduction of the statue or any direct copy of the head. Adjoining the Hera of Polykleitos stood a chryselephantine figure of *Hebe* by his brother *Naukydes*, who also executed a Hermes, a Phrixos offering the ram, a Diskobolos, and numerous other statues. The school of Argos and Sikyon also produced many *Statues of Victors in the Games*, which were apparently intrusted to them in preference to Attic artists.

Family of Praxiteles. Skopas.

The family of *Praxiteles*, the creator of the Cnidian Venus and the Olympian Hermes, was active and celebrated in art several generations before the birth of its most eminent member, and the ancestral calling was worthily carried on after him by his sons. A *Praxiteles the Elder*, probably the grandfather of the great Praxiteles, flourished at Athens as a contemporary of *Kalamis* before the year B.C. 403. His son (probably) and the father of the great Praxiteles was *Kephisodotos*, who, soon after B.C. 375, executed the beautiful *Group of Eirene with the child Ploutos in her arms*, a copy of which, formerly known as Leukothea, is preserved in the Glyptothek at Munich. The goddess of peace, clad in a long and rich Attic peplos, stands in an attitude of quiet and simple dignity, bearing the little Ploutos with his cornucopia on her left arm, while her right hand grasps a long sceptre, the lower end of which rests on the ground. She bends her head, which is covered with a profusion

of wavy locks falling on her neck and shoulders, to her little nursling, who stretches out his hand towards her chin. Attitude and expression betoken a tender friendliness, which, however, is represented with the moderation and reserve characteristic of the earlier Attic art; the face is of well-marked Attic type, and the same influence is evident in the simplicity of pose, the majestic, full, and healthy figure. We may imagine, without being too venturesome, that the contemporary representations of Demeter were of a similar type and furnished the model for this incarnation of the blessings of peace and plenty. As heads of Bacchus of a closely related character have also been found, we may perhaps conclude that this type of countenance was traditional in the Praxitelian family. The most popular work of the great son of Kephisodotos was the *Aphrodite of Knidos* (Cnidus), of which a fine statue in the Glyptothek of Munich may give an approximate idea. Other works of which the original execution dates back to Praxiteles are the well-known *Apollo Sauroktonos*, or youthful Apollo, about to slay with a dart a lizard climbing the tree on which he leans, and the figure of a *Satyr* pouring wine into a shallow dish from a drinking-horn uplifted in his right hand, of which there are several reproductions in the Collection of Antiquities at Dresden. But the insufficiency of such reproductions to give an adequate idea of the original has lately been most strikingly illustrated by the wonderful discovery of the *Hermes of Olympia*, an original work of Praxiteles, which has in the most unexpected manner enlarged our conception of his art, of ancient art, and, perhaps it is not too much to add, of art in general. A complete revolution in our views of sculpture was effected at the beginning of the present century through the study of the Parthenon marbles. The new light shed upon the same field has neither so extensive nor so inexhaustible an influence. But the fact remains that, as high water-marks of past and standards for future art, the Parthenon sculptures have now to share their honours with the Samothrakian Victory in the Louvre, the Pergamenian groups at Berlin, and the Hermes of Praxiteles. An artistic career such as that of *Praxiteles* must have been characterised by a wonderful process of development. As a boy and as a youth he doubtless surrendered loyally and unreservedly to the influence of his father and master. It would be a rare pleasure to trace the budding, blossoming, and full perfection of his own genius, watching his upward progress, step by step and work by work. But the material for such a study is wanting. We may suppose that the Cnidian Venus was the first production of his emancipated genius; with greater certainty we can affirm that the Hermes was no youthful work but an example of the full maturity of his powers of conception and execution. The resemblance of the Hermes to the Eirene of Kephisodotos is, after all, little more than superficial. In both cases an erect adult form is depicted, holding a child in its arms.

In both cases the right arm is uplifted and the head bent lovingly towards the child; in both the child is adjoined by an attribute, the cornucopia of Ploutos, the caduceus of Hermes. The gentle and kindly affection indicated by the bending head is similar in both; but how much more lively and penetrating is this feeling in the Hermes, how much more finished, delicate, and attractive are the general effect and every single detail in the group of the younger master! This difference is not to be explained solely by the fact that we possess but a copy of the work of Kephisodotos, and the original of Praxiteles. Whatever allowance we may make on this account for the Eirene, we must still confess that its whole scheme implies a straightforward and simple mode of execution; in the Hermes we feel that the effect is dependent on the utmost delicacy and finish of rendering, and that the slightest flaw or weakening in this marvellous finish would produce a falling off from the effect aimed at such as the inferiority of the Eirene at Munich to the original work of Kephisodotos can but faintly reflect. We can realise this distinctly, if we mentally compare the Hermes in the Belvedere, formerly wrongly named Antinous, with the Olympian group. *Poussin* certainly was justified in admiring the fine proportions and forms of the Vatican statue, but who could see in it anything like the beauty and grace of Praxiteles? How heavy and depressed it seems when contrasted with the exuberant geniality and fresh grace of the Olympian figure, with the divine cheerfulness which overspreads the powerful, the invincible might of the Praxitelian Hermes! And yet the intimate connection of the two statues is obvious, the work in the Vatican was undoubtedly inspired by that of Praxiteles. We obtain another striking illustration of the progress of time and of technical perfection in art if we observe the simple folds and the mere indication of material in the drapery of the Eirene of Kephisodotos as contrasted with the easy mastery and finished handling of the folds and texture of the garment hung from the tree in the work of Praxiteles. If, finally we compare the two heads, in the calm and placid features of the Eirene we seem to see intelligence and sensibility buried, as it were, in a prophetic sleep, while in the Hermes we see an exuberant intelligence and a vital energy and sensibility which are only half concealed by the veil of gentle grace and beauty enveloping the whole. The two types are certainly different in essence, not merely in handling and execution. The female heads of Praxiteles, like every product of his chisel, must also have exemplified this delicately spiritualised and vital perfection of form, which seems to vie with the inexhaustible resources of nature. The head of Hermes has, as has been justly observed, some points of resemblance to the head of the *Apoxyomenos of Lysippos*, but this comparison must not be driven too far. Praxiteles was older than Lysippos, but the two masters were involved in the same spiritual current and to some extent followed similar

ideals. Lysippos belongs to the bronze school of Argos and Sikyon, Praxiteles to the marble sculptors of Athens; the head of the Apoxyomenos of Lysippos is a development of the Doryphoros of Polykleitos, the Praxitelian head of Hermes is based on an early Attic type, which may be traced back as far as the Diskobolos of Myron. The fame and admiration which Praxiteles enjoyed among the ancients can perhaps be paralleled in modern times only by such a circumstance as the extravagant popularity of *Correggio* in the 17-18th centuries. Certainly his influence upon following artists was as great, if not greater. We doubtless often stand in the presence of reflections of Praxitelian works, even in cases where we have no suspicion of the fact. For we can scarcely exaggerate the wealth of his artistic power, inherited and acquired, and the ways in which the quickening sparks of genius awaken new life are innumerable. We can trace this in mighty forms and in bloodless shadows, in copies and echoes, in suggestions and traditions, in modifications and exaggerations, in weakening and misunderstanding. The so-called Antinous, already referred to, shows clearly how the life breathed into his work by the master himself vanishes with the slightest failure in reproducing his exquisite, almost incredible perfection of finish. The son of Praxiteles, who is described as the 'heir' of his art, was named *Kephisodotos*, like his grandfather; another son was called *Timarchos*. The portrait-statue of *Menander* in the theatre of Athens was a joint work of the two brothers. The two seated figures of *Menander* and *Posidippos* in the Vatican, which are evidently intended as pendants, have been supposed to be original works of Kephisodotos and Timarchos, executed for the Athenian theatre; and their simple but masterly workmanship would not be unworthy of these great names.

The name of Praxiteles naturally suggests that of *Skopas*, a much admired contemporary in the same walk of art. Among his works we often meet the same subjects as we have seen treated by Praxiteles; in the time of Pliny the Romans were unable to decide whether the large group of *Niobe and her Children* was to be assigned to Praxiteles or to Skopas. At that period the most admired work of Skopas was an extensive group, representing *Poseidon*, *Thetis*, *Achilles*, *Nereids*, *Tritons*, and all kinds of *Sea Monsters*, the subject of which was presumably the Nereids with the arms of Achilles. Of the *Pediment Groups* of the *Temple of Athena* at *Tegea*, of which Skopas was architect as well as sculptor, we have unfortunately but very scanty remains. Skopas was also very active in Ionia and Caria in Asia Minor. From the earliest period the Greeks on the coast of Asia Minor had taken a prominent, in some cases a decisive, part in the development of Greek art, the first home of which was in the islands of the Grecian sea. The archaic seated figures from the Sacred Way at Miletos bear, like the sculptures of Athens, to which they are closely akin, and the more recent discoveries in

the islands themselves, important testimony to the earliest steps and traits of Ionic art. The reliefs from the tomb at Xanthos in Lycia, generally known as the Harpy Monument (now in the British Museum), and the sculptured epistyle blocks from the Temple of Assos supplement our conception of the blossoming of archaic art. The great epoch of Phidias sent its waves over every Hellenic or semi-Hellenic district in Asia Minor. In the time of Skopas (second half of the 4th cent. B.C.) the *Temple of Artemis at Ephesus* and the *Mausoleum at Halikarnassos* attracted crowds of artists from all parts of the Greek world; and Skopas himself helped to adorn both. The most beautiful of the very unequal sculptures of the Mausoleum probably afford a fair idea of the art of Skopas, and a reference to the best of the columnar reliefs of Ephesus (now in London) may in the same way represent adequately enough the sculptured column which we know he contributed to that temple. A more definite union of the name of Skopas with any extant piece of ancient sculpture is thus far impossible; and the general conclusion, that his mode of work was rapid and easy, daring in conception and facile in execution, but somewhat neglectful of finish, is scarcely warranted by the state of our knowledge. We must, however, allow that even the finest of the *Amazon Reliefs* from the Mausoleum, with all their slender grace and beauty, are far inferior to such vigorous and imposing work as is shown in the more crowded composition of the Amazonian contests in the frieze of Phigaleia. A taste had grown up for reliefs in much more 'open order', with their fields less closely filled, than was the case under the immediate influence of Phidias. Thus the figures in the very effective frieze of the beautiful *Monument of Lysikrates* at *Athens* (B.C. 336) are separated by comparatively wide intervals. This revolution of taste is observed in every department of art. The same custom of wide-spacing of figures is evident in the narrow painted bands of ornamentation at Pompeii, which are often of so clear and tasteful an effect.

Just as the paintings on the Attic vases of the 5th cent. B.C. reflect the art of Phidias and Myron, so the charming little *Terracotta Figures*, recently found in large numbers at Tanagra and elsewhere, may help us to realise more vividly the world of forms which ministered to the taste of the epoch of Praxiteles. The marvellous grace and beauty of the attitude, motion, and form, the inexhaustible variety attained with an apparently small number of models, and the brilliancy of the colouring on the best-preserved specimens speedily called attention to these fragile little figures and have spread their fame world-wide. Our fathers could think of ancient sculpture only as diversified by light and shade or at most by difference of material. Theoretic knowledge works slowly and produces no lively realisation; in the large sculptures known to us, even in the most favourable instances, the original effect of

colouring was imperfectly realized, if not unintelligible. Now at last we know just how Greek polychrome sculpture looked, at least in small figures of a certain kind, and can delight in the lively, brilliant, and yet harmonious colouring of these women and girls, with their rich and graceful drapery, their palm-leaf fans, and their broad-brimmed hats. Male figures are comparatively rare, but we have Cupids at play, boys with birds, the thirsty race of Silenus, and the humorous composition representing a worthy citizen in the hands of his barber. Almost all the female figures, whether they represent goddesses like Artemis, the Muses, and the Nymphs, or merely mortals, have a similar type of face, which the artists seemed to have tried again and again to improve till they attained a certain standard of perfection, which thenceforth became the stereotyped pattern.

Of the higher forms of painting proper in the 4th cent. B.C. we can, unfortunately, form no adequate idea; and the vases of this period, owing to the steadily growing divergency of art proper and the artistic handicrafts, are still less competent guides of our fancy than in earlier stages of development. We cannot but form a high opinion of the painter *Zeuxis*, not on account of the successful illusion of his paintings, a success ascribed by contemporaries to artists of almost every rank, but on account of the fine description given by Lucian of his picture of Centaurs and the praise awarded to him by this experienced critic. Other celebrated painters of this period are *Parrhasios*, *Timanthes*, *Pamphilos*, *Pausias*, *Nikias* (who helped Praxiteles to colour his statues), and *Euphranor*, the heroic painter, who also has a great name as a sculptor.

Lysippos and Apelles.

Lysippos the sculptor, of Sikyon, and *Apelles* the painter, of Kolophon, are famous as the two artists whom Alexander the Great delighted to honour by sitting to them for his portrait, — as the two luminaries of art, whose rays blended with the brilliant radiance of the great conqueror's planet. The same ancient critics, who objected that the figures of Polykleitos showed a certain degree of monotony and heaviness, found the perfection of art and the standard of their judgment in Lysippos. They attributed to him the credit of having abandoned the muscular and thickset proportions, which had become habitual and even authoritative, for a more slender and graceful figure, of making the heads smaller and the whole figure taller — in a word, they credited him with supplanting the canon of Polykleitos by a completely new standard. In the same strain of comparison with Polykleitos (which, however, ignores the Attic School) they ascribed to Lysippos an important advance in the natural reproduction of the hair and praised his scrupulous attention to symmetry and the extreme delicacy of every detail. The fortunate discovery of a good copy of the *Apoxyomenos* of Lysippos in

the Trastevere at Rome in 1849 and a comparison of this figure with the Doryphoros of Polykleitos enable us to understand this point of view. The proportions of the Doryphoros are handsome, full, and powerful, but neither tall nor slender. The head is of a normal size, but is not so small in proportion to the body as is sometimes found in nature, much less so small as to look unnatural. The pose is unaffected and quiet, based on the simple contrast between the supporting and the moving leg, which is so common and successful a feature in statuary; the right foot is firmly planted on the ground, the left foot (with which the next step is to be made) is slightly in the rear, the body is scarcely out of the perpendicular. The action of the head and right arm is measured and simple; the hair clings closely to the skull, the form of which it follows and reveals. The features are handsome and well-marked, but not striking; the forehead is smooth and low, the nose straight, the lower part of the face full. The Apoxyomenos of Lysippos, on the other hand, is an unusually tall and slender youth, with a small head poised on a long neck. The limbs do not show so marked a contrast of motion and rest, but the attitude, though in appearance more at ease, is really more artificial and temporary. The feet are farther apart, and almost suggest that the youth is about to sway backwards and forwards; the right hip projects more beyond the straight line of the body. If we let our eye follow the contour of the figure from the feet to the head and then back again to the feet, we recognise that this attractive, vigorous, and self-sufficient outline is formed by a number of small and undulating lines of motion. The hair has a style and beauty of its own, though the form of the skull can also be traced. The forehead projects, and is made expressive and animated by cross-lines. The nose begins below the vault of the brow, not forming a straight line with it. The forms, both in figure and head, are more varied and more individual. The effect is no longer produced merely by forms and surfaces; lines and points become conspicuous as such; the strokes of the chisel run into each other and intersect; the fine and definite modelling produces an apparently independent play of light and shade, which is closely akin to a genuine pictorial effect. Whatever degree of fineness of execution we allow to the Doryphoros of Polykleitos, even if we could succeed in forming an adequate idea of it and consequently of the injustice of the above-mentioned criticism of the ancients, it would still be undeniable that the Apoxyomenos breathes the spirit of a new epoch, a spirit which is more closely akin to our own and for which there was no place in the wondrously chased vessel of Polykleitian art. The art of Lysippos was nevertheless based upon the art of Polykleitos, growing up partly in contemplation of it and partly in contrast to it, and Lysippos was right in calling the Doryphoros of Polykleitos his teacher. We may perhaps say that *Lysippos* stands in the same relation to *Polykleitos* as *Praxiteles*

to *Phidias*. Just as on the one side we have the works of Phidias and Praxiteles resembling each other in the purity and charm with which they are covered as with a transparent veil, so on the other we see the creations of Polykleitos and Lysippos both characterised by that brilliant and incisive clearness of general effect and individual detail, which may possibly have arisen in part from the familiarity of these masters with the art of the bronze-founder. The resemblance in the archetypal forms of Phidias and Polykleitos is also obvious enough, and reference has been already made to the similarity of the ideal which Praxiteles and Lysippos aimed at in their execution. There are indeed many starting-points, from which we may trace the individuality of these great artists, as well as their inter-relations and contrasts. Lysippos is said to have produced 1500 works, including large groups, figures of gods and heroes, portrait-statues, chariots, hunts, lions, and bold personifications such as that of Kairos, or Passing Opportunity. Lysippos ranks with Praxiteles in determining the course of art after his time. The type of face with which we became acquainted in the Apoxyomenos recurs with more or less perfection and variation, but still unmistakeable, in the so-called Zeus of Otricoli and other statues of the gods; the ideal of divinity was altered to suit his type, and his treatment of form and attitude was not allowed to sink into oblivion. So numerous, however, are the channels of transmission and the opportunities of influence, that in any given case it is difficult to say positively when the effect of the Lysippian model has been direct or indirect. This influence is particularly evident in the statue of *Meleager*, which was perhaps executed by *Euthykrates*, the son of Lysippos, and in the *Boy Praying*, which is believed to be a work of *Boëdas*. The *Colossal Dioskouri* on Monte Cavallo and the *Mattei Amazon* must also be mentioned in this connection.

As Lysippos modelled the figure of Opportunity, so *Apelles* painted an ingenious and comprehensive picture of Calumny, the description of which has incited many modern artists to attempt a similar composition. Perhaps, however, his most celebrated works were *Artemis surrounded by her Nymphs* and the *Aphrodite Anadyomene*, or Venus rising from the sea. The figure of Artemis we may imagine to have resembled the Diana of Versailles. Venus, the foam-born goddess, was depicted rising from the waves, through which as through a veil her lower limbs were visible; with her hands she wrung the foam from her hair. Apelles is said to have been superior to all the painters of antiquity in the quality of 'Charis' or 'Grace'; and we may perhaps obtain some idea of what was meant by this term in the tender charm, the lively feeling for the poetry of motion, which we now and again find in the wall-paintings of Pompeii. But his works have perished, and with them all possibility of a true insight into his art. It is also narrated of Apelles that he succeeded in depicting subjects, such as thunder and light-

ning, which would seem to entirely transcend the painter's skill. Like Lysippos, he was believed to have attained the highest possible point of technical dexterity. And in fact these two artists probably felt no limitations except those they voluntarily laid on themselves. Gods and heroes, portraits of all kinds, wild groups of combatants, naïve genre scenes, clever allegorical compositions, all yielded easily to their chisel and brush. After Lysippos no new formal principle appeared in Greek art; there was no lack of new problems and new subjects, but even the greatest of these were easily fitted in to the old methods of execution. These methods became expanded, polished, and emphasised; but the way now opened up was wide enough to satisfy all needs, for in Lysippos and Apelles that conception of the material and spiritual world which dominated the subsequent development of art had already gained the upper hand.

Greek Art in the Time of the Diadochi. Pergamon. Rhodes. Rome.

In the palmy days of Grecian art, the leading place was taken by *Hellas* proper, and especially by *Athens*. The requirements of the new period, however, transcended both the material and the moral strength of the small communities of Greece, the disintegration of which had reduced it to the level of a mere shuttlecock tossed between the Macedonian and Egyptian interests. Athens and Sikyon, the old centres of art, continued, indeed, their activity; Greece remained full of treasures of art and Athens still excited the wonder and admiration of successive generations; mighty princes, embued with a spirit of Philhellenism, vied with each other in adorning Athens with magnificent buildings and in thus securing an honourable connection of their names with hers. But none the less is it true that her intellectual supremacy fell with her political power and passed, like her commerce and her wealth, to new kingdoms and cities. Compared with *Alexandria* and *Antioch*, Athens seemed a mere provincial town, a retired and quiet retreat for the solitary student. After the close of the Peloponnesian War art ceased to be so exclusively connected with the religious and political life of the nation and became more and more universal and accessible. The Hellenic and Hellenised world was full of statues. Pliny asserts that it would be impossible to give a full list of the statues in his time. 'During the ædileship of M. Scaurus', he writes, '3000 Greek statues were erected in a temporary theatre. After the conquest of Achæa Mummius filled Rome with treasures of art, and the Lucullí added largely to the stock. Nevertheless Mucianus assures us that there are still at least 3000 statues in Rhodes, and as many more at Athens, Olympia, and Delphi'. Art had become a necessity of ordinary life, and this enormous production of statues was looked upon as a matter of course.

The Ptolemies, Lysimachus, and the Macedonian rulers directed their homage towards the island of Samothrake, long celebrated for its religious mysteries, and have left permanent records of their power by the gifts they lavished upon it. When *Demetrios Poliorketes*, son of Antigonos, defeated Ptolemy in the decisive naval battle of Salamis (Cyprus) in B.C. 306, in consequence of which his father assumed the royal title and assigned it also to his son, the triumph was announced to contemporary and future generations by the erection of a superb monument of victory in Samothrake. This consisted of a colossal marble *Nike*, represented as standing on the prow of a vessel, and stretching eagerly forward in the direction of the vessel's course, with streaming drapery and outspread wings. With her right hand she held to her mouth the long 'salpinx', as if to sound the pæan of victory, and in her left was a staff for use in the erection of the trophy. This statue is now in the Louvre, having been skilfully put together from a number of fragments found in Samothrake in 1863. It combines the most vigorous breadth of conception with the most complete mastery of detail, a full and generous ideal of beauty with a keen appreciation of finesse and elegance, a clear and definite effect in the main outlines with elaboration and delicacy of individual features. The problem of the contrast or unity of drapery and body, which so exercised the earlier Greek artists, is here solved with triumphant ease. The original solution of Phidias has been more fully developed; an almost modern interest in the representation of drapery has been attained. Before the Nike of Samothrake, as before the Hermes of Praxiteles, we stand in astonishment at the success of the ancients in treating drapery with dignity but without bringing it into undue prominence. The year in which the Nike was erected has not been definitely ascertained, but it may have been several years after the battle it commemorated (perhaps about B.C. 294). In any case, however, the important fact remains that such a work was executed about B.C. 300, showing to what a height Greek art could attain under the influence of the artistic taste and power developed since Praxiteles and Lysippos.

Nearly a century later *King Attalos I.* of Pergamon erected a *Votive Memorial*, containing a great number of figures, on the Acropolis of Athens. In B.C. 229 he had gained a brilliant and decisive victory over the Celts, who were then threatening to overrun the Grecian world. This triumph he deemed worthy of comparison with the greatest achievements of Grecian legend and history, such as the Contest of the Gods and Giants, the Strife of Theseus and the Athenians with the Amazons, and the Battle of Marathon. These four contests were represented on his monument in detached figures with an average height of two cubits (about 3 ft.), a somewhat unusual size. A fortunate discovery of *Brunn* has revealed to us that we still possess several figures from these

groups of Attalos, scattered throughout different museums. When and how they were carried to Italy is not clear; in the 4th cent. of the present era they still stood on the Acropolis. The figures hitherto discovered all belong to the vanquished parties; they are either Giants, Amazons, Persians, or Gauls. They are full of life and vigour; many of them are represented in attitudes of the most momentary character, falling back, kneeling and engaged in a vain contest with an opponent above them, and the like; others lie stretched upon the ground, either dead or dying. The workmanship is energetic and characteristic, showing a high degree of skill, but is sometimes unequal in finish. The kneeling Persian in the Vatican is one of the best, but some of the other figures have evidently been executed with greater haste and less care. In a work of such extent some inequality is only natural. The inequality in this case, however, coupled with the unusual scale, has led their discoverer to the conclusion that Attalos presented Athens only with a reduced copy of a larger monument erected at Pergamon itself. It is known, at any rate, that much larger and more elaborate monuments were erected at Pergamon to commemorate the victories of Attalos. The victories of Attalos I. and Eumenes II. over the Gauls were represented, as Pliny informs us, by the sculptors *Isigonos*, *Phyromachos*, *Stratonikos*, and *Antigonos*. The scanty traces of these works found at Pergamon, show that these really were bronze statues, and also that they celebrated victories over Antiochos as well as over the Celts. The *Group of Gauls* in the Villa Ludovisi at Rome and the *Dying Gaul* in the Capitoline Museum, which evidently belong to the same composition, also closely resemble the statues of King Attalos and are now unreservedly ascribed to the Pergamene school. The 'motive' of one of the Attalos figures is indeed almost identical with that of the Dying Gaul. The last-named famous statue, long known as the 'Dying Gladiator' and celebrated by *Byron* in a familiar passage, is indeed a figure that cannot fail to deeply move a sympathetic beholder. The powerful and heroic warrior, recognisable as a Gaul by his features, short hair, moustache, and twisted collar, has preferred self-inflicted death to defeat or capture and has sunk down upon his large shield, the blood pouring from his wounded breast; he has previously broken the crooked war-horn beside him, which, like himself, he disdains to yield to the enemy. The figure is nude, true to the hardy boldness of the Celts in exposing themselves in battle without armour; the tall, firmly-knit, and hardened frame, with its muscles of steel, is clearly exhibited. The very skin, stretched tensely over the frame, gives an impression of elastic toughness and impenetrability. One feels irresistibly in gazing at this vigorous and well-seasoned body, enshrining so proud and invincible a will, that it would form a noble subject for the bronze-founder. This marble statue, however, is so

full of life, so masterly in conception and execution, that we have no ground to doubt that it is an original work. The group in the Villa Ludovisi appeals, perhaps, even more powerfully to the feelings. The barbarian here has slain his wife to save her from captivity, and now plunges the liberating steel into his own breast. We may unhesitatingly assert that representations of this kind were impossible before the days of *Alexander* and *Aristotle*. The skill acquired in earlier art is now employed in producing a clearly defined and historically faithful genre-scene. The vanquished barbarian, with his wild and chivalric bravery and his indomitable preference of death to dishonour, appeared an attractive and noble subject to the Hellenic artist. In previous representations of Greek victories the conditions were different. The Amazons are after all of Hellenic race as well as the Gods and Heroes; the Persians are indeed differentiated, but only in general forms. Such a sympathetic absorption in the nature and customs of the outer Barbarian and enemy, as is here evinced by the faithful and dignified representation of his peculiarities of face, form, and garb, was impossible until the barriers shutting off the fair land of Greece from the rest of the world had begun to be broken down.

The accession of *Eumenes II.*, the successor of Attalos I., marks the culminating point of the kingdom of Pergamon. In his reign, which lasted from B.C. 197 to B.C. 159, was erected the huge *Altar*, the recent discovery of which by *Karl Humann* has enriched the Berlin Museum with a series of ancient sculptures of the highest value and importance. From an early period Greek art delighted to employ sculpture in its various forms as an ornament to sacred buildings. Not to speak of the figures and reliefs of the metopes, pediments, and friezes of the temples, we may refer to the balustrade which enclosed the temple of Athena Nike and to the figured reliefs on the columns of the Artemision at Ephesus. At Pergamon an altar (or perhaps several altars) was placed upon a huge platform approached by flights of steps, and was surrounded with architectural monuments, which were elaborately adorned with reliefs. The platform was surrounded by an Ionic colonnade, open on the outer side and adorned on the inner side (facing the altar) with a *Frieze*, representing scenes from the history of *Telephos*, son of Hercules, the mythical progenitor of the Pergamenes. At one point Hercules is depicted, leaning on his club and witnessing the miraculous nourishment of his infant son; at another, Telephos, sitting by the hearth, threatens the young Orestes, in order to compel Agamemnon's attention to his request. So far as their unfortunately very dilapidated condition allows us to judge, these reliefs were executed with care, skill, and taste. Of much greater interest is the large *Frieze of the Gigantomachia*, which ran round the outer face of the platform, below the columns of the above-mentioned colonnade forming a broad band of ornamentation be-

tween the strongly marked architectural features of the building. In mere point of extent this frieze is remarkable. The height of the relief is $7\frac{1}{2}$ ft., and the length of the frieze was about 400 ft. One homogeneous subject, the Battle of the Gods and Giants, occupied the whole of this immense surface, the size of which and the number of combatants may be considered to illustrate the tremendous exertions the Gods had to put forth to overcome their opponents. They have entered the contest in full force, attended by all the demons and sacred animals and furnished with all the terrors and weapons they can muster. Zeus shakes his ægis and hurls his thunderbolts; his eagle buries its talons in the snaky body of its master's antagonist. Athena rushes to the fray and seizes her enemy by the hair, while her sacred snake fights by her side; Nike flies towards her to crown the victorious goddess. Gæa rises from the earth and in vain implores mercy for her children. Dionysos with his satyrs and his panther, Poseidon in his chariot surrounded with sea-monsters, Amphitrite, Ares, Hephæstos, Artemis, and Apollo have all hurried into the thick of the battle. Even the triple-bodied Hecate, Cybele on her lion, and the mystic Cabir with his hammer have joined the wild melée of human and animal forms. For the shapes of the giants are as varied as those of the gods. One of them, at the last gasp of strangulation, has the head and paws of a lion and the body of a man, while his lower limbs end in snakes. Many of the other giants are also serpent-footed and several have wings. Wild and bestial sons of earth and youthful forms exciting our compassion are alike overborne and crushed by the triumphant gods. They moan and wail, they writhe and turn in their pain and despair, the expression of their death-agony marking an extraordinary development in Greek art as compared with the gentle pained smiles of the dying warriors in the Ægina Marbles, which seem to imply that a brave man should accept death without much ado. And the difference between the stormy movement of this Pergamene work and the serene symmetry of the Æginetan figures is equally great. The earlier Pergamene works, such as the Dying Gaul, the Ludovisi Group, and the statues from the memorial of Attalos, in spite of their great expressiveness, still retain the entire inheritance of that measured severity which characterises Greek sculpture in the round. In the Gigantomachia, however, the relief is an aid to the extreme of boldness instead of a restraint. The freedom of the painter has been adopted in these reliefs; there is no trace of any limitation imposed by the material or by technical rules; they adapt themselves, as if it were the most natural thing in the world, to every idea, to every *nuance* of feeling. We cannot withhold our enthusiastic admiration from their incredible technical excellence, their marvellous innate force and originality, their wealth of invention, their delight in creation and power, their complete freedom from the servility to the past which complains that

the older masters have left nothing more to do. Our idea of the standard of intellectual vigour and artistic eminence in Pergamon at this period must, indeed, be a much higher one than the classical formulæ of *Winckelmann* would allow.

As soon as the Pergamene sculptures became known, students of art were struck by the great similarity borne by some of their individual figures to celebrated works of ancient masters. The attitude of the *Farnese Hercules*, for instance, becomes at once more full of life and meaning if we suppose that the little Telephos is at his feet. From such an accumulation of wealth, it is but natural that posterity should borrow and remould. The correspondence of greatest interest in the history of art is that between the famous *Laokoon* and the giant in the Pergamene sculptures who is attacked by the serpent of Athena, while points of resemblance are also found in the figures of other giants. The age of the Laokoon group has long been a subject of dispute; it must now be admitted that it is later than the Pergamene sculptures, since it makes use of motives which are used with greater originality, definiteness, and weight in the Gigantomachia. It must, however, have been executed before, or at latest at the very beginning of, the Roman imperial period, for a painting at Pompeii, the composition of which is undoubtedly a reminiscence of the Laokoon, belongs to the style of mural decoration usual in the time of Augustus and his immediate successors. The date which must be assigned to the work is thus determined within 150 or at most 200 years, and it is probable that farther comparative study of its style will show that the Laokoon was produced a few years before the beginning of the Christian era. It was, as we thus see, still a novelty in Rome, when Virgil composed his poetic counterpart of the wonderful plastic group. In any case, however, the Laokoon is a Greek work, not a Roman one. It does not begin a new era of art, but brings up the rear of a long series, just as other works of about the same period mark the close of other tendencies in Greek art. The Laokoon group is ascribed to *Agesander*, *Polydoros*, and *Athanodoros* of Rhodes, that powerful and wealthy mercantile republic, which maintained its importance unimpaired throughout the contests of the Diadochi and continued to be a flourishing seat of commerce and art till late in the Roman period. After the successful repulse of the attack of Demetrios Poliorketes, art, which was cultivated at Rhodes with intelligence and taste, received a new and powerful impetus. At this period a Rhodian sculptor, *Chares* of Lindos, a pupil of Lysippos, finished after twelve years' labour, a *Colossal Bronze Statue of Helios*, the tutelary deity of Rhodes, 105 ft. high, which ranked as one of the wonders of the world. The widespread modern belief that this figure stood astride the entrance to the harbour of Rhodes is, however, one of those fantastic and obstinate errors, the origin of which is as difficult to explain as the belief itself is to eradicate. The Rhodians afterwards

gradually erected more than a hundred other colossi, though none of them were so large as the first. Rhodian wealth, luxury, and love of display gave full employment to the artists who flocked to the island. The group of the so-called *Farnese Bull*, executed by *Apollonios* and *Tauriskos* of *Tralles*, stood at Rhodes before it was removed to Rome. This bold composition shows much more movement and is more picturesquely conceived than the Laokoon, which it is usual to praise as the 'most perfectly harmonious' work of ancient art. In its delineation of form it is, however, much earlier in style, much more closely allied to the Dying Gaul and other Pergamene sculptures At this period, indeed, the various streams of art must often have intermingled. The artist had the command of such a wealth of inherited motives and modes of execution that he could use now this and now that, as a musician plays on different instruments. The imposing heroic genre alternated with the idyllic and delicate; celebrated works of all schools were copied; for every new task the artist could find an ancient model.

For Rome, *i.e.* for all architecture or sculpture of a *National Roman Character*, the models were naturally found in the most recent achievements of Greek art, which lay nearest not only in time but in similarity of circumstances and needs, in judgment and taste. Such were found in the sumptuous monuments of Alexandria, Antioch, Pergamon, and Rhodes, with their elaborate reliefs and groups of sculpture. The *Reliefs on Trajan's Column*, which may be taken as marking the height of the sculptural expression of the feeling of Roman nationality, simply continue a process which had begun at Pergamon; and though the birthplace of the individual artist is of less importance in an epoch of universal monarchy, when all intellectual and artistic interest is focussed in one point, yet we cannot but remember that *Apollodoros*, the great architect who seems to have given his stamp to the art of Trajan's time, was a native of the East, having been born at *Damascus*. In the way of novelty of principle nothing remained to pagan art except eclecticism and the kindred form of archaism which displays itself in an arbitrary return to long extinct stylistic forms.

If we have rightly interpreted the traces of his influence, the sculptor *Pasiteles*, a native of Lower Italy, seems to have practised an eclectic and archaistic art in the last days of the Roman Republic and to have founded a school which carried on his methods. He was an artist of extraordinary versatility, diligence, and patience, who was skilful with the pen as well as with the chisel and wrote a treatise on the most celebrated works of art in different countries. The belief presses itself upon us, that this learned activity, a product of a certain definite tendency of the time, exercised an influence at once reactionary and progressive. All eclectics, the *Carracci* as well as *Raphael Mengs*, are connoisseurs of the art that preceded them. The same conflict that existed in the world of letters

between the selection of models and the degree of originality preserved in presence of these models, must have existed in the sphere of art also; both the one and the other was a natural result of the political position of Rome. It appears as if Pasiteles were as dissatisfied with the restless boldness of the crowded Rhodian groups as he was weary of the smooth elegance and superficial idealism of the later Attic school. While he aimed at the most careful and independent imitation of nature, and wished to combine the merits and avoid the defects of all schools, he felt himself specially attracted by the simplicity, naïveté, and force of the earlier masters. In the same way a form of eclecticism in our own times has gone back, not like the Carracci and Mengs to Correggio, Titian, Raphael, or Michael Angelo, but to the *Pre-Raphaelite Painters*. In a figure from the hand of the sculptor *Stephanos* in the Villa Albani and in the group of *Orestes and Electra* in Naples, this reproduction of the antique is so strong, that it has been argued that the male figure is nothing more than a copy. The beautiful *Group of a Woman and Youth* in the Villa Ludovisi, of which so many different explanations have been offered, shows that the school of Pasiteles did not content itself merely with the forms of archaic art but was also willing to take hints from a later and more perfect development. According to the inscription on the base it was executed by *Menelaos*, a pupil of Stephanos, who was himself a pupil of Pasiteles. Its general appearance is so attractive, its design and composition so carefully thought out, the drapery and the nude have been treated with such fidelity and industry, that we feel some remorse in laying bare its weaknesses. Much, however, as it retains of the true spirit of Greek beauty, this group is emphatically the work of an 'Epigonos' — an artist who has surrendered himself to the study of an ideal, which has its roots not in his own time but in previous centuries and has been evoked by knowledge of and reverence for the past. In spite of the evident effort at simple and perspicuous grouping, the meaning of the passing moment represented is not perfectly unambiguous; in spite of the richness of its plastic execution, the composition as a whole suggests a pictorial design rather than one thought out in the round. The same remark applies to the above-mentioned group of Orestes and Electra.

In the time of *Hadrian* eclecticism assumes wilder forms. Under the great ruler *Trajan*, a man of character though not of artistic tastes, art reflects the honourable, virtuous, and single-minded nature of the monarch it celebrates. Under the sway of his successor Hadrian, with his claims to connoisseurship and his personal intervention in artistic matters, the broad channel of art was divided into an infinity of tiny rivulets. Tastes became more complex, the artist became more and more pedantic, and stronger stimulants were demanded. The forms of the most widely separated countries and ages were reproduced side by side, just as modern

Munich may be described as a museum of architectural styles. Archaism even went back to *Egypt* for its models, but reproduced them in weakened and diluted form. A mixture of Greek and Egyptian art was popular, Hadrian distinguished himself by introducing Greek forms into Egypt, and Egyptian forms into Italy. The highest mark reached during this period in elegance, technical skill, and invention is most clearly shown in the numerous *Statues and Reliefs of Antinous*. But a healthy taste will not find permanent satisfaction in this beautiful but melancholy ideal. The reign of Hadrian may have immensely encouraged the multiplication of works of art and even stimulated the skill of the artist, but in the history of art it can be regarded only as a last dying effort; after the attempt to introduce changes of ideal through eclecticism and archaism, the only possible outcome was decay.

Since the erection of the great memorial of Attalos on the Acropolis, Athens had frequently received tokens of the respect of foreign princes and patrons. It is melancholy to reflect that the city, which had once taken the lead in all that was best in poetry and art, which had imposed its rules of taste upon the whole of the Hellenic and part of the Barbaric world (down even to the stamps on the coins of the Persian satrapies) — that this city, during the last centuries of ancient art, had nothing to show but reproductions and echoes of what had been created elsewhere. The descendants of the proud victors of Marathon had sunk so low as to welcome with delight the favours of any and every stranger and to acknowledge them with the most unmeasured expressions of gratitude. Eumenes II. and Attalos II. built here stoas and colonnades, a Syrian named *Andronikos* erected an octagonal clock-tower with a vane and the unpleasing gods of the winds in relief, *Caesar* and *Augustus* provided the Agora with a new gate, and *Agrippa* presented the citizens with a small theatre. The chief benefactor, however, was the *Emperor Hadrian*, though *Herodes Atticus*, a private citizen and native of Athens, vied with him in the magnificence of his donations. The *Olympieion*, or Temple of the Olympian Zeus, which had been begun by *Peisistratos* and continued (after centuries of repose) by the Roman architect *Cossutius* at the expense of *Antiochos IV. Epiphanes*, was finally completed by *Hadrian* with unexampled magnificence. A *New Athens* of Roman villas sprang up in the quarter near this temple. *Herodes Atticus* provided the *Panathenaic Stadion* with marble seats and built the *Odeion*, at the base of the Acropolis, not far from the great Theatre of Dionysos. In spite, however, of the beauty of the group of Corinthian columns at the Olympieion, in spite of the reflection that the buildings must have been of the greatest benefit to the citizens, in spite of their instructive nature and an inherent attractiveness which would delight us anywhere else — in spite, too, of the most conscientious effort to include them as necessary parts of the

widest historical view, we cannot rid ourselves of the feeling that they are interlopers in Athens. The buildings and ruins of the age of Perikles alone harmonise with the noble natural scenery around Athens, to which indeed they add a fresh charm; they alone adapt themselves to the ideal Athens which forms the most costly treasure bequeathed to us by the glorious memories of ancient Greek history.

Those who wish to extend their studies in Greek Art will find ample material in the following works: —

Heinrich Brunn's 'Geschichte der griechischen Künstler' (1853-59); *Winckelmann's* 'History of Ancient Art' (Engl. trans. by G. H. Lodge; London, 1881); *A. S Murray's* 'History of Greek Sculpture' (2 vols.; London, 1880-83); *Lübke's* 'History of Art' (Engl. trans. edited by C. Cook; New York, 1878) and 'History of Sculpture' (trans. by F. E. Bunnett; London, 1872); *Friederichs'* 'Bausteine zur Geschichte der griechisch-römischen Plastik' (new ed. by Paul Wolters); *Mrs. Lucy M. Mitchell's* 'History of Ancient Sculpture' (London, 1883); *F. von Reber's* 'History of Ancient Art' (trans. by Dr. Joseph T. Clarke; London, 1883); *Sir C. T. Newton's* 'Essays on Art and Archæology' (London, 1880); *M. Collignon's* 'Manuel d'Archéologie' (Engl. trans. by J. H. Wright; 1884); *Miss Jane Harrison's* 'Introductory Studies in Greek Art' (London, 1885); *J. Overbeck's* 'Geschichte der griechischen Plastik' (3rd ed.; Leipzig, 1880-83); *Durm's* 'Baukunst der Griechen' (1881).

VII. Books and Maps.

The testimony of the ancients does not afford us a complete picture of ancient Athens, but it supplies us with some features of it. In the great geographical work of *Strabo* (ca. 66 B.C. - ca. 24 A.D.) the section devoted to Athens and Attica, which he perhaps never visited, is short and unsatisfactory. Our chief source of information about Athens and the rest of Greece is the description (Περιήγησις τῆς Ἑλλάδος) of *Pausanias*, who travelled in Greece in the second century of the present era. Scholars are still engaged in trying to ascertain the exact degree of originality in the ten books of this work and to determine how far Pausanias has trusted to other authorities. Among his predecessors were *Polemon*, a contemporary of Ptolemy Epiphanes (B.C. 205-181), who gives a description of the Pergamene votive memorial at Athens in his 'Universal Geography' (Περιήγησις κοσμική), and *Heliodoros*, who wrote a book about the Acropolis; all that is known of these works, however, is in the shape of citations by other authors.

The first traveller from the West, who endeavoured, after the revival of learning, to spread a detailed knowledge of the extant monuments of Greece, was Cyriacus de' Pizzicolle, generally known as *Cyriacus of Ancona*, who visited Athens in 1437 and 1448. Hitherto his drawings of what seemed to him the most interesting monuments have been known only from the album of the architects Antonio and Francesco da San Gallo (after 1465), preserved in the Barberini Library at Rome, and from a number of unskilful copies made by Hartmann Schedel (1440-1514), a physician of

Nuremberg. Quite recently, however, an original MS., describing his first journey, has been discovered in that part of the Hamilton Collection which is now at Berlin.

The semi-scientific traditions current among the Greeks of the time in reference to the extant monuments of antiquity have been preserved in two MSS. of the 15th century, found in the public libraries of Paris and Vienna. The capture of Athens by the Turks in 1456 interrupted these studies for another century. In the second half of the 16th century, however, *Professor Martin Kraus* of Tübingen succeeded in eliciting some curious pieces of information about the vanished antiquities of Athens from the higher Greek clergy at Constantinople, and these are printed in his 'Turcogræcia'. In the first quarter of the 17th century *Meursius* published his collections of literary references to Athens, Attica, and the rest of Greece, the comparative completeness of which renders them still useful.

The second half of the 17th century saw a considerable increase in the number of European travellers who endeavoured to connect the existing monuments of Athens with the passages referring to them in ancient writers. The Frenchman *Giraud*, long resident in Athens as British consul, was one of the most active in this work. The French Capuchins, who settled at Athens in 1658, made the first plan of the city showing the ancient remains. A copy of this was published by *De Guillet* of Paris in his 'Athènes anciennes et nouvelles' (1675), with additions, which, however, were not based on personal investigation. About the same period (1674-76) the Prussian *J. G. Transfeldt* lived in Athens as a Turkish prisoner-of-war, and he has left several correct identifications of the monuments in his 'Examen reliquarum antiquitatum Atheniensium' (published in the first volume of the Proceedings of the German Archæological Institute at Athens).

Of greater importance are the drawings of Athens and its ruins made in 1674 by *Jacques Carrey*, who travelled in the suite of the *Marquis Nointel*, ambassador of Louis XIV. in the Levant (see p. 72). The Abbé Pécoil, another companion of the Marquis, induced *Jacques Paul Babin*, a learned Athenian Jesuit, to compose a letter on the antiquities of Athens (1674).

The first scientific attempts at a systematic topographical description of Athens were made in the travels of *Spon* ('Voyage d'Italie, de Grèce, et du Levant'; Lyons, 1678) and *Wheler* ('Journey into Greece in company of Dr. Spon'; London, 1682). One result of the Venetian expedition against Athens in 1687 was the preparation of a plan of the town and another of the Acropolis, which appeared in *Fanelli's* 'Atene attica' (1707). Of the same period are *Coronelli's* plan ('Antica e moderna città d'Atene') and some anonymous views; a plan, published in the second volume of the proceedings of the German Archæological Institute, appeared in

1670. The most comprehensive work on Athens in the 15-17th cent. is 'Athènes aux xv, xvi, et xvii Siècles', by *De Laborde* (Paris, 1854).

A description of the most importants culptures and buildings of Athens was published in 1751 by *Dalton*, the painter, who had travelled in the suite of Lord Charlemont two years before. All these publications, however, were much surpassed in scientific value by 'The Antiquities of Athens', a work in four large volumes, published by *James Stuart* and *Nicholas Revett* in 1762-1816.

In order to carry on Stuart's work the 'Society of Dilettanti' sent an expedition to Greece in 1765, the chief result of which was *Chandler's* 'Travels into Greece' (Oxford, 1776). Chandler was followed by *Dodwell*, with his 'Classical and Topographical Tour through Greece' (1819) and 'Views and Descriptions of Cyclopian or Pelasgic Remains in Greece and Italy' (London, 1834); by *Gell*, with his 'Itinerary of Greece' (London, 1810 and 1819) and 'Narrative of a Journey in the Morea' (London, 1823); and by *Leake*, the most important of all the topographical writers upon Greece, with his 'Topography of Athens' (London, 1821), which was remodelled and republished in 1841 as the first volume of 'The Topography of Athens and the Demi' (London). The work of *K. S. Pittakis*, entitled 'L'ancienne Athènes ou la description des antiquités d'Athènes et de ses environs' (Athens, 1835), occupies a lower level. In the meantime had begun the excavations carried on in Athens in 1834-36 by *Ludwig Ross*, with the aid of Schaubert and Hansen, two German architects. At a later period successful excavations were carried on by the French scholar *Beulé*, the *Prussian Expedition* under Bötticher, Curtius, and Strack (1862), the *Greek Archaeological Society* (p. 93), and others.

Among the more recent comprehensive works on Athens may be mentioned *Forchhammer's* 'Topographie von Athen' (1841); *Curtius's* 'Attische Studien' (1862-65) and the text to the seven 'Karten zur Topographie Athens' (1868); *Wordsworth's* 'Athens and Attica' (4th ed., 1869); *Dyer's* 'Ancient Athens, its History, Topography, and Remains' (London, 1873); and *Wachsmuth's* 'Die Stadt Athen im Alterthum' (Vol. I, 1874). A clear account of the present state of the ruins is given by *Milchhöfer* in the article 'Athens' in Baumeister's 'Denkmäler des klassischen Alterthums' (1884).

Among the numerous modern works of travel, dealing mainly with the ancient topography and history and the existing remains of the ancient monuments, the following may be mentioned: *Leake's* 'Travels in the Morea' (3 vols.; London, 1830), 'Peloponnesiaca' (London, 1846), a supplement to the last, and 'Travels in Northern Greece' (4 vols.; London, 1835); *W. G. Clark's* 'Peloponnesus' (London, 1858); *Ross's* 'Reiserouten' (Part I., 'Peloponnesus'; Berlin, 1841), 'Wanderungen im Gefolge des Königs Otto (2 vols.; Halle, 1851), and 'Inselreisen' (Stuttgart and Tübingen, 1840-52); *Ulrichs'* 'Reisen und Forschungen' (2 vols.; 1840-63); *W. Vischer's* 'Erinnerungen und Eindrücke aus Griechenland' (2nd ed., Basel, 1875); *F. G. Welcker's* 'Tagebuch einer Griechischen Reise' (2 vols.; Berlin, 1865); *W. Mure's* 'Journal of a Tour in Greece' (1842); *J. P. Mahaffy's* 'Rambles and Studies in Greece' (3rd ed., 1887); 'Impressions of Greece',

by *Sir Thomas Wyse*, late British Minister at Athens (London, 1871); *Miss Agnes Smith's* 'Glimpses of Greek Life and Scenery' (London, 1884); *J. T. Bent's* 'Cyclades' (London, 1885); 'An Easter Vacation in Greece, with Lists of Books on Greek Travel and Topography and Time-Tables of Greek Steamers and Railways', by *J. E. Sandys* (London, 1887); and 'Conseils aux Voyageurs Archéologues en Grèce', by *S. Reinach* (Paris, 1886).

Of more systematic works perhaps the first place is due to *Curtius's* 'Peloponnesos' (2 vols.; Gotha, 1851-52), which is an admirable and skilful combination of antiquarian lore and geographical research. Other works calling for notice in this category are *Tozer's* 'Lectures on the Geography of Greece' (London, 1873); *Bursian's* 'Geographie von Griechenland' (2 vols.; Leipzig, 1863-72); *Lolling's* 'Hellenische Landeskunde und Topographie' (in Müller's 'Handbuch der klassischen Alterthumswissenschaft', Part III); *Neumann & Partsch's* 'Physicalische Geographie von Griechenland' (Breslau, 1885). — The following are recent English works on the condition of modern Greece: 'The Greeks of To-day', by *Chas. K. Tuckerman*, late U.S. Minister in Athens (3rd ed., New York, 1886); 'New Greece', by *Lewis Sergeant* (London, 1878); *C. C. Felton's* 'Greece, Ancient and Modern' (Boston, U.S.A., 1867; second volume); 'Greece, its Condition and Resources', by *Edw. Strickland* (London, 1863); and *R. C. Jebb's* 'Modern Greece' (London, 1880). Reference may also be made to the papers on Greek subjects in *E. A. Freeman's* 'Historical Essays'.

Among the best histories of Ancient Greece are those of *Grote* and *Ernst Curtius* (Engl. trans. by A. W. Ward). A convenient manual is *Dr. Wm. Smith's* 'Student's History of Greece'. The standard English work on the mediæval and modern history of Greece is *George Finlay's* 'History of Greece from its Conquest by the Romans to the present time, B.C. 146 to A.D. 1864' (new ed., edited by H. F. Tozer; Oxford, 1877). See also Thirlwall, Hertzberg, Hopf (in 'Ersch & Gruber's Encyklopädie'), Paparrigopoúlos, Trikoupis, etc.

Maps. The German Archæological Institute (p. 95) has published an admirable *Atlas of Attica*, prepared mainly by officers of the Prussian General Staff under the superintendence of *Curtius* and *Kaupert*. The fine maps and plans of this work represent Athens and the whole of Attica on a scale of 1:25,000. The Institute has also published similar maps of Olympia and its environs (by *Kaupert*) and of Mycenæ and Tiryns (by *Capt. Steffens*). — The only map of the remainder of Greece based upon scientific survey is that prepared by the French General Staff on the *Expédition de Morée* in 1832; this consists of 20 sheets on a scale of 1:250,000 (1852), but it is now out of print and cannot be obtained except in impressions from worn plates. It forms the groundwork of the *Greek Ordnance Map* (χάρτης τοῦ βασιλείου τῆς Ἑλλάδος), prepared by *Kokides* and *Kiepert* on a scale of 1:300,000 (11 sheets; published by the Military Geographical Institute of Vienna, 1885). The Greek coasts and islands are excellently given in the *English Admiralty Charts*, which have appeared since 1829 and are constantly revised and improved. A catalogue may be obtained from E. Stanford, 26 Cockspur St., Charing Cross, London. — The fullest maps of Ancient Greece are contained in *H. Kiepert's* 'Neuer Atlas von Hellas und den Hellenischen Colonien' (15 plates; Berlin, 1872).

The best **Photographs** of Greek scenery and monuments are those taken by *Baron Paul des Granges*, which are distinguished by a skilful choice of the point of view and great picturesqueness of effect. The larger size (26 × 18½ in.) cost 5 fr. 60 c. mounted, 5 fr. unmounted; the smaller (18½ × 13 in.) cost 3 fr. 10 c. and 2 fr. 80 c. They are not always to be had in Athens, but may be ordered from Ed. Quaas, Stechbahn 2, Berlin. — *W. J. Stillman's* Photographs of Athens (25), mounted on cream boards size 24 in. × 21 in.), are sold by the Autotype Company, 74 New Oxford Street, London (price 6*s.* 6*d.*: to Members of the Hellenic Society 4*s.* 6*d.*). — *Mansell & Co.*, 271 Oxford Street, have a collection of somewhat old but good photographs of Athens by Schah. — Camp. p. 34.

1. From Marseilles viâ Naples to the Piræus *(Athens)*.

The Steamers of the following three companies ply regularly from Marseilles to the Piræus, calling at Naples about two days after leaving Marseilles. It is, however, desirable to check the under-noted details by comparison with the most recent time-tables and by enquiry on the spot. — 1. *Messageries Maritimes de France*, once fortnightly, starting on Sat. afternoon and arriving on Tues. afternoon (fares 250, 175 fr.). In the alternate weeks another steamer of this company leaves Marseilles for Syra (Hermoupolis; p. 136; reached on Tues. afternoon), whence the traveller may go on to the Piræus on the same or following day (10 hrs.; fares as above). — 2. *Fraissinet & Co.*, every Thurs. forenoon, viâ Genoa, alternately to the Piræus and Syra (1st class 220 or 225, 2nd class 140 or 150 fr.). — 3. *Florio-Rubattino*, viâ Genoa, Leghorn, Naples, Palermo, Messina, and Catania to the Piræus (fares from Messina 150 or 100 fr., from Catania 140 or 90 fr.).

Marseilles, see *Baedeker's Northern Italy; Naples*, see *Baedeker's Southern Italy*. The voyage from Marseilles to Messina viâ Palermo takes $2^1/_2$ days, from Naples 18 hours. — **Messina** *(Albergo Vittoria*, a large establishment; *Bellevue)*, a town with 70,000 inhab., commanded by the dismantled forts of *Castellaccio* and *Gonzaga*, is beautifully situated, but presents few other inducements to linger.

As we leave Messina behind us, *Reggio*, backed by a range of fertile hills, appears to the left; other hills, of a more barren nature, are passed farther on. After $1^1/_2$ hr. the steamer is off the *Capo dell' Armi*, the S.W. promontory of Calabria. The coast is now visible as far as the *Capo di Spartivento*, the *Promunturium Herculis* of the ancients. Mt. Aspromonte becomes more imposing as we recede from the coast. To the W. rise the mountains of Sicily, terminated apparently by the noble pyramid of Ætna.

On the second day the vessel is completely out of sight of land, but on the third the *Cape of Messenia* (now *Kavo Gallo*), with the *Oenussae Islands* in front of it, becomes visible (comp. p. 317). Beyond the point the coast recedes rapidly and forms the *Gulf of Koron*, the *Messenian Gulf* of the ancients. The steamboat then approaches *Cape Taenaron*, now *Cape Matapân* (p. 259), the S. extremity of the peninsula of *Maina* (p. 259). To the N.E. appears the precipitous range of *Taygetos* (7900 ft.), the summit of which is covered with snow for three-fourths of the year. On the other side of Cape Matapan opens the broad *Laconian Gulf*, now the *Gulf of Marathonisi* (p. 258). The vessel next steers between *Cape Malea* and the island of *Kythera* (p. 258), and then suddenly changes its easterly course for a northerly one. The mountains of *Crete* are for a short time visible to the S.E. The bleak coast of the Peloponnesus is now gradually quitted, while to the right a few small islands, belonging to the Cyclades, come into sight. *Spetsa*, *Hydra*, and the other islands lying in front of the peninsula of *Argolis*

(comp. p. 244) are then passed on the left, and farther on are *Poros* (p. 243) and the pyramidal peak of *St. Elias*, the highest mountain in the island of *Ægina* (p. 135). On the right lies the island of *Belbina* (now *Hagios Geórgios*), and beyond it the hilly promontory of Attica, terminating in *Cape Sunion* (p. 128).

The steamer now holds a direct course for the Piræus and the coast of *Salamis*, with its numerous bays; on both sides the island looks as if it were connected with the mainland. The barren, rounded hill next visible in Attica is *Hymettos;* straight in front is *Parnes*, forming the N. boundary of the Attic plain. Over Salamis peeps the lofty summit of the *Geraneia* in Megaris (p. 145). A low hill extending into the sea, behind which rise a number of masts, now becomes visible. This is the *Piraeus*. The hill a short way inland is *Munychia* (p. 107), and in front of it lies the *Bay of Phaleron* (p. 105). Between Hymettos and Parnes the regularly-shaped *Pentelikon* (p. 117) now appears. At this point the steamer commands a charming view of *Athens;* in the centre the Acropolis, to the right the monument of Philópappos, to the left the Observatory. The large white building to the N. of the Acropolis is the Palace, beyond which rises the *Lykabettos* (p. 102). — As soon as the promontory of the Piræus has been rounded, the traveller perceives the rocky islet of *Psyttaleia* (p. 108), in the narrow strait between Salamis and the mainland. The steamer now steers slowly into the harbour.

Piræus (pronounced *Piraeévs*), see p. 105.

As soon as the steamer halts it is surrounded by a crowd of small boats, the owners of which noisily endeavour to arrest the attention of the passengers; at the same time the hotel-touts push their way on board. Luggage had better be entrusted to the commissionnaire of the hotel at which the traveller means to stay, and that functionary will secure a boat and a carriage. Boat 1 fr., with luggage 2 fr.; carr. 5-6 fr. The drive to Athens takes 1¼ hr., but is preferable to the railway on account of the trouble and expense of transferring luggage from the steamer to the train and of the distance of the station at Athens from the hotels. Those who have fixed upon one of the smaller hotels should write beforehand to ensure the attendance of the commissionnaire.

The Custom House Examination is short and confined to the larger articles of luggage. — British and American Consulates, see p. 105.

The Road from the Piræus to Athens is at first uninteresting. As soon as the town is quitted, traces of the ancient walls of the Piræus are observed on the right. The road itself is constructed on the northernmost of the two long walls that anciently connected Athens with its harbour. Then, to the right, appears the *Monument of Karaiskakis* (p. 105), and beyond it the *Bay of Phaleron* (p. 105). The mountains to the left, now called *Skarmangá*, are the *Ægaleos* (p. 111) and *Korydallos* of antiquity. A stone bridge here crosses the generally dry bed of the *Kephisos*. Vineyards are then passed, and farther on the skirts of the ancient olive-grove that occupies the plain of the Kephisos. A halt is usually made at some taverns halfway, and the traveller may here order a '*loukoumi*' or a

'*mastícha*' (10 c.; see p. xxvi). The olive-plantations are soon quitted, and a hill passed that conceals the Acropolis from view. Beyond the hill the well-preserved Temple of Theseus becomes visible, with the Acropolis above it; in the background is the monument of Philopappos, in front of the latter the Areopagus, and farther to the right the Observatory. The poor-looking houses of the Hermes Street soon exclude this view. — *Athens*, see p. 33.

The steamer for Syra steers a N.E. course after rounding Cape Malea (p. 1). On the right appear the volcanic island of *Melos* (where the Venus of Milo, now in the Louvre, was found in 1820) and the islands of *Antimēlos*, and *Kīmōlos* or *Argentiera*, with its old silver-mines. We then pass between *Siphnos* on the right and the iron-producing *Sériphos* on the left, and find ourselves in the heart of the compact group of islands in the Ægean Sea, known to the ancients as to us as the **Cyclades,** in contradistinction to the *Sporades*, or scattered islands, of the Archipelago. To the right lie the small *Antiparos* and the mountainous *Paros*, against the capital of which Miltiades conducted an unsuccessful expedition after the battle of Marathon. Behind Paros is *Naxos*, the largest and most fertile island of the group, with 22,300 inhab.; it is traversed by several ranges of mountains, with peaks upwards of 3000 ft. high. The capital of the island, bearing the same name, lies on the N.W. coast and was subjugated by the Athenians in B.C. 466. From 1207 to 1566 it was the centre of a duchy under Venetian dynasties. Emery is found on the E. coast and exported in considerable quantities. To the left is the small island of *Serphopoulo*, and in the distance *Thermia*, *Tzía* or *Kéa (Keos)*, and *Gioura (Gyaros)*. The S. point of Syra, *Cape Vilostasi*, is now seen straight ahead. The horizon on the N. and N.E. is bounded by the long and lofty outlines of *Andros* and *Tēnos*, while more to the right is *Mykonos* (p. 137), with *Rhēnciá* (now *Megálē Dēlos*) and *Delos* (now *Mikrá Dēlos;* p. 138). After passing the *Kavo Chodra*, the S.E. promontory of Syra, and the islets of *Aspronisi* and *Gaïdaronisi* (on the right), we suddenly obtain a view of the capital of Syra, beautifully situated on two hills at the head of a small bay.

Hermoupolis or *Nea-Syros*, see p. 136. Steamers ply hence to the Piraeus daily in 9-10 hrs. (*i.e.* five Greek steamers and two steamers of the Austrian Lloyd every week).

2. From Trieste, Venice, and Brindisi to Corfù *(and Athens).*

The data below should be checked by the most recent time-tables. The prevalence of a cholera epidemic may cause much inconvenience to travellers.

From Trieste. *Austrian Lloyd (Lloyd Austriaco).* 1. Steamers of the Constantinople Line to Corfù in 50 hrs. (fares 53 fl., 39 fl., in gold), to the Piraeus in 94 hrs. (fares 92 fl., 67 fl., gold). The vessels leave Trieste

on Sat. afternoon and *Corfù* (after stopping for 3 hrs.) on Mon. afternoon, reaching the *Piraeus* on Wed. forenoon. In the reverse direction they start on Sun. afternoon, leave Corfù (4 hrs.) on Tues. forenoon, and reach Trieste on Thurs. afternoon. — 2. Smyrna Line to Corfù in about 87 hrs. (fares 69 fl., 50 fl.), to the Piræus in 8½ days. The steamers start on Tues. afternoon and go alternately viâ *Fiume* and viâ *Ancona* to *Brindisi*, which they leave at midnight on Frid. for *Corfù;* after 10 hrs. here they go on again on Sat. evening to *Argostóli* (Sun. forenoon), *Zante* (Sun. evening), *Cerigo* (Mon. evening), *Syra* (10 hrs.; Tues. forenoon), and the *Piraeus*, which they reach on Wed. afternoon. In returning the steamers leave the Piræus on Sun. evening, Syra on Mon. morning, Cerigo on Tues. morning, Zante on Wed. morning, Argostóli on Wed. afternoon, Corfù on Thurs. forenoon, and Brindisi on Frid. forenoon, reaching Trieste on Mon. morning. — 3. Thessalian Line, to Corfù in 70 hrs., to the Piræus in 7 days, once fortnightly. The steamers leave Trieste on Wed. afternoon, *Fiume* on Thurs. afternoon, *Corfù* (5 hrs.) on Sat. afternoon, *Santa Maura* on Sun. morning, *Patras* (where Sun. night is spent) on Mon. morning, *Katákolon* (Olympia, p. 321; ca. 6 hrs.) on Mon. afternoon, and *Kalamata* (6-8 hrs.) on Tues. afternoon, reaching the *Piraeus* on Wed. at noon and going on thence to Volo, Saloniki, etc. In the reverse direction they leave the Piræus on Sat. forenoon, Kalamata on Sun. evening, Katákolon on Mon. morning, Patras on Tues. forenoon, and Corfù on Wed. morning, reaching Trieste on Sat. morning.

The vessels of the *Società Florio-Rubattino* also ply weekly (Thurs., 10 p.m.) from Trieste to the Piræus, proceeding viâ Venice, where passengers tranship to another vessel.

A steamer of the Greek company *Panhellénios* (p. xix) leaves Trieste every alternate Thurs. at noon for *Corinth*, which it reaches on Mon. morning, after calling at *Corfù* (Sat. 5 p.m.), *Santa Maura* (Sun. 5.30 a.m.) and *Patras* (Sun. 11 p.m.).

From Venice. Steamers of the *Società Florio-Rubattino* to the Piræus weekly, in 7½ days, starting at 4 p.m. on Sun., stopping at Ancona, Tremiti, Viesti, Bari, and *Brindisi* (Wed. midnight), and arriving at 5.30 a.m. on Saturday. In the reverse direction the vessels start at 9 a.m. on Frid., leave Brindisi at 8.30 a.m. on Sun., and reach Venice on Wed. afternoon. — Another line of the same company leaves Venice at 4 p.m. on Wed., and proceeds viâ *Bari* (Frid. forenoon) and *Brindisi* (where Sat. & Sun. are spent; departure on Sun. night) to *Corfù*, which it reaches at midnight on Mon., 5½ days after the start. In the other direction Corfù is left at 5 p.m. on Tues. and Brindisi at 5 a.m. on Wed., Venice being reached on Sat. at 7 a.m.

From Brindisi to Corfù. *Austrian Lloyd*, at midnight on Frid., in 14 hrs. (11½ fl., 11 fl.), see above. *Società Florio*, on Sun. at midnight, in 12 hrs., see above. *Hellenic Company* (p. xxi), at midnight on Frid., in 11½ hrs. (25 fr. 30, 16 fr. 90 c.; meals extra). The Lloyd and Greek steamers return on Thurs. night, the Florio steamers on Tues. afternoon.

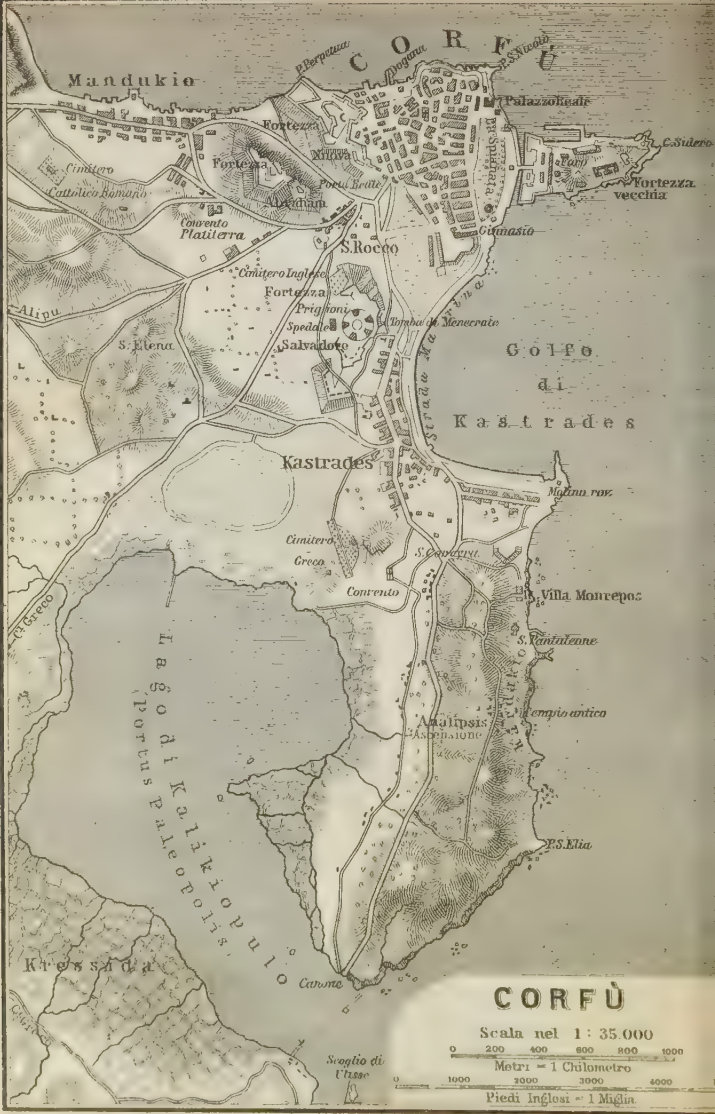
Trieste, see *Baedeker's Southern Germany* or *Northern Italy*. *Venice*, see *Baedeker's Northern Italy*. — On the voyage from Trieste to Fiume the steamer remains within sight of the hilly, olive-clad coast of Istria. Among the principal places passed are *Rovigno* and *Pola*, the latter famous for its interesting Roman antiquities. *Fiume* (Albergo di Europa; Hôtel de la Ville) is the only seaport of Hungary.

On the direct voyage to Ancona, Brindisi, or Corfù the coast sometimes disappears entirely. Ancona, Bari, and Brindisi are the three chief seaports on the E. coast of Italy. *Ancona*, finely situated between Mte. Astagno and Mte. Guasco, contains a Roman triumphal arch (at the harbour). At *Bari* is an old castle. **Brindisi** (*Grand*

19°45'
20°
C.S.Caterina
P.Denta
Lykursi
Aliku
Lyku
Pavlia
Bistrica
L.Butrinto
S.Giorgio
(107)
C.Drasti
Rhoda
S.Teodoro
S.Elia
P.Cassopetto
Tignoso
Sidari
Peruladès
Karusades
Luzzes
Kassopa
P.S.Stefano
Tetranisi
Mahmud Bei
Neokhori
Milia
Arliotes
Kuvallari
Sfakerà
Pandeleimuna
Garnades
Agrafus
Nifès
Peritia
Kimavades
Lutates
Episkiepsi
Lago
Butrinto
Scala
Maguladès
Kephali
Ruckades
S.Dili
Omali
Strimilla
Mc S.Salvatore
(Pantokrator)
Kalami
Kavadades
Messariè
Karrunades
Valagno
Klimatia
Spirades
Tignes
Butrinto
S.Georgio
Perlepsimades
S.Atha
Zigò
Tschuflik
Afima
Malukins
Sparilla
Nisaki
Manudades
Agro
Korepiskopus
Sokraki
Passo di
S.Pantaleone
S.Marco
Tyrgi
Spagus
Arkudades
Kurkiana
Vatognès
Skripero
Ipso
C.Stilo
Tscharopulon
Makrades
Mc
Ercole
Dukades
Grevazzula
C.Ftelia
Tscharo
Castello S.Angelo
Lakones
C.Palacrum
Gardellades
Mursi
Paleakastrizza
Liapades
P.Comeni
Valle di Roda
Kannakades
Gavina
Lazzaretto
Vido
Marmaro
Kondokali
Kolivari
Kukuriza
Potamo
Mandukio
C.Sidero
Giannades
Ropa
Afra
Europulus
CORFU (KERKYRA)
C.Pagania
Vato
Alipa
CANALE

Geograph. Anstalt von

Wagner & Debes, Leipzig.



Geograph Anstalt von Wagner & Debes, Le

Hôtel des Indes Orientales, at the harbour, 3/4 M. from the railway-station, R. 3, D. 5, luncheon 3½-4 fr.; *Europa*, tolerable, R. 2½ fr.), the ancient *Brentesion* or *Brundisium*, is now again, as of yore, an important starting-point for Greece and the East. For details, see *Baedeker's Southern Italy*.

On quitting the harbour of Brindisi the steamer steers towards the S.E., and the land soon disappears. Early next morning the outlines of *Albania* (Turkey) come in sight, and later the island of Corfù. *Othonoûs*, *Erîkousi*, and the other Othonian Islands (p. 13) are seen to the right. To the left, in Albania, rise the lofty peaks of *Konto Vouni*. The scenery of the wide strait of Corfù, separating the island from the mainland, is very imposing. To the right towers *Monte San Salvatore* (p. 13). The beautifully-situated town of Corfù is at first concealed by the island of *Vido*. On casting anchor we have on our left the double protuberance of the Fortezza Vecchia and on the right the dark ramparts of the Fortezza Nuova, surmounted by a building of lighter colour; farther to the right is the suburb of Mandoukio.

3. Corfù.

Arrival. Boat to or from the steamer 1 fr., with heavy luggage 1½-2 fr. The boatmen are insolent, there is no tariff, and great confusion prevails, so that the traveller had better allow the commissionnaire of the hotel to settle with the boatmen and attend to the luggage, for which a charge of 2-2½ fr. is made in the bill. The custom-house examination is quickly over. — Passengers intending to continue their voyage by the same steamer may bargain with a boatman to be taken on shore and brought back to the ship for 1 fr. The boatman is instructed to be in waiting at the hour when the traveller returns, and should not be paid until the steamer is reached. The hour of departure of the steamer may be ascertained from the captain.

Hotels. *Hôtel St. George, frequented by the English; *Hôtel d'Angleterre et Belle Venise. These two are of the first class, with baths; the back-windows overlook the Esplanade; R. from 3, L. 1-1½, B. 1, luncheon 3, D. 4½, pension 9-12, for a long stay 8-10, bottle of English or Vienna beer 2, Corfù wine (somewhat insipid) 1, Ithaka wine 2½ fr. — Hôtel de Constantinople, Sept Iles, Athènes, three unpretending houses near the harbour, frequented by Greeks. — *Private Lodgings* very primitive and scarcely adapted for foreigners.

Cafés. The principal cafés are in the Esplanade, at the beginning of the avenue mentioned at p. 7; cup of coffee prepared in the Turkish manner 15 c. — *Restaurant Abbondanza* (Ἀφθονία), in the Nikephoros Street. — *Beer* in the hotels, at *Pappadópoulo's*, near the theatre, and at a beer-saloon in the Nikephoros Street, near the Esplanade; Vienna beer 1½, native beer ½ fr. per bottle, English ginger-beer ('Tzintzibirra') 15 c.

Post Office, adjoining the Sanità, at the entrance to the town from the sea. — **Telegraph Office,** in the Esplanade, near the gymnasium (p. 8). — **Steamboat Offices,** near the post-office. — *Money*, see p. xxvii.

Carriages obtained at the hotels; drive in the town or environs 5 fr.; for longer excursions, see below. — **Boats** may also be hired at the hotels.

Valets-de-Place, 5 fr. per day, may be dispensed with.

Theatre, an old Venetian building, near the above-mentioned cafés; Italian opera in winter.

British Consul, *R. Reade, Esq.* — **United States Consular Agent,** *T. Woodley, Esq.*

English Church Service in the old House of Parliament at 10.30 and 5 (in winter 11 and 3); Chaplain, *Rev. J. W. Johnston.*

Climate. In the latter half of *March*, in *April*, and in *May* (sometimes in *June*) the climate of Corfù is usually charming, and a residence here at that season of luxuriant vegetation is delightful. The temperature is also mild and equable during *October* and the first half of *November*, but *June* (generally), *July*, *August*, and (often) *September* are very hot, and in winter heavy rains and sudden changes of temperature are of frequent occurrence. As a winter-residence for invalids, particularly those with pulmonary complaints, it therefore compares unfavourably with the best-known health-resorts of Italy. — There are several Italian *Physicians* here. The best chemists are *Collas* and *Lavrano.*

Baths at the hotels; also at the sea-bathing establishment at the *Punta S. Nicolò.*

Corfù (Greek Κέρκυρα, *Kérkyra*), the capital of the island of the same name (422 sq. M. in area) and of a nomarchy or province including the islands of Paxos, Antipaxos, and Leukas, and the seat of archbishops of the Greek and Roman Catholic churches, is one of the most prosperous towns in modern Greece. With its suburbs of *Kastradès* or *Garitza* and *Mandoukio* it contains 25,100 inhab., among whom are 4000 Roman Catholics and 2700 Jews. The spacious and safe harbour is enlivened with an active trade, consisting chiefly in the export of olive oil and the import of Russian grain and English manufactures. The fortifications constructed by the Venetians, the *Fortezza Vecchia* to the E. of the town and the *Fortezza Nuova* to the N.W., were allowed to fall into decay after the departure of the English in 1864, and are now unimportant. As the town was formerly enclosed by a wall, its bustling streets are very narrow and the houses (all of stone) often four or five stories high.

The name of *Corfù*, which came into use in the middle ages, seems to be a corruption of *Korypho* or *Korphous* (στοὺς Κορφούς) and was at first confined to the rocky heights enclosed by the old fortress. The old Greek name was Κόρκυρα or Κέρκυρα. The ancients identified Corfù with the Phæacian island of *Scheria*, mentioned in the Odyssey as ruled over by Alkinoos. As the navigation of antiquity was mainly confined to creeping along the coast, the island soon became an important station of the traffic between Italy and Greece. Its authentic history begins with the establishment of the colony of *Corcyra* by the Corinthians in B.C. 734. The power of the infant colony increased so greatly that it soon became dangerous to the authority of the mother-city in the Ionian waters. The first naval battle to which we can affix a date was fought, according to Thucydides, in B.C. 665 between the Corinthians and the Corcyræans; the latter were victorious. Corcyra did not share in the glory of the Persian wars; its fleet of 50 ships received orders to await the result of the contest off Cape Tænaron and to throw in its lot with the victors. The intervention of Athens in the dispute between Corinth and Corcyra over Epidamnos and its participation in the naval battle off the Sybota Islands (p. 14) were among the chief causes of the Peloponnesian War, during the whole of which Corcyra was an ally of Athens. In B.C. 373 Corcyra successfully resisted an attack of the Spartans, but in B.C. 229 it came into the possession of the Romans. On the partition of the Byzantine empire by the Crusaders in 1205 A.D., Corfù fell to the share of the Venetians, who were replaced by the kings of Naples from 1267 to 1386, but recovered the island in the latter year and maintained their supremacy down to 1797. In 1537 and 1716 the Turks exhausted their strength in vain in two celebrated sieges of Corfù. From

1807 to 1814 the island was occupied by the French; and from 1815 to 1863 it formed, with the other Ionian Islands, a *Heptanēsos*, or 'seven-island state', under the protection of England. It was the residence of the British Lord High Commissioners, the first of whom was *Sir Thomas Maitland* ('King Tom'). In 1858 Mr. Gladstone was sent as Extraordinary Commissioner to the Ionian Islands to consider the grievances of the people, and for a short time filled the office of Lord High Commissioner. On the accession of King George England yielded to the desires of the islanders and consented to the incorporation of the islands in the kingdom of Greece (Nov. 14th, 1863).

On disembarking we cross the court of the Dogana, pass the small Hôtel de Constantinople on the left, and follow the street called *Sulle Mura*, which skirts the N. side of the town, affording numerous fine views, and ends at the Esplanade near the Royal Palace. Or we may proceed from the harbour to the left through the Nikephoros Street (Ὁδὸς Νικηφόρου) to the Esplanade in 5 minutes.

In the Nikephoros Street, to the left, is the church of *St. Spiridion*, a saint held in great reverence by the Greeks. Spiridion, Bishop of Cyprus, was cruelly tortured during the Diocletian persecution, but, though mutilated, survived to attend the Nicæan Council in 325. His body was brought to Corfù in 1489 and is preserved in a silver coffin in a chapel near the high-altar; thrice a year it is borne in solemn procession through the town.

The Esplanade *(La Spianata)* is an extensive open space between the town and the old fortifications. It is traversed by an avenue with double rows of trees, forming a continuation of the Nikephoros Street. On the W. it is bounded by handsome houses with arcades on the ground-floor, among which are the two principal hotels. On the N. side rises the —

Royal Palace, a three-storied edifice with wings, in grey Maltese stone, erected for the British Lord High Commissioner. A handsome marble staircase ascends to the first floor, where the vestibule contains an antique lion couchant. The throne-room is adorned with portraits of British sovereigns, and the council-chamber of the ci-devant Ionian Senate contains portraits of the presidents (visitors generally admitted on application, entr. by a side-door on the W. side; fee 1 fr.). — In front of the palace is a bronze *Statue of Sir Frederick Adam*, who conferred numerous benefits on the island during his tenure of office as Lord High Commissioner (1823-32; p. 10).

To the S. of the Esplanade are a small *Circular Temple*, erected in 1816 in honour of Sir Thomas Maitland (see above), and an *Obelisk* to Commissioner Sir Howard Douglas (1843).

At the end of the avenue leading to the fortress, on the left, is a monument commemorating the gallant defence of Corfù against the Turks by the Venetian general *Count von der Schulenburg* in 1716. We now pass the sentinels, cross the bridge over the wide and deep moat, and reach the —

***Fortezza Vecchia,** the dilapidated buildings of which are now used as barracks and a military hospital. The second gateway leads to the Commandant's Residence, where we obtain a permit (ἄδεια) to inspect the works on application at the office (Φρουραρχεῖον, Frourarchíon) on the ground-floor, to the left (Italian understood). We then pass through another gateway, cross a drawbridge to the left, and traverse a long vaulted passage, at the end of which we give up our permesso to a sentinel. The ramparts are overgrown with vegetation. The platform on the W. side (230 ft.), reached by a few steps, commands a superb **View of the town and island, best by morning-light. The custodian, who speaks Italian, lends a telescope to the visitor (25 c.).

On the W. we overlook the town and the Esplanade; the nearest and highest church-tower is that of *St. Spiridion*, the next that of the metropolitan church of *Panagía Spēliótissa* (Σπηλιωτισσα; 'Our Lady of the Cave'). Beyond are the dark walls of the *Fortezza Nuova*, with the more cheerful buildings above them. Farther off is a range of gentle, olive-clad hills, on which lie the villages of *Potamò*, with its cemetery, and *Alipoù*. To the left of Potamò is the double-peaked *S. Giorgio*, and to the left of this a rounded summit with the village of *Pelleka* (p. 11). Still farther to the left, in the S.W. foreground, is the large *Lake Kalikiopoulo* (p. 9). Between the lake and the town are the palatial *Hospital* and the white buildings of the *Prison;* near the town rise the cypresses of the *English Cemetery*. To the left, between Lake Kalikiopoulo and the sea, is the suburb of *Kastradēs*, to which the *Strada Marina* leads along the coast from the Esplanade. On the N. slope of the wooded hill behind it is the royal villa of *Mouŕepos* (p. 9). Halfway up the arch-shaped hill of *S. Deca* lies the village of the same name (p. 10). To the S. the eye follows the coast as far as the *Kavo Levkimo*, the *Leukimnē* of the ancients. Opposite, off the Albanian coast, are the *Sybota Islands* (p. 14). To the N. towers the lofty range of *S. Salvatore* (p. 13), on the slopes of which are the villages of *Signes* and *Spartilla;* the adjoining hills on the left are crossed by the pass of *S. Pantaleone*. In the sea lie the island of *Vido* and the *Lazzaretto Island*. On the coast opposite the latter is *Govino* (p. 12).

The Esplanade ends, to the S. of the Maitland memorial (p. 7), in an open space embellished with a marble *Statue of Kapodistrias* by Drosis and Xenakis, erected in 1887. — Opposite is the *Gymnasium*, with a high flight of steps. It contains, in a sort of lumber-room opened by the custodian ($^1/_2$ fr.), several funereal inscriptions, a capital with traces of painting, and other ancient sculptures. On the upper floor is the library (40,000 vols.) of the Ionian University, which was established by the English but closed after their departure.

A broad street descends hence to the Strada Marina, the favourite evening promenade of the Corfiotes. In 6-8 minutes we reach the entrance of the suburb of **Kastradēs** or *Garitza*, where the dismantled *Fort S. Salvador* rises on the right. Near the E. base of the dilapidated ramparts, about 200 paces from the Strada Marina, is the *Monument of Menekrates*, a low circular structure dating from the 6th or 7th century before Christ. The monument, which is surrounded with trees and protected by an iron railing, was discovered on the removal of the Venetian fortifications in 1843. The

metrical inscription records that 'Menekrates, son of Tlasias, of Oanthe in Locris, was Proxenos (*i.e.* representative) of his native town in Corcyra', and that he lost his life by drowning. A bronze dish and a few earthenware vessels were discovered in the interior. The ancient lion in the palace (p. 7) was also found in this neighbourhood.

The Strada Marina runs hence to the left along the coast, and ends near the remains of an old windmill. We follow the principal street towards the S., passing a church and a red house, and in 5 min. ascend by a road diverging to the right opposite the circular apse of the old church of *St. Corcyra*. The gate on the left is the entrance to the royal villa of ***Monrepos** *(Villa Reale)*, the extensive gardens of which afford admirable views of the town and fortress of Corfù (open on Sun. and Thurs. afternoons; strangers usually admitted by the gardener on other days, fee $^1/_2$-1 fr.). Olives, cypresses, and orange, lemon, and fig trees attain great perfection in the sheltered situation and subtropical climate of those gardens, and magnolias, palms, the eucalyptus, bananas, the papyrus, and aloes also flourish.

The above-mentioned road, passing the entrance to the villa, leads to the village of *Analipsis*, Ital. *Ascensione*. Near the village a path diverges to the left and leads through a grove of olives towards the sea. After about 200 paces, we reach, a little to the right, the interesting and curious substructure of an **Ancient Temple**, discovered in 1822. This ruin lies about 100 ft. above the sea, in a narrow ravine called *Kardaki*, a name also extended to the surrounding district. The temple was a peripteral hexastyle, *i.e.* the cella was surrounded by a colonnade, with 6 columns at each end. The cella walls are best traced on the N. and W. side, where two courses of dark marble blocks are still *in situ*. Adjacent are the fragments of several columns, and a capital found here has been pronounced an important example of the earliest Doric style. Near the wall erected to protect the ruins from landslips rises a spring, which was formerly much frequented and is supposed to have been a sacred fountain and the reason of the temple.

The principal street follows the W. slope of the hilly peninsula, which extends to the S. between the *Lake of Kalikiópoulo* and the sea. This was probably the site of the ancient town, and the name of *Palaeopolis* still clings to it. The principal commercial harbour was formed by the Bay of Kastrades, while the lake of Kalikiopoulo, now silted up, seems to have been the ancient *Hyllaean Harbour*, used as a station for vessels of war. The street, which is much frequented on fine evenings, is flanked by rose and orange gardens (oranges in winter 5 c.), and farther on by olive-groves. It ends about 2 M. from the Esplanade, in a circular space named the **Canone** (English, *One-gun Battery*), which commands a beautiful *View of the E. coast. Opposite the entrance to the old Hyllæan harbour lies the isle of *Pontikonisi* (mouse-island), with a small chapel and clergy-house. Tradition describes it as the Phæacian ship that brought Ulysses to Ithaka, and which was afterwards turned into stone by the angry Poseidon. To the right is the Lake of Kalikiopoulo, the S.W. bank of which, where a brook

named *Kressida* enters the lake, is pointed out as the place where Ulysses was cast ashore and met the princess Nausicaa.

Among the hills of the S. half of the island, a good survey of which is obtained from the Canone, the highest is the *S. Deca*, nearly due S., with the village of the same name on its slope. The lower peak to the left is *Kyriaké*, on which lies the village of *Gastouri*. On the beach below is *Benizze*. The next hill to the left is the *Mte. S. Croce* or *Stavrò Vouni*. To the S.E. is *Kavo Levkimo*.

A footpath descends from the Canone to the ferry-house, which lies at the end of a stone embankment (ferry 10-20 c.). On the other side we ascend through fine groves of olives, following the general direction of the aqueduct constructed by Sir Frederick Adam (p. 7) from the springs above (6 M.) Benizze. Above the aqueduct, 3/4-1 hr. from the ferry, lies the village of *Gastouri* (Inn). Thence (guide desirable) we may ascend the (20 min.) *Kyriaké* (818 ft.), which commands an imposing panorama. We then descend and follow a good carriage-road (short-cuts for walkers) to (3 M.) the fishing-village of *Benizze*, with the remains of a Roman villa. The finest oranges in Corfù grow here. We may now return by boat (3 fr.) to Kastrades, the whole excursion occupying about 7 hrs. Many of the women of Benizze and Gastouri are distinguished for their beauty.

Excursions into the Interior of the Island.

Thanks to the English administration the Ionian Islands, unlike the rest of Greece, are everywhere provided with good roads (now somewhat neglected), so that almost the whole of Corfù may be explored by carriage. The island is covered with fine *Olive Groves*, containing, it is estimated, about 4,000,000 trees; and these combine with the sombre cypress to determine the distinctive character of the scenery. The olive-trees, which are allowed to grow without pruning, here attain a height (30-60 ft.), beauty, and development elsewhere unparalleled in the Mediterranean, if indeed in the world. They blossom in April, and the fruit ripens between December and March. The quality of the oil is, however, inferior to that of Italy in consequence of the primitive appliances for expressing and clearing it. Plentiful harvests occur on an average once every 6-10 years. The *Vine Culture* of Corfù has not hitherto been so important as that of the neighbouring islands, but it has lately been prosecuted with more vigour, and the wine, which is strong and of a dark-red colour, is now exported to France, Italy, and other countries. The *Oranges*, *Lemons*, and *Figs* are of excellent quality, and afford several harvests in the course of the year. The *Opuntia Cactus* and the *Agave*, or giant aloe, flourish luxuriantly and are used here as in Sicily for hedges. — The *Inhabitants*, 78,000 in number, are marked, owing to the centuries of Venetian and British domination, by a higher degree of culture than is usual in Greece. The highly composite character of the population of the town of Corfù is reflected, on a reduced scale, in other parts of the island.

The following Excursions are generally made by carriage, but walking may also be recommended. The usual fares are stated below in each case, but those who speak the language may often make better bargains by dealing directly with the coachmen. In the inns nothing can be obtained except bread (*psomi*), goats' milk cheese (*tiri*), wine (*krassi*), and water (*neró*). It is therefore advisable to be provided with a luncheon-basket for the longer excursions.

Excursions to the South. — To the *Monte S. Deca*, by carriage (15 fr.; there and back 6 hrs.). The road leaves the town by the *Porta Reale*, crosses the suburb of *S. Rocco*, and runs near the W. side of Lake Kalikiópoulo. Farther on the road to *Viro* diverges to the right, and that to *Gastouri* (see above) to the left. Drivers reach the village of *Hagi Deka* or *S. Deca* (675 ft.) in 1 1/4 hr., walkers in about 2 hrs. The ascent (guide) thence to the top of the ***Monte**

Santa Deca (1860 ft.), perhaps the *Istone* of the ancients, takes 1 hr. In a small hollow between the two summits lie the inconsiderable ruins of a convent. The N.E. peak affords a splendid view of the town, the varied outline of the E. coast of the island, the straits of Corfù, and the Albanian Mts. The S.W. peak, which is somewhat lower, overlooks the valley of the Mesonghi and the village and double-peaked hill of St. Matthias. We now descend by a rough goat-path to (1 hr.) *Epano-Garouna* and proceed thence to the N. to (1/4 hr.) the pass of *S. Teódoro* or *Hagios Theódoros* (785 ft.), where the carriage should be ordered to meet us. The drive back to Corfù, viâ *Kamara*, takes 1 1/2 hr.

Beyond the village of S. Deca the above-mentioned road continues to lead towards the S., crossing the pass (785 ft.) between the Monte S. Deca and the **Monte S. Croce**, Greek *Stavró Vouni* (1475 ft.). The top of the latter may be attained from the pass viâ the village of *Stavro*, with the help of a boy as guide, in 1/2 hr. We descend past the church of the *Panagia* and skirt the rocky hill of the chapel of the *Hagia Triada* to the (1/2 hr.) springs in the valley of Benizze (p. 10). The highest spring rises near the small church of *St. Nicholas* (also reached from the head of the pass by a direct path), and the well-house lies in the valley 1/2 M. farther on. From the well-house we may either descend direct to *Benizze* in 1/2 hr., or skirt the hill of *Kyriakē* (p. 10) to (3/4 hr.) *Gastouri*. At the point where the bridle-path reaches the latter village is a fine well under a large plane-tree. The inn, where our carriage should be ordered to meet us, is 1/2 M. farther on. Comp. p. 9.

Beyond the head of the pass between Monte S. Deca and Monte S. Croce the road descends to the vicinity of the *Lake of Korissia*, which is well stocked with fish, and ends among the olive-groves and corn-fields of the fertile plain of *Levkimo*. The numerous villages are all well-built and prosperous-looking.

To the West. — To *Pelleka* and back by carriage in 3 1/2-4 hrs. (12 fr.). Issuing by the *Porta Reale*, we traverse the suburb of *S. Rocco* and proceed between impenetrable hedges of cactus. To the left we have a view of Lake Kalikiopoulo and S. Deca, to the right of *Potamò*, with its lofty belfry. After a drive of 20 min. we reach the village of *Alipoù*, the houses of which are embowered amid medlar-trees, apricot-trees, and cypresses. In 1/4 hr. more we reach the bridge across the *Potamò*, the chief river in the island, which, however, is generally dry at this part of its course in summer. The road to Afra diverges to the right (p. 12) before we reach the bridge, but our road crosses it and ascends in a straight direction through groves of olives. ***Pelleka** now soon comes in sight and is reached after a drive of 1 1/2 hr. from Corfù, the last part being very steep. On leaving the carriage we engage a boy to guide us to the top of the hill (890 ft.), which commands an admirable view, especially fine at sunset, of the central part of the island from Monte S. Salvatore to Monte S. Deca, intersected by several ranges of hills and thickly sprinkled with villages. On the E. and W. the view is bounded by the sea.

Those who start betimes for this excursion may now descend in 3/4 hr. by a steep path to the Greek convent of **Myrtiotissa**, and refresh themselves by bathing in the sea. They should then ascend to the N. by a distinct path to (1 1/4 hr.) the summit of *S. Giorgio* (1289 ft.), and then descend ab-

ruptly on the E. slope of this hill, passing the hamlet of *Chelia*, to (1¼ hr.) *Kokkini*, at the S. end of the Ropa valley. The carriage should be in waiting here.

To the North. — To *Govino* viâ Afra, returning viâ Potamò, a charming round of 2½-3 hrs. (carr. 8-10 fr.). From Corfù to *Alipoù* and the bridge over the *Potamò*, see p. 13. We follow the road to the right to (¾ hr.) *Afra*. To the right is *Koukouriza*, to the left we obtain a view of the Ropa valley. Farther on *Kontókali* is passed on the shore to the right, and we soon reach *Govino*, with the remains of a Venetian arsenal, situated on a beautiful bay, named the *Porto di Govino*. Off the coast lies the Lazzaretto Island, with its large square quarantine building. We may return viâ the large village of *Potamò* and the suburb of *Mandoukio* to the Porta Reale.

To *Palaeokastrizza*, a drive of 3 hrs., there and back an excursion for a whole day (carr. 25 fr.). The drivers generally choose the road that passes above the suburb of *Mandoukio* and then leads along the coast, crossing (20 min.) the swampy mouth of the *Potamò*. (The traveller should stipulate for a return viâ Potamò or Afra.) Farther on we pass *Kontókali* and *Govino* (see above). Beyond the latter the road passes a number of chapels, farm-houses, and solitary inns, but no more villages. It then passes through a ravine, beyond which (1½ hr. after starting), just before reaching the bridge of *Pheleka*, it diverges from the road to S. Pantaleone (see below). As we approach the W. coast the view of the red cliffs, honeycombed with caves, along which the road is constructed, becomes more and more imposing. To the right lies the village of *Doukades*, where the larger carriages sometimes stop; there is still a descent of 1½ M. before our destination is reached. The convent of ***Palæokastrizza** ('old castle') lies on a rock high above the vivid blue sea, and commands a beautiful view. The monks provide light refreshments, but the summer-visitors who come here for bathing cater for themselves. On a hill to the N.W., rising steeply from the sea, is the *Castle of S. Angelo* (1080 ft.), a structure of the 13th century.

To the *Pass of Pantaleone*, carr. in 2½, there and back in 6-7 hrs. (20 fr.). The road is the same as that to Palæokastrizza as far as the Pheleka bridge (see above). It then crosses the bridge and approaches the foot of the hills, on the slopes of which lies the large village of *Korakiána* (390 ft.). About ½ hr. beyond the bridge we reach the village of *Skriperò* (410 ft.), where a halt of 10-15 min. is usually made. We now ascend either by the winding road or by a shorter footpath to (35-40 min.) the pass of **S. Pantaleone** or *Hagios Panteleïmon* (c. 1040 ft.), the only convenient means of communication with the N. part of the island across the range of hills which runs to the W. from Monte S. Salvatore. At the top of the pass are a solitary house and a spring. The rocky height to the left of the road, ascended in 10-15 min.,

commands an admirable view (no better from the higher point a little farther on). Behind us are the central part of the island, the town of Corfù, and the E. coast with its picturesque bays and islands; in front lies the N. part of Corfù, which is dotted with villages, while off the N.W. coast we see the Othonian Islands, *Fano* or *Othōnoūs*, *Merlera* or *Erikousi*, *Samothraki*, and the small *Diaplo*, one of which is supposed to be the isle of Calypso. A fantastically-shaped rock, which has some resemblance to a ship in full sail, is another claimant to the honour of being the vessel of Ulysses (comp. p. 9). To the E. is the long snow-clad range of the Albanian mountains.

One of the best points of view in the island is the Monte Ercole, to the S.W. of the Pantaleone Pass, an ascent of which forms a convenient link between the two excursions last described. From *Skriperò* (p. 12), where we obtain a guide (Giorgio Tsilimbari speaks a little Italian), we ascend to (35-40 min.) the Pantaleone Pass and then follow the slope to the left, passing near the chapel of *St. Anna* (1055 ft.) and above *Alimatades*, to (1 hr.) the small village of *Voutoulades* (1210 ft.). Fine view over the olive-groves in the interior of the island. From Voutoulades we ascend (½ hr.) the conspicuous cone of ***Monte Ercole**, Greek *Arakli* (1660 ft.), the isolated position of which commands a view of the fertile Ropa valley on the one side and the abrupt W. coast of the island on the other. The direct descent viâ *Lakones* (820 ft.) to Palæokastrizza takes 1 hr., while a pleasant digression may be made to the castle of S. Angelo (p. 12) in 2 hrs. more.

Another interesting ascent, but more trying, is that of the ***Pylides** (2030 ft.; in 1 hr., guide necessary), to the E. of the Pantaleone Pass, which has the advantage over the Mte. Ercole of forming part of the central range of the island. The view is divided between two summits, separated by a small hollow, to which the name of the mountain ('gate-hill') is probably due. The descent may be made viâ (¾ hr.) *Sokraki* (1475 ft.) and (1 hr.) *Korakiana* to the road, reached a little to the W. of Skriperó.

An excursion to Monte S. Salvatore, the highest summit in the island, takes more time and trouble. We take a boat (12-15 fr.; 2-3 hrs.) to *Glyphò*, the landing-place for the high-lying village of *Signes* (1550 ft.), which is reached after a walk of 1-1½ hr. through a ravine. A steep ascent of 1 hr. more brings us to the peak of **Monte S. Salvatore,** Greek *Pantokrator* (3000 ft.). The half-ruined convent here is visited on Aug. 6th by numerous pilgrims. The view embraces almost the whole of Corfù; to the N.W. the Othonian Islands; to the E. the mainland from the Acroceraunian promontory to the Sybota Islands and Parga, with the Suliote Mts. in the background; to the S. the Mte. Nero in the island of Cephalonia; to the W. the open sea. We now descend to *Spartilla* (1310 ft.) and (2-3 hrs.) *Pyrgi*, where the boat may be ordered to meet us. — On the completion of the new road from Pyrgi to Spartilla, the latter village will probably become the recognised starting-point for the ascent of the S. Salvatore, thus abridging the part of the excursion which depends on the uncertain sea-breezes. It will then, perhaps, be practicable, to add an ascent of the *Stravoskiadi* (above Spartilla; 2785 ft.) to the excursion; but this should not be attempted without a guide.

4. From Corfù to Cephalonia.

Steamers four times weekly in about 12 hrs. Those of the *Austrian Lloyd* leave on Sat. evening and reach Argostóli on Sun. forenoon, and those of the *Panhellēnios* (p. xix) on Sat. 6 p.m., arriving on Sun. 6 a.m. The vessels of the *Hellenic Co.* (p. xxi), running viâ Paxos, start on Mon. 4.30 p.m. and arrive on Tues. 5 a.m. — The steamers go on to *Zante* and *Patras*.

As we leave Corfù behind us the picturesque double-peaked rock on which the fortress stands long remains in sight. The highest hill to the right is the *Mte. S. Deca* (p. 11). The strait of Corfù expands. To the left is the mouth of the *Kalamas*, a stream which was fixed upon by the Treaty of Berlin in 1880 as the N. boundary of Greece. In the background are the Albanian Mts., rising picturesquely one above another. To the right are the *Kavo Lévkimo* and the village of *Potami*. To the left, at the S. end of the strait of Corfù, opposite the *Kavo Aspro* or *Capo Bianco*, the S. point of Corfù, are the small *Sybota Islands*, where in B.C. 432 an important naval battle took place between the Corcyræans and Corinthians. Through the intervention of Athenian vessels the struggle was drawn in favour of the former, and this fact was one of the causes of the Peloponnesian War (comp. p. 6).

After $2^1/_2$-3 hrs. we reach the little islands of *Paxos* and *Antipaxos*, beyond which we enter the Ionian Sea. Some of the Greek steamers call at *Gaïon*, the chief place in Paxos, and steer a course between the two islands. On the mainland is the small town of *Parga*.

The coast of Epirus now recedes. At the mouth of the Ambracian Gulf, near *Actium (Aktion)*, Augustus in B.C. 31 laid the foundation of his monarchy by the victory gained by his fleet over Mark Antony. In 2 hrs. after leaving Paxos the vessel is abreast of the N. point of the island of *Leukás* or **Santa Maura** (110 sq. M.; 23,000 inhab.), which is separated from the mainland by an artificial channel. Near this canal, but not visible from the steamer, lies *Hamaxikí* or *Levkás*, the capital of the island, which was greatly damaged by an earthquake in 1867. It is commanded by the Venetian castle of *Santa Maura*, which gave the island its Italian name. The coast of the island is generally lined with sheer rocky walls; the highest elevations are the *Meganoros* (3300 ft.) and the *Stavrotas* (3700 ft.). To the S.W. the island terminates in the *Kavo Doukato*, the *Leucadian Rock* of the ancients, a promontory 5 M. long, on the S. end of which stood a temple of Apollo (?). According to ancient story lovers used to leap from this point in order to get rid of unhappy love, and it is the 'far-projecting rock of woe' from which Sappho plunged when enamoured of the unresponsive Phaon.

In the strait between S. Maura and Cephalonia, part of the island of *Ithaka* (p. 21) is visible for some time.

About 6 hrs. after leaving Corfù the steamer is abreast of the *Kavo Daphnoudi*, the N. point of Cephalonia. A little farther on we see the walls of the castle of *Assos* (p. 21). The W. coast of the island is rocky, and seldom enlivened by a village. The steamer rounds the *Kavo Akrotiri* and enters the deep *Gulf of Livadi* or *Argostóli*, where it calls at *Lixouri* (p. 17), an extensive place on its W. bank. It then steers to the E. into the *Bay of Argostóli*. — *Argostóli*, see p. 15.

5. Cephalonia.

Steamers. From *Corfù* four times weekly, see p. 13. — From *Zante* thrice weekly in 4½ hrs. (Austrian Lloyd on Wed. forenoon, Panhellenios on Frid. 1 a.m. and Hellenic Co. on Sun. 1 p.m.). — From *Patras* once weekly in 8 hrs. (Hellenic Co., on Wed. evening).

Cephalonia, Greek *Kephallēnia*, with an area of 260 sq. M. and 68,400 inhab., is the largest of the Ionian Islands, and forms a nomarchy along with Ithaka. It probably owes its name to the mountains which rise abruptly from the sea on the E. coast and elsewhere, attaining a height of 5310 ft. in the *Ænos* and 3715 ft. in the *Hagios Dynati*. In Homer the island, or its E. part, is called *Samē;* and in the later parts of the Odyssey *Samos* and *Doulichion* appear as belonging to the kingdom of Ithaka. As in Corcyra, the Corinthians had most influence here in the 5-6th cent. before Christ, but in 456 B.C. Tolmides compelled it to ally itself with Athens. Then and later the island was divided among the four towns of *Kranioi*, *Palē*, *Pronoi*, and *Samē*. The Cephalonians helped the Ætolian League in naval battles against Philip V. of Macedon (B.C. 220-217) and the island then passed into the hands of the latter, becoming part of the Eastern Empire in 395 A.D. Cephalonia was seized by the Normans in 1185 and by the Venetians in 1449, and the latter maintained their possession of it, with a short interval of Turkish rule (1479-1500), down to the suppression of the republic in 1797. From 1809 to 1863 Cephalonia, like the other Ionian Islands, was under British rule.

The islands of *Cephalonia* and *Ithaka* (p. 21) are the most interesting of the Ionian Islands next to Corfù. The headquarters for excursions in the former are at Argostóli, the capital, situated on the E. coast of a peninsula in the *Gulf of Argostóli* or *Livadi*, which runs far into the S.W. side of the island.

Argostóli. — **Hotels.** Hôtel d'Orient (Ἀνατολή), kept by *Anastásios Potamianós*, clean, with good waiting, cooking also if required; Hôtel de Cephalonie, also well spoken of, both near the theatre. — Good cuisine at the Xenodochíon of *Geórgios Samikós*, in a side-street to the left, at the end of the cross-street containing the German Consulate.

Post & Telegraph Office, in the principal square.

Steamer Offices. *Greek Companies*, in the principal square; *Austrian Lloyd*, on the Marina, to the right of the landing-stage.

Carriages good and not dear; bargaining necessary.

English Vice-Consul, *J. Saunders, Esq.*

Argostóli (Ἀργοστόλιον), a pleasant little town of 8500 inhab., is the seat of a Greek archbishop and of a gymnasium, and carries on a considerable trade in the exportation of currants, wine, and oil. The chief centre of traffic is the Marina, in which, to the left of the landing-place, is situated the imposing building of the *Ionic Bank*. In a square at the N. end of the Marina are a *Monument to Sir Thomas Maitland* (p. 7), a barrack, and the prison. On the S. the Marina ends at the busy market-place (*ἀγορά*) and the church of *Sisiótissa*. In a side-street stands the *Theatre*, built about thirty years ago, where Italian opera is performed in winter. A street parallel with the Marina leads thence to the principal square, containing the large *Law Courts* and a *Concert Pavilion*.

From the Maitland Monument we may proceed along the coast to (¾ M.) the N. extremity of the peninsula, where the *English Consulate* and the large wine-cellars of Mr. Toole lie to the left, and the celebrated ***Sea Mills** to the right. The first of the latter is the *Mill*

of Dr. Migliaressi, established in 1859, and 1/4 M. farther on is the *Old Mill*, erected by Mr. Stevens in 1835, where we obtain a better view of the phenomenon whence the mills derive their name. The mills are driven by a current of sea-water, which flows into the land in an unbroken course through an artificial channel, finally disappearing amid clefts and fissures in the limestone rock. Authorities are not yet unanimous as to the explanation of this unique phenomenon. — Proceeding to the W. along the coast for about 1/2 M. farther, we reach *Cape Hagios Theodoros*, with its lighthouse, then turn to the S. and follow the W. coast of the peninsula to (1/2 hr.) the road, which leads to the left over a low range of hills back to Argostóli. This excursion forms the so-called 'Mikrò Gíro'.

Excursion to the Castle of St. George, 5 1/2 M. (carr. there and back 6-8 fr.). — The road at first skirts the lagoon of *Koutavós*, which forms the S. end of the Bay of Argostóli and is separated from it by the bridge mentioned at p. 19. We then traverse the fertile *Plain of Kranioi*, obtaining a view of the ruins of Kranioi to the left (p. 17), and farther on ascend to the left to the deserted village of *Kastro*, which in the time of the Venetians was a flourishing town with 15,000 inhab., and which was not outstripped by Argostóli till the present century. Near the chief square stands a bastion built by the English, beyond which we cross a dilapidated draw-bridge, leading into the interior of the castle of ***St. George** (1050 ft.). An idea of the former importance of the stronghold may be obtained from its well-preserved ramparts, and the extensive ruins of its houses and three churches. The castle was founded in the 13th cent., and after its improvement by the Venetians, was looked upon as the key to the island. The town of *Kephalenia* (Cephalonia), mentioned by Ptolemy (2nd cent.) and by various Byzantine writers, is supposed to have lain in the neighbourhood. The extensive view embraces the lofty hills on the peninsula of Palikí (p. 17) to the W., the island of Zante to the S., and the outlines of the Peloponnesus to the E.; in the island itself rises Mt. Ænos (p. 18), and the hilly land of Livathó lies at the feet of the spectator.

Livathò is the name given to the fertile undulating district, which extends from the foot of the castle of St. George to the S. end of the island, comprising about thirty villages with 11,000 inhabitants. A drive of 2-3 hrs. among its luxuriant vineyards and olive-groves and its thriving villages is very enjoyable. For this purpose most visitors choose the so-called 'Megálo Gíro', a round of 12 1/2 M., accomplished in about 2 1/2 hrs. (5-7 fr.). After proceeding as above to the foot of St. George's Hill, we turn to the right towards *Metaxáta*, where the house inhabited by Lord Byron in 1823 is still shown, though now in a somewhat dilapidated condition. We then descend rapidly to the coast, and follow it back

to Argostóli, passing *Kalligata*, *Domata*, *Svoronata*, and *Miniaes*. — An almost finer route, on account of the open view of the sea obtained from the very outset, is the 'Gíro dià Lakýthra', which leads past the village of *Lakýthra* to Metaxata, and proceeds thence as above (carr. in 2½-3 hrs., 6-8 fr.).

The extensive ruins of **Kranioi** (Κράνη), which, although seldom mentioned in history, was at one time a town of considerable importance and was still in existence in the time of the Roman Empire, are spread over a group of rocky hills (260-655 ft.) at the S. end of the Koutavós Lagoon, between the plain of Kranioi and the valley of Razáta. The best way to visit the most interesting remains, which lie on the E. side, is to walk (1 hr.) or drive (carr. 4-5 fr.) to *Razáta* (p. 19) and take a boy from there as guide (2 fr.). Before we reach the first houses of the village a field-path diverges to the right, leading in about ½ hr. to the *Lákkos Grouspa*, a pond situated among the rocks. [A digression of 1 hr. (not recommended) may be made from this point to two ancient rock-tombs (σπηλιὰ τοῦ δράκοντος).] At the so-called cistern we begin to ascend the valley between the two highest E. hills of Kranioi, where a large gateway of polygonal blocks and hewn stones arrests the attention. To the right and left are walls of similar masonry, strengthened by square towers at intervals of 40-50 yds. We then ascend through the valley to the top of the S.W. hill, on which the *Kastro* or fortress is built. This summit is connected with the S.E. hill by a polygonal wall, and another wall stretches to the S.W. into the plain of Kranioi. Here also are the remains of a staircase cut out of the rock. The wall is continued towards the N.W. as far as the Koutavós, where some remains of the old harbour are visible. From this point we return to Argostóli by the coast-road in ½ hr. The whole excursion takes 3-4 hrs.

Lixouri and Palē. — A small steamboat plies five or six times daily (fare 35 c.) through the Gulf of Argostóli or Gulf of Livadi to Lixouri (Λιξούριον), the capital of the peninsula and eparchy of *Palē* or *Paliki*, situated on the E. side of the gulf. Lixouri is the second largest town of Cephalonia, containing 6000 inhab., and carries on a brisk trade in currants. To the right of the landing-place are the *Town Hall and Law Courts*, surrounded by a colonnade, and beyond them is the market-place with a *Fountain*. Farther to the right is the new church of *Christos Pantokrator*. The town, which possesses little to interest visitors, has suffered frequently from earthquakes, the most disastrous of which occurred in 1867. By proceeding towards the N. for ½ hr. (turning to the right at Du Bosset's monument) we reach the 'Palæókastro' of the ancient town of Palē, which played an important part in the contests of the Corinthians and the Athenians, and in the war against Philip V. of Macedon. As, however, a few unimportant rock-tombs, a filled-up water-tank, and some walls of late construction form all the remains,

this excursion is not recommended. The spot, however, commands a fine view of the mountains on the other side of the gulf.

The Ascent of the Ænos is interesting rather because that mountain is the highest summit of the Ionian islands than on account of the view, which is more or less obstructed at every point of the long ridge.

With the aid of a Carriage (35-40 fr.) and an early start, this excursion may be made in one day: we drive in 5 hrs. to the *Casa Inglese* and then walk to the (1¼ hr.) *Stavrós*. It is preferable, however, to spend the night in the convent of *Hagios Gerásimos*, and ascend to the summit early on the following day, in time to see the sunrise. Mule from the convent to the top and back 7-8, with descent to Samos 10-12 fr. — The traveller should bring provisions with him from Argostóli.

We follow the road to Samos as far as the head of the *Pass of Kouloúmi* (see p. 19). Here the road divides, the branch to the left leading to Samos, and that to the right descending to the well-cultivated table-land of *Omalá* (1280 ft.). Passing *Phrankáta* on the left, we reach, after walking 3, or driving 2¼ hrs. from Argostóli, the *Convent of St. Gerásimos*, the patron-saint of the island, who lived during the Turkish period, founded the convent-chapel, and dug the adjacent well. Clean night-quarters, wine, eggs, and cheese may be had here, in return for which travellers should contribute an adequate sum to the poor-box.

From the convent we proceed towards the N. to *Valsamáta*, which lies to the right. At the (¼ hr.) windmills a steep footpath ascends to the right through the ravine, while the carriage-road winds gradually up to the *Pass of Hagios Elevthérios* (2625 ft.). By the wayside are several deep hollows in which snow is to be found even at midsummer. Beside the little ruined church which has given its name to the pass the route to the Ænos diverges to the right, while the road goes on to Digaletou (p. 19). Our way skirts a rocky slope above a barren plateau, where the mountains of Ithaka and Acarnania are visible to the left, and then leads through a dense pine-wood ('Abies Cephalonica', a kind of pine peculiar to the Ænos) to the (10 min.) *Casa Inglese* (τὸ σπίτι τῆς κυβερνήσεως; 3690 ft.), where the carriage-road ends. A military guard is stationed here for the protection of the forest. To reach this point from the Convent of St. Gerasimos by carriage takes 2-2½ hrs.; good walkers may do it in less.

We now follow a narrow path through the wood to (½ hr.) *Vounáki*, and then a stony path over the peak called *Péssules* to (40 min.) the *Stavrós, whence we have an extensive view, embracing the whole island of Cephalonia (with the exception of the S.E. corner), Ithaka, Sta. Maura, the mountains of Epirus, the Acroceraunian mountains, Parnassos (in the distance), and the Voïdiá range and Mt. Erymanthos in the Peloponnesus. About 1 hr. farther on is the *Megálo Sorós*, the highest summit of the **Ænos** (5310 ft.), which was called *Monte Leone* or *Monte Nero* by the Venetians, and afterwards *Elato Voumó*, until the resumption of its

classic name. On the top stands a stone pyramid. The calcined bones found in the neighbourhood are evidently those of the animals offered in olden times as sacrifices to the Ænesian Zeus. From this point the view to the S.W. and S.E. is also free.

The ascent of the Ænos is generally combined with the journey to Samos and Ithaka. A new carriage-road descends to the left from the hill-road above Valsamata to the (1/2 hr.) Pass of Agrapidiæs (see below.)

On the S.E. spurs of the Ænos, about 15 M. to the S. of Argostóli by road, lies the village of *Asprogéraka*, and close by are the ruins of an old castle (στῆς Σφρίας τὸ κάστρο). This is the starting-point for a visit to the remains of the ancient **Pronoi**, which is situated on the small *Bay of Poros*, about 2 M. to the N. A gateway and some walls of polygonal masonry belonging to its Acropolis, lying high above the gorge of the brook *Rakli*, are still preserved. — A bridle-path ascends through the luxuriant and well-watered valley of the *Rakli*, between the Ænos and the *Atros* range, to the (3-4 hrs.) plateau of Pyrgi, whence we may go on to the Hagios Elevthérios Pass (p. 18), or to the N. to Samos (see below). The chief place in the district is *Digaleton*, in the neighbourhood of which are the remains of some ancient forts, erected by Pronoi and Samos for the protection of their boundaries.

From Argostóli to Samos, about 12 1/2 M. (carr., in 4-4 1/2 hrs., 10-12 fr.). — The road leads to the S. from Argostóli, crosses the long bridge which separates the lagoon of *Koutavós* from the N. part of the bay, and runs high up on the side of a steep and rocky ravine to (1 1/2 M.) *Razáta*. (A little on this side of Razáta a road diverges to the right to Phrankáta and Hagios Gerasimos; p. 18). The road then ascends in windings to (3 M.) a *Khan*, whence we have a fine retrospect of the mountains on the peninsula of Palikí. In 1/2 M. more we reach the head of the pass of *Kouloúmi* (1640 ft.), where we obtain a view of the richly coloured plain of Omalá, with the convent of Hagios Gerásimos (p. 18) in the background. The road to the latter proceeds to the right; our road turns to the left, passes (1 1/4 M.) the small church of *Hagios Elias*, and leads to the (1 1/4 M.) *Agrapidiaes Pass* (1935 ft.), where the road from Valsamata joins ours on the right. We then descend into a ravine. To the right are the wooded heights of the *Roudi*. About 1 1/2 M. farther on we come in sight of the valley of Samos, with the island of Ithaka in the background. On the coast lies the small village of Samos, with the ruined convent of Hagi Phanéntes above it; to the right, on the olive-planted slope, are the villages of Zervata, Katapodata, Grisata, and Zanetata. The road descends circuitously to—

3 M. *Sámos* or *Sámē*, called by the islanders *Stoïaló* (*i. e.* εἰς τὸν αἰγιαλόν, 'on the shore'). Fairly comfortable quarters may be found in the Xenodochíon of *Stylianós Rasiás*, in the Marina, almost at the end of the row of forty houses of which the village consists. Samos is the chief place in the eparchy of Sámē, and it is the starting-point for the boats to Ithaka (comp. p. 21). The municipal buildings contain a few unimportant antiquities.

The ancient town of **Sámē** lay on the slope of the double-peaked

hill, which rises immediately to the S.E. of the present village; the Acropolis ('Palæókastro') occupied the summit to the N.E., while another fortress stood on the lower height which is now crowned by the ruined convent of Hagi Phanéntes. The town, which seems to have been at the height of its wealth and prosperity in the time of the successors of Alexander the Great (the 'Diadochi'), was conquered and partly destroyed in 189 B. C. by the Romans under M. Fulvius Nobilior, but seems to have revived during the Roman Empire. Visitors whose time is limited should content themselves with a visit (1½ hr.) to the ruins on the lower hill, though the remains of the Acropolis are also well worth seeing. The view is excellent, especially in the direction of Ithaka. The following circuit takes 2½ hrs.; it is advisable to take a boy as guide. We leave the road to Argostóli at the entrance to the village, pass some unimportant remains of polygonal walls, and ascend slowly along the vineyards on the side of the valley. Near the top is a copious fountain. In about ½ hr. we reach the massive wall, at this point still about 20 ft. high, which surrounds the *Palaeókastro*, or N.E. height (885 ft.), in the form of a terrace. Farther to the right is a door, 3 ft. wide, discovered in 1885, from which a passage, 20 ft. long, leads to the terrace; bolt-holes in the stones give evidence of numerous fastenings. The history of the wall is manifest in its construction, the careful ancient Greek polygonal and hewn stone masonry being found side by side with large masses of more recent date, consisting of small stones embedded in mortar. In the middle of the terrace, which is strewn all over with ancient roof-tiles and terracotta fragments, is a deep water-tank. We follow the wall until we reach the corner opposite the convent, from which point another substantially built wall, 16-20 ft. high, leads down the side of the hill so as to protect the depression between the two heights; at the foot of the hill and on the opposite slope fragments only of the wall remain. We cross this depression, leaving the wall to the right, and in ¼ hr. reach the summit on which is situated the convent of *Hagi Phanéntes*. The walls of this dilapidated building, erected in 1633, rest on the carefully built foundations of an ancient Greek fortress. The tower in the court, 13 ft. high, is specially noticeable for the solidity and skill of its workmanship. Another wall, resembling that above-mentioned, connects this second fortress with the sea, beginning at the N. corner of the building and protecting the outer side of the hill. — We now descend to the village, following the same direction as the wall and passing the roofless chapel of *Hagios Nikolaos*, which contains some frescoes. At the foot of the hill stands an old Roman building in brick (τὸ ῥακόσπιτο). Extensive but unimportant remains (στὸ λουτρό) of the later Roman town are to be found on the Marina, ¼ M. beyond the village. The torrent, which here rushes down the valley between the two hills, has laid bare many ancient foundations.

About 2 M. to the S.W. of Sámos, to the right of the road to Argostóli, and near the village of *Chaliotáta*, is the stalactite cavern of *Dronkarati*, a visit to which is interesting though somewhat inconvenient. The visitor must bring with him two guides and means of illumination (3-5 fr.).

The peninsula of **Erissó**, which stretches to the N. from the main body of the island and is supposed by some to be the Homeric *Doulichion*, also contains a number of ancient remains. At the neck of the peninsula, opposite Sámos (a walk of 1¾, a drive of 1 hr.), lies the small town of **Hagia Evphimia**, on the bay of the same name, consisting of about sixty houses and containing a large convent-church and an unpretending inn (steamer, see below). A few hundred yards from the town, at the entrance to the *Pylaros Valley*, is an ancient fort (στὰ παλάτια), 30 ft. long by 23 ft. broad, and about ¾ M. to the S.W., on the opposite slope, in the district called στὴ Συριά, is a small square tower. Both of these, together with several other ancient remains, belonged to the fortifications with which the Samians protected their domain. — From Hagia Evphimía a mountain-road leads viâ Dilinata to Argostóli. Another road ascends through the Pylaros valley to (4½ M.) *Drakata*, on the road to Lixouri and (10 M.) Argostóli. — About 3 M. to the N. of Drakata, to the left of the road, lies **Assos**, containing the ruins of a fortress established by the Venetians in 1595. A little farther on, about 1½ M. to the E. of *Mesovouni*, is the ancient fortress of *Pyrgos*, the walls of which, mainly of polygonal masonry, are still standing to a height of 6-10 ft. At the extreme N. point of the peninsula is the village of **Phiskardo**, which takes its name from the Norman leader, Robert Guiscard, who died here in 1085. The harbour was called 'Panormos' in olden times. In the neighbourhood are Byzantine and ancient remains.

6. Ithaka.

Steamboats (*Hellenic Company*, comp. p. xxi) ply from *Levkas* to *Vathý* twice weekly, in 4½ hrs., leaving on Tues. and Frid. afternoons. A steamboat of the same company leaves Patras every Sat. at 10 p.m., reaching Ithaka on Sun. at 4.30 a.m. (and proceeding to Santa Maura, which it reaches on Sun. at 10 a.m.). On the return-voyage it leaves Ithaka on Mon. at 7.30 p.m., and arrives at Patras on Tues. at 2 a.m.

Besides the steamer, Sailing Boats ('Caïques') may be had at any hour for the sail from *Sámos* (p. 19) to *Pissaëtó* (fare 7-10 fr.; the best wind is usually between midnight and sunrise); there is also a Mail Boat three times weekly at night (Sun., Tues., and Thurs.; fare 3-4 fr.). — For the drive from Pissaetó to Vathý, a carriage (5 fr.) may be ordered by telegraph from Sámos.

Ithaka or *Ithaca*, Greek *Ithákē*, locally called *tò Thiáki*, is a rocky island with an area of 37½ sq. M. and 12,500 inhab., situated to the N.E. of Cephalonia, from which it is separated by the narrow *Strait* or *Channel of Ithaka*. The Gulf of Molo or Aëtos, running deep into the E. side of the island, divides it into two parts, both of which are rugged and hilly, that to the N. culminating in the plateau of *Anoï* (2645 ft.), and that to the S. in the range of *Hagios Stephanos* (2200 ft.). The world-wide fame of this little island is of course due to the Homeric epic of the Odyssey, in which the misfortunes and wiles, the wanderings and home-coming of Ulysses (Odysseus), King of Ithaka, have been handed down to posterity in undying verse. Even if the person of the hero be relegated to the realm of myths, it is indisputable that the descriptions of the poem rest upon a more or less exact local knowledge; and this is evident not only in the account of the situation and general character of the island but also in numerous small details. With the possible exception of the name Polis (p. 25), we have, of course, no help from the continuity of ancient tradition; indeed the island became almost entirely depopulated in the middle ages in consequence of the raids of mediæval pirates and the Turkish wars, and did not begin to recover until the Venetian epoch. But similar

conditions of life make the modern islanders resemble the ancient in many important particulars. To this day the Ithakans are distinguished by their bold seamanship, their love of home, and their hospitality. Their mercantile instincts often draw them to foreign countries (chiefly Turkey and Roumania), whence they return after many days, rich in experience and material wealth. The most important product of the island is still the strong aromatic wine of which Homer makes mention. — The first attempt in the present century to localize the Homeric descriptions was made in 1807 by *Sir William Gell*, who, however, carried to impossible lengths the attempt to identify the smallest allusions of the poet. Among the latest investigators have been *H. Schliemann*, who agrees in the main with Gell, and *A. von Warsberg*, who in his 'Odysseische Landschaften' (Vienna, 1879) has corrected many of the conclusions of his predecessors. Another German investigator, *R. Hercher*, has denied all harmony between the poem and the reality (1866). *Bowen* and *Mure* agree with Gell and Schliemann, *Leake* takes the view followed in the text (p. 25).

The traveller coming from Cephalonia enters Ithaka by the small port of *Pissaëtó*, at the W. base of the *Aëtós* (655 ft.), the hill which separates the N. part of the island from the S. A good road leads from Pissaëtó to Vathý. We first ascend to the (1½ M.) *Chapel of St. George*, at the head of the pass between the Aëtós on the one side, on which the so-called castle of Odysseus now becomes visible (p. 23), and the Hagios Stephanos (p. 24) on the other, and then descend rapidly to the shore of the dark-blue *Gulf of Molo*, which we reach at its S.W. bay of *Dexiá* (so called because it lies to the right in approaching Vathý by sea). The small town of Vathý, on the bay of the same name, lies farther to the E. (about 2 M. from the head of the pass).

Vathý, officially called *Itháki*, a charmingly-situated town with 5000 inhab., is the capital of the island. On the Marina, the most frequented part of the town, are the buildings of the *Eparchy* of Ithaka, and of the *Demarchy*. Farther on, in an open square, is a *Monument to Sir Thomas Maitland* (p. 7). The small side-street, which leads to the right from the Demarchy, contains the simple Xenodochion (ὁ Παρνασσός) of *Spiro Linardaki (Moraïtis)*, where the best entertainment for the traveller is found.

The *Bay of Vathý*, so-called on account of its depth (βαθύς), with its 'two headlands of sheer cliff, which slope to the sea on the haven's side and break the mighty wave that ill winds roll without' (Od. xiii. 96; Butcher and Lang's translation), disputes with the Bay of Dexiá the honour of being the Harbour of Phorkys, where the Phaeacians landed Odysseus on his return home, as described in the Odyssey. Ancient graves and remains found here prove that the district was inhabited in antiquity, though there are no traces of a large settlement. The present town has stood on the same site since the first half of the 18th cent.; formerly, to ensure immunity from sudden attack by pirates, it lay farther up the slope of Hagios Stephanos.

On the side of the hill of *Hagios Nikólas*, 1½ M. to the S.W. of Vathý and about equally distant from both bays, is a stalactite cavern, reached by a steep path leading through vineyards and over stony slopes. This is supposed to be the Grotto of the Nymphs

mentioned by Homer, though the poet has unmistakably located the grotto much nearer the bay. The cave is now called *stò Palaeokrópi* or *Spartiá*. The entrance is 6 ft. high, and 1-1½ ft. wide. The interior consists of a small outer chamber and a large and damp inner chamber, about 50 ft. in diameter, from the roof of which hang numerous stalactites, increasing in size and number towards the back of the cave ('and there are great looms of stone, whereon the nymphs weave raiment of purple stain, a marvel to behold'). A carefully hewn block of stone, 2 ft. long and 1½ ft. wide, seems to have served as an altar in ancient times.

The descriptions of Homer cannot be reconciled with reality, if we agree with Gell and Schliemann in the supposition that the ancient Greek strongholds on the *Aëtós* are the Homeric town and castle. From (1 hr. from Vathý) the Chapel of St. George (p. 22), on the highest point of the road to Pissaëtó, we ascend the steep and stony N. slope of the hill, passing the remains of a wall running down the side of the hill, and, farther on, an exterior girdle-wall and other ancient remains. In about ½ hr. we reach the plateau on the summit, which is surrounded by a Cyclopean wall, 16-20 ft. high. The highest part of the hill (655 ft.), which projects towards the N.W., is protected by regularly-built walls, and appears to have been the centre of the fortifications. At this point also is a cistern. Farther to the S.W. is an artificially enlarged hollow in the rocky floor, 20 ft. deep, which has apparently been surrounded by a wall, and was perhaps also used as a cistern. In the S.W. corner, above the harbour of Pissaëtó, stood a building in the shape of a tower, as may be inferred from the traces of foundations and the scattered polygonal blocks. The fortress, which is now popularly called the Castle of Odysseus (κάστρο τοῦ Ὀδυσσέως), would seem to have commanded the chief landing-places to the W. and the E., as well as the passage between the N. and S. parts of the island. Although its nucleus undoubtedly dates from a hoary antiquity, this stronghold cannot possibly be taken for the Homeric town, which must have lain much nearer the sea. The excavations made by Schliemann on the slope of the hill have proved fruitless.

Beyond the Maitland Monument (p. 22) a street diverging to the right from the Marina ascends gradually to the S.W. through a fertile, vine-clad valley. We may drive as far as the (3 M.) top of the saddle. From this point, where the view to the E. opens, a narrow path gradually descends to the left to the (¾ hr.) spring of *Perapēgadi*, picturesquely situated at the foot of a high rocky wall. The water flows down through a narrow channel in the rocks, thickly overgrown with trees and shrubs, to the *Bay of Perapegadi*, which opens towards the S.E., and is protected by a small island lying in front of it. This spring is supposed to be the Arethusa and the rocky wall the Korax Rock of Homer, where the swine of Eumæos ate 'abundance of acorns and drank the black water, things

that make in good case the rich flesh of swine' (Od. xiii. 408, 409). From the spring we ascend a steep goat-path on the opposite side of the hill to the *Plateau of Márathia*, with its ancient olive-trees, which projects to the S.W. from the *Hágios Stéphanos*, the second-highest hill in the island (2200 ft.). The plateau commands an extensive view, embracing Parnassos on the W. and the Taygetos in the dim distance to the S.W. The Pastures of Eumæos have been located here with considerable probability, for they lay 'in a place with a wide prospect' (Od. xiv. 6). 'on a mighty rock' (Od. xiv. 399), 'far from the town' (Od. xxiv. 150), and they must be sought for at the S. end of the island, as we are told that Telemachos, coming from the S., landed on the S. shore of Ithaka (πρώτῃ ἀκτῇ Ἰθάκης; Od. xv. 36) and came first to Eumæos. To this day the only road to the S. bay of *Hagios Andreas* passes Márathia. This road is reached below the little church of *Hagios Ioannes stò Elleníkó*, where unimportant remains of rough-jointed masonry have been preserved. From this point it takes 1/2 hr. to reach the top of the saddle mentioned at p. 23, where the carriage-road begins again, and where those who are driving (7-8 fr.) should order their carriage to meet them. The traveller may also obtain a mule to carry him up to the plateau of Márathia, where he dismounts and descends on foot to the spring, sending the mule on to wait for him at the top of the saddle.

Excursion to Stavrós (carr., in 2 1/4 hrs., 7-9 fr.; the traveller should take provisions with him, and, if possible, an introduction to someone in Stavrós). — The best claim to be considered as the site of the Homeric Ithaka, where the palace of Odysseus stood, is made by the ancient remains in the N.W. of the island, near the village of Stavrós. The road to Stavrós diverges from the road to Pissaëtó (p. 22) about 1 M. from Vathý, skirts the Gulf of Molo, and ascends in windings, which may be avoided by means of a picturesque footpath, to the top of the saddle (ἀγρός) between the Gulf of Molo and the Channel of Ithaka, where the island of Cephalonia comes into sight. The road then leads high above the Channel of Ithaka to the (1 1/2 hr. from Vathý) village of *Lérkē*, picturesquely situated in a wood of olive, almond, and fig trees. To the N., on the opposite side of the Bay of Polis (p. 25), appears the hill of *Eroï* (Ἐξωγή; 1720 ft.), behind which the island of Sta. Maura, with Cape Doukato, rises from the sea. After a drive of 1/2 hr. more to the S., skirting the innermost part of the bay and the valley of Polis, we reach the scattered houses of **Stavrós**, where the carriage should be left at the 'Bakali' or shop.

We now hire a boy as guide, and proceed to (20 min.) the shady spring of *stò Melánydro*, which some authorities identify with the Arethusa of the Odyssey. A little farther on is a cluster of antique ruins, situated among olive-groves and vineyards. In the midst of these is the small church of *Hagios Anastásios*, recently

built on an ancient platform of solid masonry (26 ft. long, 16½ ft. wide, and 6-10 ft. high), commanding a fine view to the N., extending to the island of Sta. Maura. Other substantial walls in the immediate neighbourhood show that an important settlement must have existed here. An ancient staircase cut in the rock leads past the church to a rocky plateau, where rectangular niches hewn in the smoothed surface seem to indicate an ancient place of worship. This spot (or else the platform of the church) has been known for the last 100 years as *Homer's School*. Lower down, an ancient *Well* was discovered in 1886, near a rock-tomb. About thirty yds. farther on, among the vineyards, is an old subterranean *Well-house*. A passage of roughly hewn stones, about 10 ft. long, descends to the entrance, where a few steps are still preserved; the roof of the small inner chamber, the floor of which is covered with water, is formed of roughly hewn blocks.

The *Valley of Polis*, which descends abruptly from the saddle of Stavrós to the calm bay of the same name, contains some insignificant ancient remains, some walls of later date, and a few very ancient tombs (most of which are now filled up). The name 'Polis' (*i.e.* the city) seems to have been handed down from ancient times. The existence here of what must have been an important settlement may be traced, by means of the extant remains, from the 7th cent. B.C. to the time of the latest Roman Empire. If we take into consideration that this bay is the only large harbour on the W. coast of Ithaka; that the suitors of Penelope waited for the return of Telemachos from the Peloponnesus on a 'rocky isle in the mid sea, midway between Ithaka and rugged Samos, Asteris, a little isle'; and further, that the small island of *Daskalio (Mathitarió)*, about 6 M. from Polis, is the only island in the Channel of Ithaka, we shall feel ourselves driven to the conclusion that the site of the Homeric town of Ithaka is more properly sought here, near Stavrós and Polis, than near Pissaëtó (p. 22) which lies too far to the S. [In this case, the allusion in the Odyssey (iv., 846) to the double harbour of Asteris, can only be regarded as a poetical flourish, as the island of Daskalio is too small to possess a harbour.] — After a toilsome climb of 20 min. from the Bay of Polis we reach the *Kastro* on the hill projecting into the N. part of the bay, where a terrace-wall of rough-hewn blocks is preserved for a length of thirty paces. — We now return along the ridge to Stavrós.

Walkers, or riders who hire mules at Stavrós, may return to Vathý viâ the Anoï (Ἀνογή; 2645 ft.), the highest hill in the island, which all authorities unite in identifying with the Homeric *Neritos*. We turn to the S. just before reaching the Bakali of Stavrós and proceed by a rough and stony path to (1¼ hr.) the village of *Anoï*, and (¾ hr.) the convent named *Moné Katharón* (Μονὴ τῆς Θεοτόκου τῶν καθαρῶν), whence we obtain a splendid view of the varied outline of the Bay of Vathý, the island of Santa Maura, Acarnania, the Gulf of Corinth, and the Peloponnesus. The monks are hospitable to strangers, who, however, are expected to offer a gift 'for the church'. The difficult ascent to the summit requires ¾ hr. more and scarcely repays the trouble, as the view is similar to that from

the convent, though a little freer towards the N. From the convent a rough bridle-path descends to the W. to (¾ hr.) the road from Vathý to Stavrós, which it reaches at the head of the pass mentioned at p. 22.

It is perhaps still more enjoyable to make this excursion in the reverse direction. We take a carriage to the top of the pass mentioned above, and then walk to (¾ hr.) the convent, (½ hr.) the Anoi, and (1 hr.) Stavrós. The view of the open landscape as we emerge from the pass is especially beautiful. We return by carriage, which should be ordered to meet us at Stavrós.

7. From Corfù to Corinth through the Gulf of Corinth.

Steamboats ply twice a week. Those of the *Hellenic Company* (p. xxi) leave Corfù on Sat. afternoon (1 p.m.) and go direct to Patras, arriving on Sun. morning (2.30 a.m.). From Patras steamers of this line start on Mon. and Thurs. mornings (3.45 a.m.), and arrive in Corinth on Mon. and Thurs. afternoons (1.30 p.m.). — The steamers of the *Panhellenios* (p. xxi), which leave Corfù on Sat. afternoon (6 p.m.) and call at Cephalonia and Zante, do not go beyond Patras, which they reach on Sun. afternoon (5 p.m.). — Fares from Corfù to Patras 36 fr. 90, 27 fr. 90 c.; from Patras to Corinth 19 fr. 80, 14 fr. 40 c. (food extra). — Travellers may also take the *Austrian Lloyd* steamer ('Linea di Tessalia') from Corfù to Patras (16 hrs.), which leaves every second Sun. afternoon, and then proceed by railway (R. 28) or by one of the Greek steamers plying daily between Patras and Corinth.

For the beginning of the voyage, see R. 4. The vessels going direct to Patras steer through the strait between Santa Maura and Cephalonia and then pass along the E. side of Ithaka, the fine hilly outline of which, with the deep indentation in the middle, stands out here with peculiar distinctness. About 16 hrs. after leaving Corfù we reach Patras (p. 29).

The other steamers generally proceed viâ *Paxos* (p. 14) to *Cephalonia* (R. 5). — On leaving *Argostóli* the steamer has to retrace its track for some distance on account of the narrowness of the channel. On emerging from the *Gulf of Livadi* we turn first to the S.E. and then to the S., towards Zante. We now obtain a fine retrospect of the hilly region of Livathó (p. 16), the castle of St. George (p. 16), and the lofty ridge of the Ænos (p. 18). After clearing *Cape St. Athanasius*, the S. extremity of Cephalonia, we obtain a view of the mountains to the N. and S. of the Gulf of Corinth. To the right is the *Kavo Schinari*, the N. extremity of Zante.

The island of **Zante** or *Zákynthos* is 169 sq. M. in area and contains a population of 44,500 souls. About 5 hrs. after leaving Argostóli we drop anchor at Zante, the chief place in the island.

Zante. — **Hotels.** Albergo Nazionale, not expensive, kept by an Italian. The best of the smaller inns is ὁ Φοῖνιξ (*Phénix*), with a restaurant. — **Club** ('Lombardos'), opposite the Alb. Nazionale, with French and Italian newspapers; admission readily granted to strangers.

British Vice-Consul, *E. D. Canale, Esq.*

Steamer to *Katakolon* (p. 316) and back daily in summer. *Sailing Boat*, with a good wind in 6-7 hrs. (fare 30-40 fr.).

Zante, to which the Greeks have restored its ancient name of *Zákynthos*, a thriving town with 16,250 inhab. and numerous

handsome, Italian-looking buildings, is the seat of a Greek archbishop and a Roman Catholic bishop. It occupies the gentle slopes rising from a semicircular bay and is commanded by an old fortress, now falling into ruins. Its chief trade is in currants and olive-oil, besides which great numbers of oranges and lemons are exported. The town has, strictly speaking, no sights. In the Platía, or great square, stand the Albergo Nazionale, the Club House, and the Roman Catholic Metropolitan church of *S. Marco* (popularly known as the ἰταλικὴ ἐκκλησία), which contains several large late-Venetian pictures and two bronze candelabra of the Venetian Renaissance, unfortunately marred by a coating of paint. The Greek church of the *Panagía Phaneroménē* is considered the finest in the Ionian Islands. The old Venetian *Castle* (360 ft.), to which admission is obtained without difficulty, may be visited for the sake of the view. [The usual time the steamer stops at Zante (2 hrs.) is enough for this purpose, but the passenger should consult the captain.] — The hills round Zante are covered with olive and orange plantations, interspersed with numerous villas. Carriages for a 'Giro', or circular drive, may be hired at the Alb. Nazionale (drive viâ *Panatho* about 5 fr.). The *Skopós* (1300 ft.), which rises to the S., is probably the *Elatos* of the ancients; at the top, which commands an extensive panorama, is a monastery.

Near *Hieri*, on the W. side of the island, are two curious springs, mentioned by Herodotus, in which pitch bubbles up along with the water. The pitch is collected and used for caulking boats. In 1840 the island was visited by a violent earthquake.

The voyage from Zante to Patras takes about 5 hrs. To the right is the flat coast of Elis, with mountains rising in the background. To the N., off the Acarnanian coast, lie the *Oxia Islands*, the scene of the famous naval battle of Lepanto (6th Oct., 1571), in which Don John of Austria, at the head of the Venetian and Spanish fleet, completely defeated the Turkish fleet under Ali Pasha, who fell in the course of the battle. Each fleet consisted of about 250 vessels, of which on the Turkish side only one-fifth escaped destruction. The name of the battle is taken from the station of the Turkish fleet before the battle (see p. 32).

As the steamer approaches *Cape Kalógria*, we see to the N. **Mēsolóngion**, *Missolungi (Missolonghi)*, or *Mesolonghi* (two indifferent *Inns*, one with a restaurant, R. 2-5 fr.), the heart and centre of the heroic struggle of the Greek War of Liberation. The town, which contains 6300 inhab., lies on the shore of a shallow lagoon between the mouths of the *Aspro Potamo (Acheloos)* and the *Phidari* (p. 29), separated from the sea by a narrow tongue of land. It is the capital of the nomarchy of Acarnania-Ætolia and the seat of an archbishop. The Greek coasting steamers call here several times weekly; as the water of the lagoon is too shallow to allow an approach to the town, passengers are landed in small boats (½ hr.; fare 1 fr.). The lagoon abounds in fish.

This insignificant-looking town, which took its rise in a settlement of fishermen last century, was the centre and chief arsenal of Western Hellas in the Greek War of Liberation, and was heroically defended against the Turks by *Mavrokordatos* in 1822 and by *Marco Bozzaris* in 1823. After the latter siege its fortifications were restored and strengthened, with the zealous co-operation of *Lord Byron*, who transferred his residence from Cephalonia to Mesolonghi in January, 1824, but succumbed in the following April to a fever heightened if not produced by his exertions. A third siege was begun by Kioutagi and Ibrahim Pasha on April 27th and carried on for a whole year. At length, under the compulsion of famine, the garrison determined to make an effort to cut their way through the enemy. The desperate attempt was made at midnight on April 22nd, 1826, when 3000 soldiers and 6000 unarmed persons, including women and children, threw themselves on the Turkish lines. Only 1300 men and 200 women, with a few children, succeeded in this effort; the rest were driven back to the town by volleys of grape-shot and mercilessly cut down by the pursuing Turks. The Greeks set fire to many of the powder magazines, and blew up friends and foes alike. With the capture of Mesolonghi the whole of West Hellas was again in the hands of the Porte. In 1828 the Turkish garrison surrendered without resistance. — Outside the E. gate, near the large military hospital, is the grave of the bold and noble *Marco Bozzaris*, who fell in a sortie in August, 1823. Another tomb contains the heart of *Lord Byron*, whose body was conveyed to England. A monument to the poet was erected here in 1881, but the house in which he lived stands no longer.

Excursions in S. Acarnania and Ætolia.

From Mesolonghi to Anatoliko, 5 M., omnibus several times daily in 1 hr. (fare 2 fr.); railway to Vrachóri in progress. — About 1½ M. from Mesolonghi a footpath on the right leads to (½ M.) the *Palaeókastro Kyrirénē*, in which antiquaries recognize the ancient **Pleurōn**. The walls, the circuit (2 M.) of which is almost unbroken, date, with their 30 towers and 7 gateways, from about B.C. 240. The remains also include a small theatre (near the W. wall), a cistern, and the so-called prisons (Φυλακαῖς; to the N.E. of the theatre).

Anatolikó or *Ætolikó*, a prosperous little town which also took a prominent part in the War of Liberation, lies on a small island in the gulf of the same name, connected by bridges with the mainland both on the E. and W. It was unsuccessfully besieged by the Turks in 1823 and captured by them in 1826. — About 4½ M. to the S.W. lies the village of *Neochóri*, near which we may cross the Acheloos (ferry 50 c.) to the well-to-do village of *Katochi*. Some 2½ M. to the S.W. of this point, on the S. margin of the extensive *Swamp of Lezini*, rises a small hill, now called *Trikardókastro*, on which lie the ruins of the ancient Œniadæ, 4½ M. in circuit. This ancient town was captured by the Messenians of Naupaktos (p. 32) in B.C. 450, in commemoration of which success they probably erected the Nike at Olympia (p. 340), but was reconquered by the Acarnanians in B.C. 249. In B.C. 219 it was taken by Philip V. of Macedonia, who restored and strengthened its fortifications.

The usual route from Mesolonghi to the large inland plain of Ætolia leads through the narrow pass of *Klisoura*, 4½ M. to the N. of Anatoliko. The pass, which is about 2 M. long, is enclosed by huge walls of rock. We then follow the *Causeway* or *Viaduct of Alaï Bey*, which leads between the lakes of *Angheldkastro* on the left and *Vrachori* on the right (see below), and cross the bed of the *Erimitza*, which rises to the N. on the *Aragakíphala* (6320 ft.). 15 M. (from Anatoliko) **Vrachóri**, officially called *Agrinion*, the chief place in the interior of Ætolia, and the seat of an eparch. The little town, with 5200 inhab., suffered considerably in the War of Liberation, but owing to its favourable situation on the edge of a fertile plain, where tobacco is cultivated, it has completely recovered and can even boast of a small hotel and restaurant (R. 2 fr.).

The road leading to the N.W. from Vrachóri to Kravassara (Limnæa),

a distance of about 25 M., was in ancient times, as now, the main channel of communication between the Gulf of Corinth and the Ambracian Gulf (now Gulf of Arta). It is well-known to scholars from the account given by Polybius of the campaign of the youthful Philip V. of Macedonia in B.C. 218, during the war with the Achæan League, when he unexpectedly landed in the Ambracian Gulf and penetrated into Ætolia as far as Thermon (see below). About 7 M. beyond Vrachóri the road reaches the miserable Wallachian village of *Sourovigli*, on the W. bank of the *Acheloos*, which travellers have to ford (3 ft. deep). The village marks the site of **Stratos**, the ancient capital of Acarnania, a town which was of equal importance with Œniadæ and extended over three small hills and the intervening valleys. The walls, with their towers and gateways (hence the modern name of *Portaes*), are still easily recognisable, and on the W. hill are the foundations, architrave, and broken columns of a temple. — In returning we may make a detour of 6 M. to visit the ruins of *Agrinion*, near the hamlet of *Spolaïta*.

A trip round the *Lake of Vrachóri*, the *Trichonis* of antiquity, traverses much fine scenery and affords good views of the snow-peaks of Zygós to the S. and of the Arapokephala to the N. The road passes through a fertile and well-tilled country, and fair night-quarters can be obtained at most of the villages. In 2½ hrs. after leaving Vrachóri we reach the large village of *Paravóla*, with the ruins of *Thestieis* (?), whence a detour may be made to *Vlochó*, 5 M. to the N., with the extensive ruins of a fortified town supposed by many authorities to be the ancient Thermon. From Paravóla we come in 2¼ hrs. to *Kryonero*, 1½ M. beyond which is the village of *Soponiko*, on the site of *Phistyon*. Thence in 4 hrs., viâ *Perivós* and the poor village of *Molista*, to *Kephalóvrysis*. About ½ M. from the last-named village are the interesting ruins of *Palaeo-Bázaro*, which, more probably than Vlochó (see above), represents Thermon. **Thermon**, the centre of the Ætolian League, was probably an assemblage of temples, meeting-halls, and the like rather than a town in the ordinary signification of the word. It was plundered and destroyed by Philip V. of Macedonia in B.C. 218. — In ½ hr. more we reach *Petrochóri*, which is a short day's journey from Naupaktos and a long one from Mesolonghi.

To the N. of Mesolonghi rises the *Zygós*, the ancient *Arákynthos* (3115 ft.), which is the westernmost of the Ætolian mountains. To the E. is the mouth of the *Phidari*, the ancient *Euēnos*, on the lower course of which, near the village of *Bochōri*, lie the extensive ruins of *Kalydōn*, one of the oldest and most important towns in Ætolia, though it plays a more prominent part in legend, such as the Kalydonian Boar-hunt of Meleager, than in actual history. As we approach Patras, two fine mountains become prominent to the N.; on the left the *Varássova* or *Chalkis* (3000 ft.), at the foot of which lay the town of that name, and to the right the *Klokova* or *Taphiassos* (3415 ft.). On the Peloponnesian side we see the *Olonos Mts.* (p. 318) and the *Voïdiá* (p. 318), the latter throwing out numerous subsidiary ridges, which descend like the rays of a star to the coast. Patras, surrounded with plantations of the currant-vine, is now soon reached.

Patras. — **Hotels.** *Hôtel de Patras, with a restaurant, in the second cross-street to the left in coming from the harbour; 'pens.' for a stay of several days 10 fr. — Hôtel d'Angleterre, at the harbour; Grande Bretagne, in the first cross-street, both well spoken of. — Hôtel de Paris, at the harbour, indifferent. — *Café*, in the Square of St. George, with a few Italian and French newspapers.

Post Office, on the E. side of the Square of St. George. **Telegraph Office**, in the first cross-street to the right in coming from the harbour.

Steamers *(Cunard Co.)* ply monthly from Patras to *Liverpool* (see p. xviii). The offices of the *Austro-Hungarian Lloyd* and the *Panhellenios Co.* are both in the first cross-street, to the left. — *Boat* to the steamer 1/2 fr.

Railway Station (p. 31), at the harbour.

British Consul, *Thomas Wood, Esq.* — **United States Consul**, *Edward Hancock, Esq.* — **Physicians** (English speaking), *Dr. Dionysius Strouzas; Dr. Dion. Melissimo.* — **Bankers.** *Barff & Co.; Ionian Bank.*

English Church *(St. Andrew)*, with two services on Sun.; chaplain, *Rev. F. G. Mitchell.*

Patras, popularly called Πάτρα, but officially designated by the ancient form Πάτραι (Italian *Patrasso*), with about 35,000 inhab., the seat of the nomarch of Achaia-Elis and of a Greek archbishop, is the largest town of the Peloponnesus and the second largest on the Greek mainland. Its commerce, chiefly concerned with the export of currants, the principal product of the Peloponnesus, is more important than that of Corfù, Syra, Athens, or the Piræus. In 1821 it was almost entirely destroyed by Yussuf Pasha of Eubœa, but it has been rebuilt in an improved manner since the end of the War of Liberation. Its wide streets, flanked with arcades, are partly at right angles to the quay and partly parallel with it. In winter good woodcock, snipe, and quail shooting may be had in the vicinity (gun-license 5 fr.).

In the earliest period the place, which occupied the site of the present fortress, bore the name of *Aroē*, *i.e.* arable land. The first of its kings according to the legend was *Eumēlos*, the 'rich in flocks', who, in conjunction with Triptolemos of Eleusis, the favourite of Demeter (p. 112), founded near Aroe, *Antheia* (the 'blooming') and *Mesatis* (the 'middle land'). The original inhabitants were Ionians, who were afterwards expelled by the Achæan invaders from the East. The new town founded by the latter received the name of *Patrae*, but though it assisted Athens in the Peloponnesian War and took a share in founding the Achæan League in B.C. 281, it makes no prominent appearance in history till the time of Augustus. The latter, after the battle of Actium (p. 14), established here the *Colonia Augusta Aroe Patrensis*, which quickly became distinguished for its industrial activity. The labour of its factories, in which the 'byssos' (cotton?) of Elis was made into cloth, was mainly supplied by women. Like Corinth, Patras was one of the earliest seats of Christianity, though the story that the Apostle Andrew was crucified and buried here may be rejected as apocryphal. St. Andrew, however, is the patron-saint of the town, and it was under his banner that it offered a successful resistance to the Slavs in the 9th century. Some idea of the wealth of Patras at this period may be gained from the story of the *Widow Danielis*, who was received at Constantinople by the Emp. Basil I. in 868 with royal honours, and bequeathed 80 estates to the Emp. Leo VI. Patras was the point from which *Guillaume de Champlitte* and *Geoffroy de Villehardouin* conquered the Morea in 1205; and it afterwards became the seat of a Latin archbishop. During the 15th cent. Patras was for a short time in the hands of the Venetians, from whom it passed to the Byzantine empire and so to the Turks. The last maintained their hold upon it down to the present century, with the exception of a short interval after the victories of Morosini (p. 228) and during the luckless insurrection of 1770. The standard of the War of Liberation was first raised at Patras (21st April, 1821), and its archbishop, *Germanos*, was one of the most ardent of the patriots.

The main street of Patras is that of St. Nicholas, which leads to the S. from the commodious quays that line the harbour. The third cross-street on the right leads to the 'Platía Agios Georgios', or

square of St. George. On the left side of this square are the *Theatre* and the *Post Office;* on the opposite side stand the *Law Courts* and (in the S. corner) the *Demarchy*, which contains a fine votive relief. In front of the Demarchy lie two ancient sarcophagi, adorned with sculptures. — At the W. end of the town rises the large *Church of St. Andrew*, near which are some marble tablets and broken columns supposed to have belonged to a temple of Demeter. A few steps here descend to a spring, where an inscription in indifferent modern Greek verses refers to its ancient oracular powers. Sick persons let down a mirror into the water, and according as the reflection showed the face of a living or a dead person judged the probability of their recovery.

The second and third cross-streets to the left lead from the St. Nicholas Street to another square, on the right side of which stands the *High School*. This building contains a small collection of antiquities, among which are two colossal busts of Antinous and the fragment of a sarcophagus adorned with Nereids.

The first street parallel with the St. Nicholas Street on the E. leads to the ascent to the Venetian-Turkish **Castle**, which is now used for a prison and barracks. The main entrance is on the W. side. Many ancient hewn and sculptured stones have been built into the walls, especially on the N. side. — Beyond the reservoir, constructed in 1874 to supply the town with an abundant supply of good water, a picturesque path, commanding a series of beautiful views, leads round the S. side of the fortress. Considerable remains of a *Roman Aqueduct*, which crossed the valley here in a double row of arches, may still be seen. — Several interesting relics of antiquity may also be seen in the houses of *Mr. Wood*, the British Consul (fine votive relief; permission obtained at the British Consulate), and other private individuals. The inscriptions immured in the walls of the chapels of the town and neighbourhood generally bear witness to the prosperity of Patras in the Roman period.

Those who take an interest in wine-growing may pay a visit to the **Gutland Vineyards** of *Messrs. Clauss & Hamburger*, about 4 M. from Patras, where the German method of cultivation is in use. Large quantities of muscatel, malvoisy, and other Greek wines are stored in the cellars here.

Another excursion may be made to the *Castle of Morea* (p. 32), 5 M. to the N.E., the way to which passes the ruins of a Roman triumphal arch. — The convent of *Gerokomió*, 2¼ M. to the E., affords a beautiful view. — Patras may also be made the starting-point for the ascents of *Mt. Voïdiá* (6330 ft.; p. 317) and *Mt. Olonos* (*Erymanthos;* 7300 ft.; p. 318), two fine points of view (guide and horse 10 fr. per day).

Railway from Patras to Corinth (4½ hrs.) *and Athens* (8½ hrs.), see RR. 28, 12: fares to Athens 25 fr. 20 c., 21 fr.

From Patras to Olympia (railway in progress), see RR. 44, 45.

From Patras to Corinth. The direct voyage takes 8 hrs.; the steamers of the Hellenic Co., which call at Náupaktos, Ægion, Galaxídi, Vistrinitza, and Itéa, take about 22 hrs. The course steered is at first due N. and then N.E. The mouth of the **Corinthian Gulf**

is only $1^1/_4$ M. wide and is defended by two dilapidated forts, erected by the Venetians, *Kastro Moreas* on the S. and *Kastro Roumelias* on the N., formerly known as the 'Little Dardanelles'. In antiquity the two points were named *Rhion* and *Antirrhion*, and each bore a temple of Poseidon, while near the latter lay the small town of *Molykreia*.

Just beyond this throat the bay of **Náupaktos** (pron. Návpaktos) opens on the N. The picturesquely-situated but poor-looking town, also called *Epaktos*, in Italian *Lepanto* (bed at a khan $1^1/_2$ fr.), is surrounded by decaying walls of the Venetian period and commanded by a fortress. It is about 26 M. from Mesolonghi by land.

Naupaktos was an important seaport of the Ozolian Locrians, and is said to have derived its name from the fleet built here by the Heraklcidæ to invade the Peloponnesus. Captured by the Athenians in B.C. 455 and assigned as a residence to the Messenians expelled from Ithome (p. 348), it afterwards become the chief station of the Athenian fleet in the Corinthian Gulf. In B.C. 429 the experienced Phormio here defeated with 20 vessels the fleet of Corinth and Sikyon of nearly double that number, and with the help of the loyal Messenians successfully opposed the Spartan fleet of 77 vessels under Brasidas. After the Peloponnesian War Naupaktos was restored to the Locrians. In the middle ages Naupaktos was still the key of the gulf. In 1477 it was unsuccessfully besieged by the Turks, who, however, captured it in 1499 and remained in possession down to the present century with the exception of a short Venetian supremacy in 1687-1700. — The momentous battle of Lepanto, fought in 1571, has already been mentioned at p. 27.

The full extent of the Gulf of Corinth is now soon disclosed to view. In the distance, to the left, is the *Kiona* (p. 146), while to the right rise the *Voïdiá* (p. 317), partly clothed with trees, and the colossal pyramid of *Erymanthos* (p. 318). In $1^1/_2$-2 hrs. after leaving Naupaktos the steamer halts at the important-looking town of (right) **Ægion** (see p. 235).

The Peloponnesian coast between Ægion and Corinth presents an almost unbroken line and is backed by low hills, cultivated like gardens up to their summits, above which towers the *Kyllēnē* (p. 288). The various villages are described at pp. 235-233. The N. coast of the gulf, on the other hand, contains several bays. Nearly opposite Ægion is the village of *Vistrinitza*, after calling at which the steamer rounds *Cape Andromuchi* and reaches **Galaxídi** (Γαλαξείδιον), a small town, with 3900 inhab. and some ship-building yards, on the site of the ancient *Œantheia* and at the entrance of the *Krissaean Gulf*. It has been rebuilt since its destruction by the Turks in 1821. At the head of the Gulf of Galaxidi lies *Itéa*, the harbour of Sálona (p. 147).

Inland from this point rise the sheer rocky walls of *Mt. Parnassos* (p. 152) with the lower *Kirphis* in the foreground. Beyond the *Gulf of Aspra Spitia*, the ancient *Gulf of Antikyra* (p. 154) stands the imposing mass of the *Helicon* (p. 162), with its wide girdle of dark woods. The *Kithaeron* (p. 171) and the *Geraneia* (p. 145) then come in sight over our bows, and *Acro-Corinth* (p. 230) rises on the right.

Corinth, see p. 228; railway to *Athens*, see R. 12.

8. Athens.

'Omnium artium inventrices Athenae'.

Hotels (comp. p. xii; French and a little Italian are spoken at all these hotels, and English at those first on the list). *Hôtel de la Grande Bretagne (ξενοδοχεῖον τῆς Μεγάλης Βρεταννίας; Pl. b, F, 5), in the Place de la Constitution, opposite the palace; *Grand Hôtel d'Angleterre (ξ. τῆς Ἀγγλίας; Pl. a, F, 5), recently rebuilt, in the same square, at the corner of the Rue d'Hermès; both of these are patronized by members of the embassies; *Hôtel des Etrangers (ξ. τῶν ξένων; Pl. c, F, 6), in the same square, at the corner of the Boulevard des Philhellènes, smaller. Pension at these 12-15 fr., wine and sometimes lights extra — Hôtel d'Athènes (ξ. τῶν Ἀθηνῶν; Pl. d, F, 5), in the Place de la Constitution, with the main entrance in the Rue du Stade, fitted up in the style of the better Italian hotels of the second class, with a good restaurant (ἐστιατόριον), R. 3, B. 1, L. 3/4 fr. There is a second Hôtel d'Athènes, of a similar character, at the N. end of the Rue du Stade, near the Place de la Concorde. — Hôtel d'Attique (ξ. τῆς Ἀττικῆς; Pl. e, E, F, 5), Rue d'Hermès, at the corner of the Place de la Constitution; Hôtel de Londres (ξ. τὸ Λονδῖνον; Pl. h, D, 5), near the Kapnikarea Church; Hôtel du Luxembourg, Rue d'Hermès; Hôtel de la Couronne, near the Place de la Concorde. — Hôtel Garni de Byzance, Rue d'Hermès, with nicely furnished rooms, well spoken of.

Restaurants (comp. p. xxiv). The two *Hôtels d'Athènes*, see above; *Brasserie et Restaurant d'Europe*, in the Place de la Constitution; *Restaurant de la Ville*, Rue du Stade. There are no other restaurants usually visited by strangers, but some of the Xenodochia near the university (such as that at the Hôtel de la Couronne, see above) may satisfy moderate requirements and will give some idea of what the traveller in the interior of Greece has to expect. The ordinary Greek eating-houses are dirty, and their bill of fare does not commend itself to the unacclimatised palate — **Beer.** *Berniondakis*, in the Ὁδὸς Φωκίωνος (Pl. E, 5), a small street diverging from the Rue d'Hermès, to the E. of the Metropolitan Church; glass of Vienna or Trieste beer 55 c. Native beer is usually undrinkable; the best may be obtained at the following houses: *Guilelmos*, near the Hôtel des Etrangers; *Emmanuel*, between the church of St. George and the Rue du Stade (Pl. E, 4); *Megas*, Rue du Stade, near the upper Hôtel d'Athènes; *Fix's Brewery*, at the S. base of the Lykabettos; the gardens of *Patisia* (p. 116).

Cafés (comp. p. xxvi) are numerous. The most frequented are the *Café of the Hôtel d'Athènes*, Place de la Constitution (see above; a few French and German newspapers); *Café Rendezvous*, Rue de Nike (the first cross-street to the right in the Rue d'Hermès), with English, French, and German newspapers; *Café d'Attique*, Rue du Stade, opposite the House of Parliament; *Tzocha*, Place de la Concorde, N. side; *Charames' Mirror Café*, at the corner of the Rue du Stade and the Rue de Patisia; *Charames' Café*, Place de la Concorde, larger and better fitted up than the last. In the evening visitors also resort to the cafés at the *Columns* (i.e. at the Olympieion, p. 47), in the *Ilissos Garden* (p. 47), and at the *Aqueduct* (p. 102; fine view).

Confectioners (ζαχαροπλαστεῖα). *Janakis*, *Balsamis*, *Akrirópoulos*, in the upper Rue d'Hermès, near the Place de la Constitution; *Soton*, Rue de Patisia; cake 30, chocolate 80, ice (*pagotá*, good) 40, limonata gazzosa 25-30, fresh lemonade 30 c. — Chocolate, loukoumi, and honey of Mt. Hymettos (μέλι; p. 119), with or without the comb (κερί), may be obtained in hermetically sealed tins from *Pavlides*, in the Rue d'Éole, opposite the Church of Chrysospēliótissa. The loukoumi costs 4 and the honey 6 fr. per oka of 2½ lbs. French spoken at the shops.

Water. The water of the aqueduct mentioned at p. 102 is considered pure and good. The favourite water of the 'Neró tēs Kæsarianes', a spring on Mt. Hymettos, is brought into the town in casks every morning for sale. A 'stamna' (80 c.) may be ordered through the portier of the hotel.

Tobacconists. *Koulouriótis*, in the upper part of the Rue d'Hermès, opposite the Hôtel d'Attique; *Theodorópoulos* (cigars), in the Rue de Patisia.

near the Place de la Concorde; shop in the Rue d'Hermès, close to the Hôtel d'Angleterre. In other shops the cigars are generally bad, but fair tobacco and cigarettes may be obtained passim (comp. p. xxvi).

Baths. *Hôtel des Etrangers*, see p. 33; *Alla Stella*, Rue de Patisia 18 (Pl. E, 2), bath 2 fr., fee 25 c. — Sea Baths at *Phaleron*, see p. 105.

Bookseller. *Karl Wilberg*, bookseller to the King, Rue d'Hermès, upper part (English, French, and German books; information willingly given to strangers). — **Photographs** (comp. p. cxvi). *Athanasiou*, Rue d'Hermès, upper part; *Moraitis*, *Rhomaides* (photographs of objects found at Mycenæ and Olympia), Rue d'Eole; *Constantin*, Rue d'Hermès 3; also at Wilberg's.

Newspapers (ἐφημερίδες), sold in the streets at 5 and 10 c., will be read without difficulty by those who understand ancient Greek, and the discussions about modern affairs in classic diction will be found entertaining. The most widely circulated are the Ἐφημερίς, the Νέα Ἐφημερίς, the Ἀκρόπολις, the Ἱρωΐα, the Παλιγγενεσία, and the Ὥρα, all pronounced party-organs. The Ἕσπερος is a weekly illustrated paper. — *English Newspapers* may be seen in the principal hotels.

Antiquities may be purchased at the *Minerva (Polychronópoulos)*, in a street leading to the left from the Rue d'Hermès; from *J. P. Lambros*, Parthenagogion Street, near the Arsakion; and of *Xakostis*, *Palaeologos*, *Ernevis*, and other dealers. The antiquities are generally genuine but expensive, though lately the manufacture of spurious vases, terracottas, and other antiquities, partly with ancient fragments, has not been altogether unknown. The traveller, however, must be on his guard against forged coins and gems, imported from Italy and France. — Most of the antiquities offered for sale at the Acropolis are genuine but of little or no value. Not more than one-half or two thirds of the price at first demanded should be given for these. — **Plaster Casts** of Athenian and other antiquities may be procured at *Martinelli's*, Rue de Patisia, near the Museum (Pl. E, 1); catalogue gratis, abundant selection.

Post and Telegraph Office, Rue du Lycabette (Pl. F, 4, 5). Mails (constantly varying) for the W. (England, France, Italy, Germany, etc.) leave on Tues., Wed., Thurs., and Sat. at 8 a.m., Thurs. at 10 p.m.; mails for the E. (Asia Minor, Constantinople) on Tues., Thurs., and Frid. afternoon. Letters from England arrive about 5 times a week (varying). Comp. p. xxviii. Telegram to England viâ Zante and Otranto or Trieste 91 c., viâ Syra and Chios 1 fr. 3½ c. per word; to the United States, see p. xxviii.

Steamboat Offices. *Austrian Lloyd* and *Florio* in the second cross-street to the left in the Rue d'Hermès; *Messageries Maritimes*, in another street (ὁδὸς Πετράκη) off the Rue d'Hermès, opposite the Minerva; *Greek Companies*, see pp. xix-xxii.

Theatres. French and Italian opera in winter at the *New Theatre* (Pl. D, 3), Place Louis, opposite the National Bank (p. 92). Greek dramas and comedies (also translations of English, French and German pieces) in winter at the *Old Theatre* (Pl. C, 3, 4). Summer Theatre at the *Ilissos Garden* (p. 47). — A *Military Band* plays on Tues. and Thurs. afternoons in the Place de la Constitution and the Place de la Concorde.

Tramways (Ἱπποσιδηρόδρομος). The central point is the Place de la Concorde (Pl. D, 2, 3), from which the following lines diverge. 1. Through the Rue du Pirée to the *Railway Station* (15 c.), returning through the lower Rue d'Hermès and the Rue d'Athéné. 2. Through the Rue du Stade to the *Place de la Constitution* (Pl. F, 5; fare 15 c.), going on in summer past the *Columns* of the Olympieion to the *Ilissos Garden* (25 c.). 3. Through the Rue de Patisia and past the Central Museum (15 c.) to *Patisia* (25 c.) and *Hosios Lukas* (35 c.). 4. By the 'Kolokythous Line' to the *Kolonos* (25 c.). 5. From the *Rue de Patisia* (Pl. D, 2) through the *Boulevard de l'Université*, past the N. side of the *Royal Palace*, and along the *Kephisia Road* to *Ampelokipi* (35 c.). **Steam Tramway** from the Place de la Constitution to the coast, and then to the left to *Old Phaleron* and to the right to *New Phaleron* (50 c.; comp. Pl. F, 5-7, E, 7 and the Map, p. 103).

Carriages (Ἁμάξαι) for drives in the town or environs, 20-30 fr. per day, 2½-3 fr. per hr.; short drive within the town 1 fr. A bargain should be made beforehand. Carriages for longer excursions, see R. 9. Both

Carriages and *Saddle Horses* (10 fr. per day) may be conveniently procured through the hotel-keepers.

Guides (10 fr. per day) are unnecessary for Athens and its immediate neighbourhood.

Bankers, *Ionian Bank*, Rue du Stade, opposite the Parliament House. **Physician,** *M. Julius Galvani*, Hôtel des Etrangers (speaks French). Comp. also p. xxxi. — **Dentist,** *M. Agabey*, near the Hôtel des Etrangers. — **Chemist,** *Olympios*, Rue d'Hermès.

Athenian Club, Maison Melas, Place de la Banque; strangers admitted on the introduction of a member (first month, gratis; each addit. month 15 fr.).

British Minister Resident, *Hon. Sir E. J. Monson.* — **United States Minister,** *Hon. W. Fearn.* — **British Vice-Consul,** *T. Dickson, Esq.* (consul, see p. 105). — **American Consul,** *W. Moffett, Esq.*, opposite the English Church (vice-consul, see p. 105).

English Church (*St. Paul's;* Pl. F, 6), in the Rue des Philhellènes, at the S.W. corner of the palace-garden; acting chaplain, *Rev. Dr. Dawes*. Services at 8.30 and 10.30 a.m.

British Archæological School, Speusippos Street, behind the Evangelismos Hospital (adjoining Pl. H, 5). Director, *Mr. Ernest Gardner*. — **American Archæological School,** in the same street. Director, *Dr. Charles Waldstein*.

Collections. *Museum at the Acropolis* (p. 76), open daily, in summer 6-11 a.m. and 3 till dusk, in winter 9-12 and 2-4 (on Sun. in the forenoon only).

National Museum, Rue de Patisia (p. 96), daily, in summer 8-12 and 3 till dusk, in winter 9-12 and 2 till dusk (on Sun. in the afternoon only).

Museum of the Archaeological Society (p. 93), daily, except Sun.; in summer 3-6, in winter 2-5 p.m.

Mycenian Antiquities (p. 92), daily, except Sun.; summer 3-6, winter 2-5 p.m.

Egyptian Antiquities (p. 92), daily, except Sun.; summer 3-6, winter 2-5 p.m.

Athens (Greek Ἀθῆναι) is situated in 37° 58′ N. lat. and 23° 44′ E. long., in the great plain of Attica, which is watered by the *Kephisos (Cephissus)*, the only Attic river that is not dry in summer, and by the *Ilissos*, a brook filled only in wet weather. On the N. and N.W. the plain is bounded by *Parnes* and its spur *Ægaleos;* on the E. and S.E. by *Brilessos* or *Pentelikon*, and *Hymettos;* on the S. and W. by the *Saronic Gulf*. In the centre of the plain rises a range of hills, now called *Tourko Vouni*, running from E. to W. and separating the valleys of the Kephisos and Ilissos; the highest of these is the *Lykabettos* (Mt. St. George). The latter is separated by a broad depression from the precipitous rock of the *Acropolis*, with the Areopagus, and from a range of hills farther to the W., which includes the *Philopappos* or *Museion*, the *Pnyx*, and the *Hill of the Nymphs*, and descends to the sea in gentle slopes.

The first tolerably complete and detailed account of ancient Athens is contained in the Itinerary of Pausanias (p. cxiii), dating from the second century of the Christian era. The key to the arrangement of the old divisions of the town is afforded by the *Acropolis* and by the *Areopagus*, to the W. of it. To the N.W. of these hills lay the *Kerameikos (Ceramicus)*, or 'Deme of the Potters', occupied mainly by artizans, and given over to the worship of Hephæstos and the kindred deity Athena. To the S. of this and to the W. of the Areopagus was the deme of *Melitē*. The situation of the demes *Kydathenaeon* and *Kollytos* cannot as yet be definitely fixed. *Limnae*, as its name ('marsh', 'the lakes') indicates, was the lowest part of the town; it seems to have lain on the Ilissos. *Diomeia*

extended in the direction of the Lykabettos. *Koile* lay in the neighbourhood of the present Monument of Philopappos, *Kolonos* (i.e. *Agoraeos*) around the Theseion. In the time of Hadrian a new quarter called *Novae Athenae* sprang up, extending from the Olympicion to the site of the modern palace. The probable course of the ancient streets and the position of the gates are indicated on the plan by dotted lines.

The modern city leaves the space to the S. and W. of the Acropolis unoccupied, but on the N. and E. stretches far towards the plain of the Kephisos. In 1834, when the seat of government was transferred hither from Nauplia (pp. 44, 246), Athens had dwindled down to a poor village of about 300 houses, with narrow, crooked streets, and contained a mixed population of Greeks and Albanians. The present city, however, planned principally by Herr Schaubert, a German architect, is one of the handsomest and most regularly-built towns in the Levant, and in its principal streets at least resembles the towns of W. Europe. Two straight streets, intersecting each other nearly in the centre of the town, constitute the chief arteries of traffic. One of these, the *Hermes Street* or *Rue d'Hermès* (Ὁδὸς Ἑρμοῦ) begins at the Place de la Constitution and extends to the W. to the railway-station for the Piræus. The other main street, the *Rue d'Éole* (Ὁδὸς Αἰόλου), stretches from the Tower of the Winds, about the middle of the N. slope of the Acropolis, across the entire city, and is prolonged as the Ὁδὸς Πατησίων as far as the village of Patisia. Numerous tortuous lanes diverge from these main streets, but the traveller may leave their intricate purlieus unvisited. To the N. and N.E. of the older parts of the town lies the *Neapolis*, or modern quarter, with its wide boulevards and spacious squares, containing most of the public buildings. To the E. of this quarter is the *Place de la Constitution* (Πλατεῖα τοῦ Συντάγματος), in or near which are situated all the principal hotels and which is accordingly taken as the starting-point in the following description of the city. On the N. is the *Place de la Concorde* (Πλατεῖα τῆς Ὁμονοίας), connected with the Place de la Constitution by the wide *Rue du Stade* (Ὁδὸς Σταδίου) and the *Boulevard de l'Université* (Ὁδὸς Πανεπιστημίου).

The population of Athens is steadily on the increase. In 1870 it contained 44,510 inhabitants, and this number had risen to 63,374 in 1879. The present population, including the suburban villages, is about 85,000. Its industrial activity is unimportant and its commerce is almost entirely limited to the importation of manufactured and other articles for home consumption.

History of Athens.

The origin of Athens is lost in the mists of antiquity. Only during the last few decades has an attempt been made by scho-

lars to piece together a connected fabric of the early history of Athens and Attica with the aid afforded by the mutual light thrown upon each other by hoary traditions and the position of the most ancient temples and other sanctuaries. In an attempt of this kind however, it is but natural that opinions should differ on many important points.

The researches of scholars seem to warrant the conclusion that Attica was originally occupied by numerous independent communities, in all of which the kingly form of government seems to have been sooner or later developed. Lists of Athenian kings of this period are not wanting, but are evidently the compilations of later chronologists and do nothing to dispel the obscurity. According to the earlier account, transmitted to us by Herodotus, there were only four kings of Athens before Theseus, viz. *Kekrops (Cecrops)*, *Erechtheus*, *Pandion*, and *Ægeus*. The figure of Theseus himself, usually regarded as the actual founder of the town, seems less mythical. Thucydides presents him as a sagacious and vigorous ruler, and attributes to him the fusion of the self-governing demes of Attica into one common political society, or rather their subordination to a leading town. This act of Theseus afterwards received the name of *Synoekismos* and was celebrated in the festival of the *Panathenaea*. The citadel of Athens, round which all the settlements had been made, remained the centre of the state. The town apparently received the name of Athens from Athena, the patron-deity of the citadel, and increased in size as in power. As Thucydides concludes from the situation of the oldest sanctuaries, the town had up to this time probably been confined to the district between the Acropolis and Kallirrhoe (p. 49), but it now extended in all directions, particularly to the N., where the *Prytaneion*, on the N. slope of the Acropolis, became the religious and political centre of the state.

After the self-sacrifice of Kodros the kings were replaced by *Archons*, at first (B.C. 1068-752?) elected for life and chosen from the family of the last king, but afterwards elected for ten years only, and after four of these limited elections no longer restricted to members of the family of Kodros (752-682?). Afterwards nine archons were chosen annually out of the *Eupatridae* or noble families. The first of these was the *Archon Eponymos*, who gave his name to the year; the second was the *Archon Basileus*, or high-priest; the third the *Polemarch*, to whom the oversight of military affairs was originally entrusted; and the others were named *Thesmothetes* or legislators. The care of religious matters was confided to the *Areopagus*, the venerable senate of Mars Hill.

The severe legislative code of *Drakon (Draco)* was promulgated in the year 624; the attempt of *Kylon* to secure supreme power for himself took place in 612. Of the highest importance for the development of Athens was the legislation or revision of the constitution carried out by Solon (594), who as Archon Eponymos effected the

fusion of the different classes of the population by basing the right to a share of power not upon birth but upon property and the contribution towards defraying the public burdens. This 'Timocracy' opened the highest offices to each free citizen, while a still more important alteration was effected by the resolution that the 6000 *Heliasts*, or judges, should be chosen by lot and entrusted with the control of the officials. In administration the archons were aided by a council *(Boule)* of 400 members *(Bouleutae)*, or 100 from each of the four Ionic Phylæ or tribes. The presidents of the Bouleutæ, who were changed from time to time, were named *Prytâneis* and had their official dwelling in the *Prytaneion* (p. 37).

In B.C. 560, however, while Solon was still alive, Peisistratos, an ambitious but mild-tempered man, supported by a party of malcontents, usurped for himself the position of tyrant. Though twice banished, he succeeded each time in regaining his power, and at his death in 527 bequeathed it to his sons, Hippias and Hipparchos. During the rule of the Peisistratidae the city underwent a brilliant transformation. In the *Agora*, or market-place, which lay close to the Theseion (p. 81), was erected the *Altar of the Twelve Gods*. This was considered the centre of the republic, and the calculation of the different demes from this point was but an outward symbol of a more intimate connection of these with the city. The *Kallirrhoe*, in the bed of the Ilissos, was provided with nine pipes or channels *(Enneakrounos)*. The *Olympieion* was begun. Part of the public funds was also devoted to the rebuilding of the *Pythion*, the enlargement and adornment of the *Gymnasium* in the Academy, and perhaps to the foundation of the *Gymnasium* in the Lyceum or Lykeion. The completion of the old *Temple*, of which the foundations are visible near the Erechtheion (p. 64), may also have taken place in the time of the Peisistratidæ. All this splendour, however, did not compensate for the want of a free constitution; Hipparchos fell in 514 by the swords of two Athenian youths named *Harmodios* and *Aristogeiton*, and Hippias was expelled with the aid of the Spartans four years later.

A decisive step towards democracy was taken in 509-7 by Kleisthenes, who replaced the 4 old Ionic and local Phylæ by 10 new ones, each consisting of 10 demes or communes not immediately contiguous to one another. Every two demes formed a *Naukrary*, or ship-community, an arrangement which some authorities ascribe to Solon, but which in any case shows the advance of democratic ideas. The number of Bouleutæ was increased from 400 to 500, or 50 from each Phyle; the Phylæ took turns in presiding at the popular assemblies, which were now held ten times a year. In external affairs Kleisthenes showed his strength by freeing Athens from the leading-strings of Sparta and extended its powers by a successful contest with Thebes and Eubœa (509). The Athenian fleet was developed in the struggle with Ægina, then the superior

of Athens in naval importance. The town and harbour were fortified, and the first theatre, a very primitive structure, was built on the slope of the Acropolis. But all this progress was thrown into the shade by the unexpected prominence into which the little town was brought by the wars with Persia.

Athens alone among the states of the Greek mainland had responded to the call for aid from the Grecian towns in Asia Minor and thereby drawn upon it the resentment of *Darius*, King of Persia. A huge fleet with an army of at least 200,000 men, under *Datis* and *Artaphernes*, was sent across the Ægean Sea, and the total destruction of Eretria in Eubœa, which had also dared to help the Asiatic cities, seemed but a prelude to the fate of Athens. But contrary to all expectation the Athenians under Miltiades, with the help of the Platæans alone, successfully resisted the fifteenfold greater strength of the Persians on the plain of Marathon (12th Aug., 490), and for the time rolled back the invasion of the Great King. Still more glorious and more important for the development of Athens was the upshot of the campaign undertaken by *Xerxes* against Greece in B.C. 480. After the heroic resistance of *Leonidas* and his Spartans at Thermopylæ had been overcome by the slaughter of the devoted band, the whole of the huge army and armament of the Great King bore down upon Attica to take revenge for the defeat of Marathon. The Athenians took refuge in their ships. The weakly-fortified town was occupied by the Persians, and the Acropolis was also captured after an obstinate resistance. The sanctuaries there and throughout Attica were burned. But the decisive naval victory won on 20th Sept., 480, in the strait between Salamis and the mainland, and due to the unflinching courage and pertinacity of Themistokles, broke the power of the Persians and relieved Athens of their presence. The Athenians, however, had barely time to rebuild their ruined homes, when they had again to retire before the army of *Mardonios;* but in the battle of Platæa this remnant of the Persian power was also overthrown (479) and Greece forever relieved from the danger of a Persian yoke.

The state which had played the most prominent part in the struggle was obviously the one to profit most by its successful termination, and Athens became the natural leader of Greece in the wars with Persia and obtained a hegemony over several states of the mainland and all the islands of the Archipelago. This found expression in B.C. 474 in the foundation of the Attic and Delian Naval League (p. 138). The rebuilding of the ruined town, which in spite of Sparta's efforts to the contrary quickly rose again from its ashes, thus coincided in time with the chief period of growth in its external power. The fortification both of the town and of the harbour, which the genius of Themistokles had removed to the Piræus (p. 106), was taken in hand with special vigour. Men, women, and children all lent their aid; and traces of the haste with which

the work was carried on may be seen to this day in the curious mixture of materials brought to light in the most recent excavations. To ensure the permanent union of the town and harbour, the 'Long Walls' were erected (460-456), stretching from the Piræus and from Phaleron (p. 106) to Athens itself. Athens now prospered greatly through its manufactures and commerce. But there was room for the expenditure of the most abundant wealth; and even the treasure of the Delian League, removed to Athens for safety in B.C. 454, was used to beautify the leading city of the confederation.

The *Statues of Harmodios and Aristogeiton*, erected on the 'Orchestra' of the Agora by Kleisthenes and taken away by Xerxes, were replaced in 477-476 by new ones from the hands of Kritios and Nesiotes. Adjacent rose the entirely new buildings of the *Market*. The *Metroon*, or Temple of the Mother of the Gods, also dates from the period succeeding the Persian wars; and its use as a receptacle for the state archives (including Solon's laws) probably began in 460, when the jurisdiction of the Areopagus was limited to matters of life and death. In 468 the bones of the national hero Theseus were brought from Skyros to Athens amid universal rejoicing, and a *Heroon* was founded in his honour and adorned with paintings by Polygnotus and Mikon. It is, however, an error to identify this building with the present *Theseion* (see p. 81). During the administration of Perikles, the golden age of Athens, the Acropolis was almost entirely divested of its military character. Its wall now appears as the enclosure, not of a fortress, but of a sanctuary, adorned with those magnificent buildings, which have won the admiration of all subsequent ages and have never been excelled for perfection of execution and artistic finish. The first trophy erected from the Persian spoils was the colossal *Statue of Athena Promachos*, by Phidias. This was followed by the imposing *Parthenon*, the substantial completion of which may be dated from the erection of the chryselephantine statue of Athena in 438. The fortified entrance made way for the stately *Propylaea*, built in 437-432. Lastly arose the tasteful *Erechtheion*, the construction of which was interrupted by the Peloponnesian War and was not yet completed in 409. The *Odeion*, a building erected for musical performances on the S.E. slope of the Acropolis, also belongs to the time of Perikles. A highly-developed industry made up for the want of fertility in Attic soil, and Athenian woollen goods and artistic wares in terracotta and metal were eagerly sought after in the markets of Italy, Gaul, and Africa. The population of Attica at this era is estimated to have consisted of 100,000 freemen and more than twice as many slaves.

In the meantime the 'Demos' had firmly established itself, in spite of sundry checks, as the ruling power at Athens. The Persians were defeated by Kimon in two brilliant battles, one at the Eurymedon and one at Salamis in the island of Cyprus: and Athens

had attained the highest point of its power on the Greek mainland, when in 431 the long-smouldering enmity between Attica and Lacedæmonia broke out into open warfare. A terrible plague decimated Athens in the second year of the war and carried off Perikles, the only man of genius powerful enough to command the democracy, the deterioration of which may be dated from his death. After various vicissitudes, the most baneful of which was the unhappy Sicilian expedition undertaken at the advice of *Alkibiades*, the war ended in 404 on terms most humiliating to Athens. The fortifications of Athens and the Piræus and also the Long Walls uniting them were demolished, the fleet was given up, and an oligarchic constitution, represented by the 'Thirty Tyrants', had to be accepted at the hands of Sparta. Thrasyboulos, however, restored the democracy in 403, and in 393 Konon defeated the Spartans at sea near Knidos and rebuilt the Long Walls. Allies were again found among the Grecian islands, and the second Attic Naval League was called into existence in 378. Under the rule of *Euboulos* the finances prospered, the fleet increased, many new buildings were erected, and the theatre and other old buildings were endowed with new splendour. This, however, was but a transient revival. Demosthenes in vain invoked his fatherland and the rest of Hellas to offer an energetic resistance to the ambitious plans of *Philip of Macedonia*. The Grecian states took the alarm too late; and Grecian liberty fell irretrievably on the field of Chæronea (338).

Athens never henceforth attained any political importance, though its material prosperity at first suffered little from the changed state of affairs. The year of the battle of Chæronea was also the first of the administration of the orator Lykourgos, a patriotic, art-loving, and yet frugal ruler, who completed the theatre, built the stadion, filled the arsenals and harbour with material of war and ships, and still left the public treasury full. After the ineffectual rising of the 'Lamian War' in 322 Athens received a Macedonian garrison, with the support of which *Demetrios of Phaleron* administered affairs well and wisely from 318 to 307. In 287 the garrison was momentarily expelled by a popular rising, but it soon returned and was not again got rid of. As the town of the greatest poets of antiquity and the seat of the schools of philosophy that had been founded by Plato, Aristotle, and Zeno, Athens now subsisted for centuries on the intellectual capital laid up in its short but glorious golden age. Numerous visitors flocked to see its magnificent monuments of art, and its conquerors were withheld by reverence for its departed greatness from making it feel the full consequences of defeat; indeed many foreign princes added both to its buildings and its endowments down to a late period. The long list of its patrons begins with *Ptolemy Philadelphos*, King of Egypt (284-246), who founded the gymnasium and library that bore his name. Three kings of Pergamon, *Attalos I.* (241-197), *Eu-*

menes, and *Attalos II.* (159-138), surrounded the theatre and the agora with colonnades. The Syrian monarch *Antiochos Epiphanes* (175-164) took in hand the completion of the Olympieion.

The dominion of Macedonia was followed by that of Rome, in spite of the nominal declaration of the independence of Greece made by the consul Flamininus in B.C. 196. After the overthrow of the Achæan League, of which Athens was a member, and the destruction of Corinth in 146, Greece and Macedonia were formed into a Roman province. Athens had to pay heavily for the ill-considered help it afforded to Mithridates, King of Pontus, who chose Greece as the battle-field on which to contest with Rome the sovereignty of Asia. In B.C. 86, after a long and wearisome siege, the Roman army under *Sulla* captured and pillaged the famishing town, in which Archelaos, the general of Mithridates, had taken refuge. The fortifications of the Piræus were utterly demolished. Julius Cæsar and Augustus were friendly to Athens, in spite of its espousal of the cause of Pompey and afterwards of Brutus, and succeeding Roman emperors followed their example. The chief buildings of this period are the *Tower of the Winds*, erected by Andronikos Kyrrhestes (p. 79), the *Stoa of Athena Archegetis* (p. 80), built with the donations of Julius Cæsar and Augustus, the *Statue of M. Vipsanius Agrippa*, below the Propylæa (p. 57), the *Circular Temple of Rome and Augustus* (p. 75), the *Monument of Philopappos* (p. 89), and a new flight of steps to the Propylæa.

A new period of Athenian art began under Hadrian (117-138 A.D.), the occupant of the imperial throne of Rome, who has been celebrated by the Greeks as the Olympian, their founder and liberator. An entire quarter of the town, to the S.E. of the Acropolis, was named after him, and his name may still be seen on the *Arch of Hadrian* (p. 45). Here rose the largest of his buildings, the *Temple of the Olympian Zeus* (p. 46), which he carried to completion. In the old town he founded a *Library*, a *Gymnasium*, a *Pantheon*, and a *Panhellenion*. His most useful work, and one that has not yet lost its utility, was the *Aqueduct* (p. 102), completed by his adopted son, T. Antoninus Pius. Innumerable statues were erected in honour of Hadrian. During his reign a rich Athenian gentleman, *Herodes Atticus* of Marathon (101-177), erected the *Odeion* (p. 53) that bears his name, and provided the Panathenæan *Stadion* with marble seats.

Up to this period Athens had gone on increasing in external splendour. Thousands of pilgrims from every land streamed to the philosophic schools and gymnasia of the 'mother of arts and eloquence'. It was, as it were, the university of the ancient world. Marcus Aurelius (161-180) summoned new teachers to the town and endowed them liberally. The description of Pausanias, mentioned at pp. 35, cxiii, was written at this time. But now begins the period of stagnation and gradual decay.

The quiet of Athens was first rudely disturbed in the year 253, when barbarian hordes overran Hellas. The fortifications were restored, but the town fell a prey notwithstanding to the Heruli and Goths in 267. At the close of the 4th century (395-396), *Alaric* and his Ostrogoths stood before Athens, exacted a large sum of money, and claimed the right of entering its sacred streets. The town, however, was not injured, though Eleusis was plundered and devastated. About this time it became the fashion to embellish Constantinople with Athenian works of art. The intellectual life of the town remained as active as ever. The most firmly established school of philosophy was that of the Neo-Platonists, which with the other academic institutes formed the last stronghold of Paganism, till the Emp. JUSTINIAN, in 529, put a violent end to it by closing the schools and forbidding all philosophic instruction. This step finally extinguished the renown of Athens, and its inhabitants sank into a state of listlessness and inactivity. It is uncertain whether or not the fortifications constructed by Justinian are identical with the so-called Valerian Wall (p. 81).

The fortunes of Athens between the 6th and the end of the 10th centuries have only recently been partly cleared up. The *Emp. Constantine II.* spent the winter here in 662-663, and in 797 the *Empress Irene* sent the brothers of her late husband, Leo IV., to live here in exile. In 1019 *Basil II.* celebrated a festival of victory in the Parthenon, which long before had been converted into a Christian church. In 1040 the Normans, under Harold Haardrada, took the Piræus by storm. Ecclesiastical history throws most light upon that of Athens, where a bishopric was established at an early period. Under the patriarch *Photios* (857) the see was raised to the rank of an archbishopric, and as early as 869 its holder appears as a Metropolitan of the Eastern church. The town continued to enjoy important privileges. The imperial prætor was not allowed to enter its streets, and on the accession of a new emperor the only offering of Athens was a simple wreath of gold. These privileges, however, were not invariably respected, and Athens, like the rest of Hellas, groaned under a heavy burden of taxation.

On the conquest of Constantinople by the Latin Crusaders in 1204, Boniface, Marquis of Montferrat, obtained the sovereignty of all Hellas, under the title of King of Thessalonica. He invested *Otho de la Roche* with Attica and Bœotia, at first as Megaskyr, or Grand-Sire, and afterwards as duke (1205-1225), and this line lasted for five reigns. In 1308 *Gautier de Brienne* succeeded to the duchy, which he enlarged with the help of Catalonian soldiers. These mercenaries, however, soon expelled him (comp. p. 188) and offered the duchy to their leader *Roger Deslaur* (1312). On the death of the latter the Catalonians yielded the duchy to Frederick of Aragon, King of Sicily, who governed it by administrators or regents.

In 1394, however, *Raincrio Acciajuoli*, Lord of Vostitza and Corinth, defeated the Catalonians and installed himself as independent duke of Athens. Under his second successor, in 1456, Athens was captured by *Omar* and the Turks, after offering a most obstinate resistance. The Turkish occupation of Athens during the next 350 years was only twice disturbed by the Venetians, who attacked the town in 1464 and made themselves masters of it for a short time in 1687. During the siege carried on by *Francesco Morosini* in the latter year, a bomb fell into a powder magazine kept in the Parthenon, and reduced to ruins the hitherto almost intact building. The Propylæa had already been the victim of an explosion some years before. During this period Athens had become completely lost to the civilisation of W. Europe and it had to be, as it were, discovered afresh by scholars (comp. p. cxiii).

The standard of the War of Independence was raised in the Peloponnesus on April 4th, 1821. On June 21st, 1822, the Greeks took possession of the Athenian Acropolis, and *Odysseus*, the military dictator of Eastern Greece, appointed the klepht *Gouras* as its guardian. On Aug. 15th, 1826, the Turks under *Kioutagi* stormed the town. The Acropolis maintained a gallant resistance, at first under Gouras, and after his death (Oct. 12th) under *Kriziotis* and the Frenchman *Fabvier*, who in December cut his way through the investing army with a troop of 650 men, and brought a welcome supply of ammunition to the beleaguered garrison. All their exertions, however, were in vain, and in vain also were the attempts to raise the siege made by the army of *Karaiskakis* (comp. p. 105) and by the Englishmen *Cochrane* and *Church*. The Acropolis capitulated on June 5th, 1827, and its fall brought the whole of Hellas into the power of Kioutagi. The Great Powers now intervened, but it was not till 1833 that the Turkish troops evacuated the citadel, which was then entered by the Bavarian troops of the new king, *Otho* (elected 1832). In Feb., 1834, Athens was fixed upon as the capital of the modern kingdom of Greece, and in 1835 it became the actual seat of government. This distinction Athens owes mainly to its ancient name and glory, as its situation is not particularly favourable for the modern capital of Greece. Neither industry nor commerce have been attracted hither on any large scale, and Attica itself is by no means productive. The rapid growth of the town is due entirely to the fact that it is the residence of the king and the only spot in Greece where the means of an enlightened culture may be obtained.

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a. From the Royal Palace round the S. Side of the Acropolis.

To the E. of the busy Rue d'Hermès lies the extensive Place de la Constitution (Πλατεῖα τοῦ Συντάγματος; Pl. F, 5; see also p. 36), in which are situated the large hotels and popular cafés mentioned at p. 33. On the E. side it is bounded by the palace

of the king, and the middle is occupied by a velvety lawn, overhung by oranges, oleanders, and other southern trees. The fountain, with its marble basin, was erected in 1872. Band, see p. 34.

The **Royal Palace** (*Palais du Roi*, τὸ Πάλατι, τὰ Ἀνάκτορα; Pl. F, G, 5, 6), a large building of Pentelic marble and limestone, erected in 1834-38 from the designs of *Gärtner* of Munich, produces an imposing effect, somewhat marred by the excessive number of windows. It is adorned in front by an Ionic colonnade.

Admission is granted on application (in French) to the door-keeper of the principal portal, in the W. façade, but it contains nothing of special interest. On the staircase is a painting of Prometheus and the eagle by *Bläser*, and the dining-hall contains some works by *Rottmann* and other Munich artists. The ball-room is decorated in the Pompeian style.

The *Palace Garden (Pl. F, G, 6; adm. after 3 p.m., entrance to the right in the Kephisia Street; smoking prohibited) was laid out by Queen Amalie on a piece of waste ground, and now offers a number of shady walks, which are a grateful resort in the hot season. The irrigation of the garden is effected by a channel made by the ancients. Near the entrance, to the left, is an old Roman mosaic, belonging to ancient baths. Fragments of the old town wall have been exposed near the E. side of the garden. The S. part of the garden, embellished with busts of Kapodistrias, president of the Greek republic, the banker Eynard of Geneva, an enthusiastic Philhellene, and others, affords fine glimpses between its palms of the columns of the Olympieion, the Acropolis, and the sea. The best view is obtained from a small rocky eminence in the S.E. corner.

The wide Rue des Philhellènes leads to the S. from the Place de la Constitution, passing on the left the *Church of St. Nicomede* (Pl. F, 6), built by the Byzantine empress Irene in the 8th cent. and now the Russian church; below it is an interesting crypt, once forming part of a Roman bath. At the end of the street, where it joins the Boulevard des Philhellènes, stands the **English Church,** a tasteful Gothic edifice, built in 1840-43. The E. window was erected in memory of Mr. Viner, who was murdered by Greek brigands in 1870 (p. 120). To the E. of the boulevard extends a large open space, across which runs the road to the Protestant Cemetery (see below). The spacious semicircular edifice to the left of the road, from which it is separated by gardens, was opened in 1888 as an exhibition-building for Greek industries and manufactures. It is known as the *Zappeion*, from the MM. Zappas, at whose expense it was built. — On the right side of the boulevard is an *Institution for the Employment of Women*, where cheap carpets and shawls may be purchased.

A fine view of the sea and Mt. Hymettos (to the left) is now disclosed towards the S.; in the foreground are the Arch of Hadrian and the Olympieion.

The ***Arch of Hadrian** (Pl. E, 7), erected either by Hadrian

himself or by his successor, is an isolated gateway 59 ft. high and 44 ft. wide, with an archway 20 ft. in width. It formerly divided the old Greek city (p. 35) from the *Hadrianopolis* or *Novae Athenae* (p. 42) of Hadrian, as indicated by the inscriptions which it still bears (on the side next the town, αὗτ' εἶσ' Ἀθῆναι Θησέως ἡ πρὶν πόλις, 'this is Athens, the old city of Theseus'; on the other side, αὗτ' εἶσ' Ἀδριανοῦ καὶ οὐχὶ Θησέως πόλις, 'this is the city of Hadrian and not of Theseus'). The arch was originally adorned with Corinthian columns, of which a few fragmentary bases now alone remain. The entablature is still almost intact, especially on the side next the town. Above the archway is an 'attica' or second story, with three window-like openings, which were formerly filled with thin slabs of marble. The one in the centre is surmounted by a pediment. The gateway probably stood in the line of the earliest wall, at the end of a street leading to the N.W., while it formed the approach to the quarter containing the huge temple of Zeus.

The ***Olympieion** *(Olympieum)*, or *Temple of the Olympian Zeus*, described by Aristotle as a 'work of despotic grandeur', and now represented by 15 huge Corinthian columns, was not finally completed till the reign of Hadrian, though the original temple on this site dates back to the earliest period of Athenian history. The level plateau on which the temple stands was artificially formed on the steep slope of the hill. As the water-courses of the upper town here flowed into the Ilissos, legend fixed upon this as the spot where the last water of the Deluge disappeared, and ascribed the foundation of the temple to the grateful Deukalion, the father of the new race of mortals. The earliest historical edifice was founded by *Peisistratos* (ca. B.C. 530), whose enlightened administration formed one of the most important epochs in the development of Athenian art (comp. p. 38). The expulsion of the Peisistratidæ and the Persian wars hindered the completion of the building, which was planned on a scale of great splendour, and it was left untouched till B.C. 174, when Antiochos IV. Epiphanes, King of Syria, took up the undertaking where Peisistratos had left it. The colossal schemes of his architect *Cossutius*, from whose time the present remains probably date, excited the admiration of his contemporaries, and Livy describes the building as 'templum unum in terris inchoatum pro magnitudine dei'. Antiochos, however, also died before the work was completed. Sulla, who occupied Athens in B.C. 86, carried off to Rome some of the smaller columns. Under Augustus the work was again taken in hand, but it was reserved for Hadrian to erect and complete a magnificent new structure, which was consecrated in 129 or 130 A.D. The temple originally possessed upwards of 100 Corinthian columns, arranged in double rows of 20 each on the N. and S. sides and in triple rows of 8 each at the ends. The columns were 56½ ft. high and 5-5½ ft. in diameter. The temple is the second largest Greek temple known.

measuring on the upper platform 353½ ft. in length and 134 ft. in breadth, dimensions exceeded by those of the temple of Diana at Ephesus alone. It contained a chryselephantine statue of Zeus and a statue of Hadrian, and the sacred precincts, 676 ft. long and 426 ft. broad, enclosed a forest of statues of that emperor, who was worshipped as the founder of the Panhellenic Feast connected with this temple. The subsequent history of the temple is singularly obscure. In 1760 a Turkish viceroy took one of the columns for a mosque he was building, leaving 16 *in situ*, 13 at the S.E. corner and 3 in the inner row on the S. side: the central one of the latter was overthrown by a violent storm in 1852. The capitals, consisting of two pieces and 10 ft. wide at the top, show traces of the degeneration of the Corinthian order. Part of the epistyle (architrave) was occupied in the middle ages by a 'stylites', or pillar-hermit. The massive masonry of the platform, constructed of stone from the quarries of the Piræus, deserves attention, particularly on the W. side and at the S.E. corner, where the lateral thrust of the artificial foundations required the heaviest incumbent weight to counterbalance it. The semicircular holes in the lower edge of the stones were for the escape of rain-water. — A small portico, with four columns, entered from the E. colonnade of the temple, was discovered in 1886 at the N. end, opposite the Zappeion (p. 45).

The ruin is popularly known as *stous Kolónnaes* (στὶς τοὺς κολόνναις, 'at the columns'), and is a favourite resort on summer-evenings, when the burning sun has sunk behind the Acropolis. The view extends from Mt. Hymettos to the sea, from which a cool breeze is generally blowing. The islands of Ægina and Hydra and the coast of Argolis are also visible. Coffee and similar refreshments may be obtained (10-15 c.). — A similar view is enjoyed from the still more popular resort near the Zappeion.

On the road leading to the E. from the Arch of Hadrian a *Summer Theatre* is to be constructed in the form of an ancient Greek theatre. Farther on the road passes numerous gardens (Κῆπος τῶν Μουσῶν, τῶν Χαρίτων, etc.), which are much frequented on summer-evenings, when vocal concerts are given by Bohemian, French, or Italian musicians. The audience add zest to their enjoyment by smoking and imbibing coffee, rakí, and lemonade. Visitors who take cold easily should be on their guard against the damp vapours of evening. Here, on the banks of the Ilissos, Oreithyia, daughter of Erechtheus, was gathering flowers, when 'rude Boreas', smitten by her charms, seized her and bore her away to his northern home. Plato here lays the scene of his Phædros, where the talkers lie on the soft turf, with the stream at their feet, listening to the song of the cicadas and enjoying the fragrance of the plane-trees overhead and the cool breeze blowing in from the sea. — In 5 min. we reach, on the left, the *Protestant Cemetery* (Pl. G, 7), which contains the remains of George Finlay (d. 1875), the historian of modern Greece, and numerous other Englishmen and Germans. On

the right is the new Stadion Bridge, built in 1873 on the site of the ancient bridge, which the Turks had removed in 1778 to obtain stones for their fortifications.

On crossing this bridge we have immediately in front of us the **Stadion** (Pl. G, H, 8), the scene of the Panathenæan games, laid out by the statesman and orator *Lykourgos* (p. 41) about B.C. 330, and formed by the artificial expansion and adaptation of a natural hollow. The ancient walls are still visible on both sides. At a later period (ca. 140 A.D.) the seats and partitions were renewed in white marble by *Herodes Atticus* (p. 42), who almost exhausted the quarries of Pentelikon in carrying out this magnificent improvement. The Stadion and the Odeion (p. 53) were the two great monuments of the liberality of this public-spirited citizen, and on his death his body was solemnly interred in the former. Little now remains of the marble, most of which was burned for lime during the dark ages, but though destitute of this adornment the Stadion still produces a very imposing effect through its extent and the height of the rows of seats. The farther end was freed from the incumbent earth and rubbish in 1869-70, at the expense of King George. The entire length of the course, from the entrance to the semicircular space (σφενδόνη) at the S.E. end, was 670 ft., and its breadth was 109 ft.† Along the longer axis ran a low wall or barrier, with a goal (βαλβίς, *meta*) at each end. The position of the upper goal, which occupied the centre of the semicircular ending, has been discovered but cannot now be recognized. The course was separated from the spectators by a low marble wall, behind which lay a corridor, 9¼ ft. in width, affording access to the lower tiers of seats. As far as can be now ascertained, there seem to have been about 60 rows of seats, accommodating 50,000 spectators; as in the Theatre of Dionysos (p. 50) the better places consisted of marble chairs. The rows of seats on each of the sides of the Stadion were interrupted by 11 flights of steps leading from the above-mentioned corridor, and at the rounded end there were 7 similar flights. Behind the uppermost row of seats, at least at the E. end, there seems to have been a kind of covered corridor. Fine view from the highest part. On the E side of the Stadion is the entrance to a cave-like passage, the origin and purpose of which are obscure.

On the hill to the E. of the Stadion Herodes Attikos erected a *Temple of Tyche*, or goddess of the town (Τύχη τῆς πόλεως), of which remains are still traceable. On the hill to the W. are some ancient fragments which have been arbitrarily assumed to represent the tomb of Herodes.

† The length of each Stadion in Greece was 600 ft., but as the local foot varied considerably in different parts of the country, we have to make allowance for this divergency. The Attic foot was equal to 0,97 Engl. ft.; 600 Attic feet were therefore equivalent to 582 Engl. ft. The 88 ft. over were probably taken up by the entrance-barriers and the corridor.

To the S. of the Olympieion runs the bed of the *Ilissos*. The 'river' is generally dry in summer, and even at other seasons its breadth rarely exceeds a yard or its depth a few inches. After heavy rain, however, it is often greatly swollen, and to judge from the embankments near the Olympieion its volume must have been much more considerable in antiquity. The polished surface of a ridge of rock that crosses the stream here also seems to betray the action of water at a former period. To the S. is the *Chapel of St. Photini*. Below, on the margin of the Ilissos, the spring of **Kallirhoë** (Pl. F, 8) issues from the rock; the name ('pleasantly flowing'), which it still retains (*'Kallirróï'*), was probably more applicable to its former than to its present condition. It is, however, never quite dry. The fountain was also called *Enneakrounos*, or the 'nine-piped', from the nine pipes with which Peisistratos provided it. The water now forms two pools at the foot of the rocks and is chiefly used for washing. The jars in which the women carry away the water resemble those depicted on Attic vases, and it requires no strong effort of imagination to realise the legend related by Herodotus of the seizure by the Pelasgians of the Athenian maidens drawing water here.

The hill above the chapel of St. Photini is at present crowned by a windmill. In antiquity this district was occupied by the suburb of *Agrae*, and an Ionic temple, of which we possess drawings (perhaps dedicated to Demeter), stood here in good preservation down to the end of the 17th century.

The road crossing the Ilissos below the Kallirróï leads to the *Greek Cemetery*. A good view of the Acropolis is obtained from the bridge. The cemetery is pleasantly laid out like a garden, and contains much fine marble distorted into tasteless monuments.

The street leading to the W. from the Arch of Hadrian is named the Ὁδὸς Ἀδριανοῦ. The third cross-street on the left leads to a small square containing the ****Choragic Monument of Lysikrates** (Pl. E, 7), a beautiful little building resembling a small circular temple and popularly known as the *Lantern of Diogenes*. The monument owes its existence to the custom of the winners at the Dionysiac games of exhibiting the tripods won by them on bases or pedestals with more or less artistic embellishment. A whole street of such monuments extended from the Theatre of Dionysos to the town, and one of them, according to Pausanias, included among its plastic ornamentation the famous Satyr of Praxiteles, of which so many replicas have come down to us. The Monument of Lysikrates is not even mentioned by Pausanias, probably because it was only one of a large number equally important. It is the oldest extant building of the Corinthian order, and owes its comparatively good preservation to the fact that it served as the library of a French Capuchin convent, which stood here down to the beginning of the 19th century. Lord Byron once spent a night in the convent. The ground on which the monument stands is the property of the French government.

The lower part of the monument consists of a cube-shaped base of Piræic stone (now protected by a wall), 13 ft. in height, with an upper row of veined stone from Mt. Hymettos. Upon this stands a circular structure of Pentelic marble, 21½ ft. high and 9 ft. in diameter, with six engaged columns of the Corinthian order, supporting an architrave of three members and a frieze adorned with

sculpture. The slightly convex roof consists of a single block of marble with a vigorous carved flower rising in the centre, which, like the leaves in the capitals of the columns, is a much closer imitation of the natural acanthus than is elsewhere found in ancient architecture. A triangular slab of marble above the flower bore the bronze tripod, won by Lysikrates. The inscription above the two half-columns on the S.E. side, now scarcely legible from below and probably at one time made more conspicuous by colours or gilding, records that: 'Lysikrates, son of Lysitheides, of Kikynna, was Choragos when the boy-chorus of the phyle Akamantis won the prize. Theon was the flute-player, Lysiades of Athens trained the choir. Euænetos was archon'. The name of the archon enables us to fix the date of erection as B.C. 335-334, at the time when the school of Praxiteles was in full bloom. The frieze (p. c), now sadly incomplete, represents, in very low relief, the punishment of the Tyrrhenian pirates by Dionysos, whom they had robbed and who turned them into dolphins. The legend forms the subject of the 6th Homeric hymn, and was perhaps the theme chosen for performance by the choir. The first scene of the frieze, now scarcely decipherable, represents the god in the form of a slender youth, accompanied by his panther and six satyrs. The punishment of the pirates, depicted in the five remaining scenes, is entrusted to the same satyrs, who cudgel the unfortunate seamen, put them in chains, and otherwise torment them. On the central tablet on the W. side two of the pirates, already half converted into dolphins, are represented as leaping headlong into the sea.

We may now return to the boulevard by the Ὁδὸς Βύρωνος or *Rue de Byron*, or ascend the dirty Ὁδὸς Διονύσου to the right. The *Odeion of Perikles* is supposed to have stood near the top of the latter, at the S.E. corner of the Acropolis. On ascending a few steps here, we find ourselves above the Theatre of Dionysos, which is generally approached from below. — Thirty or forty years ago the S. slope of the Acropolis was in precisely the same condition as the N. slope; a thick layer of rubbish, partly caused by the excavations on the Acropolis carried on at the beginning of King Otho's reign, concealed all the remains of antiquity. The changed state of affairs is due mainly to the praiseworthy energy of the Archæological Society (p. 93). The first traces of the Dionysiac theatre were discovered by Herr Strack, who in 1862 successfully resumed the excavations that had already several times been discontinued.

The ***Theatre of Dionysos** (Pl. D, 7; comp. plan of the Acropolis at p. 55; fee of 20-30 c. to the custodian, who lives above the theatre, to the E.), the cradle of the dramatic art of Greece, the spot in which the masterpieces of Æschylus, Sophocles, Euripides, and Aristophanes first excited delight and admiration, lay

within the temple-enclosure of the wine-loving god, whose cult, introduced from Bœotia, was immemorially associated with mimic performances. The original stage on such occasions was merely a roughly put together scaffolding or platform. A small circular orchestra is now known to have been the first part of the theatre constructed of more solid materials, but the auditorium was not built in stone till the [time of the] orator Lykourgos (p. 41), or about B.C. 340. The theatre was afterwards frequently altered, once by Hadrian (p. 42), who was an enthusiastic patron of the drama. It received a final restoration from the archon Phædros in the period of the degeneration of the drama, in the third cent. of our era, a fact recorded in an inscription on the wall of a small staircase under the stage. As the architectural taste and the style of the performances differed greatly at different periods, it is difficult to form a correct idea of the appearance of the building in the palmy days of the drama.

The ancient Greek theatres consisted of three parts: the stage, the orchestra, and the auditorium. In the present instance the two former seem to date from the Roman period, being much closer to the body of the theatre than was the case in the original structure. The stage, or σκηνή, originally consisted merely of the stage proper or *Orchestra* (ὀρχήστρα) and a simple back-wall, the *Proscenium* (προσκήνιον), to which the παρασκήνια, or side-scenes, were afterwards added. In the middle of the orchestra lay the *Thymélé* (θυμέλη), or altar of Dionysos, in whose festivals the drama had originated. The actors were at first distinguished from the chorus, which accompanied the play with solemn evolutions and sympathetic general reflections generally of a religious character, merely by the superior height gained by wearing the cothurnus. At a later period a higher 'speaking-place' (*Logeion*, λογεῖον) was provided for the actors, while the chorus remained in the orchestra, which now became a semicircular space between the stage proper and the spectators. Behind the logeion, and considerably higher, was the *Theologeion* (θεολογεῖον), or platform for the gods. The face of the well-preserved stage is adorned with good reliefs of the time of Hadrian, depicting scenes of the Dionysiac myth; to the extreme right, above the sitting figure of Dionysos, is a representation of the buildings on the Acropolis that were visible from the theatre. The crouching figures of Silenus, used as supports for the stage, belong to an earlier period. The E. half of the stage-front is wanting. In the middle is a flight of steps uniting the stage and the orchestra, to the left of which lie fragments of two colossal figures of the shaggy Silenus and a finely-carved marble chair. The orchestra is paved with slabs of marble and is separated from the auditorium by a low parapet, the holes in the upper surface of which supported an iron railing. The rain-water was carried off by a covered channel below the breast-wall.

The theatre proper (θέατρον, in the narrower sense of the word, or κοῖλον; Latin *Cavea*) was partly excavated in the solid rock of the hill, as was the case in almost all the theatres of ancient Greece, in the form of a semicircle with a radius of 150 ft., turned towards the S. The seats, which could contain 30,000 spectators, were arranged in concentric tiers, each one wider than the last, and divided by flights of steps into 13 compartments called κερκίδες or 'wedges' (from their shape), corresponding to the 13 Phylæ in the time of Hadrian. The seats were formed of blocks of Poros stone, and those in the lower rows are still *in situ*. The seats are cut in such a way as to give room to each spectator to dispose of his feet without incommoding the person in front of him. In the foremost row the seats consisted of chairs of Pentelic marble, of which that in the centre was reserved for the priest of Dionysos, as the still legible inscription indicates (ἱερέως Διονύσου Ἐλευθερέως; comp. p. 170). The archaistic reliefs with which it is embellished represent, on the front, two satyrs carrying a large bunch of grapes, and below the seat, two men in Asiatic dress (Medians?) struggling with griffins; on the railings are figures of Eros, with game-cocks. The other chairs also bear inscriptions denoting their use by priests or other dignitaries. Behind the seat of the priest of Dionysos rises a large plinth, consisting of two blocks of marble, which probably bore the throne of the Emp. Hadrian. In front of this is the seat of the priest of the Olympian Nike, and farther up is a double-throne erected for King Attalos of Pergamon (p. 41) and the Strateges Diogenes, two munificent patrons of Athens. Dispersed throughout the whole theatre were statues of tragic and comic poets, the most prominent of which were the bronze figures of Æschylus, Sophocles, and Euripides, erected by Lykourgos. Many of the bases of these statues are still preserved, bearing the names of the persons represented. The theatre was open to the sky, but shelter in case of rain could be obtained in a colonnade adjoining the S. side of the stage and in the Stoa Eumenia (p. 53). From the time of Lykourgos onward the theatre was also used for popular assemblies.

Around the theatre were several sanctuaries of Dionysos, the foundations of some of which have been excavated. In front of the centre of the theatre, between it and the boulevard, stands a *Circular Altar, dedicated to the god in the 2nd cent. before our era and adorned with garlands and Silenus masks. Opposite is a high marble stele bearing a resolution of the amphictyonic council in favour of the Guild of Actors (ἡ ἱερὰ σύνοδος τῶν περὶ τὸν Διόνυσον τεχνιτῶν), a body which enjoyed important privileges in the time of Demosthenes and numbered dramatic authors and musicians, as well as actors, among its members.

Above the theatre is a grotto mentioned by Pausanias, now dedicated to the *Panagía Spiliótissa*, in whose honour a lamp is

lighted in the evening. In front are some remains of the *Choragic Monument of Thrasyllos*, destroyed by Turkish bullets in 1827. The monument was in the form of a small temple, containing the tripod dedicated by Thrasyllos of Dekeleia and his sons, and surmounted by a figure of Dionysos, which Lord Elgin removed to England. The sun-dial to the right is mentioned in a document of the 17th century. The two columns above the grotto also supported votive tripods, the holes for inserting which are still visible at the top.

The ancient remains to the W. of the Theatre of Dionysos, extending along the slope of the Acropolis in two terraces, were excavated in 1876. The upper terrace, above the long and conspicuous wall with arches, comprises several different quarters, each with its own sanctuary. To the E. was a celebrated *Asklepieion*, or sanctuary of Æsculapius (Asklepios), with which, as usual in the case of the temples of this deity (comp. p. 241), was connected an institution for the treatment of the sick. The altars were dedicated to Æsculapius himself, to Hygieia, and to other divinities of a similar type. Numerous votive reliefs were found here (see p. 56). The perpendicular side of the Acropolis is here faced with masonry, in which is the entrance to a small circular spring-house, converted in the middle ages into a Christian chapel, as which it now again serves; the water issues from a cleft in the rock and is collected in a semicircular channel. This structure was connected by a colonnade with another well-house, which was square in shape. Farther to the W. seem to have been the dwellings of the priests of Æsculapius.

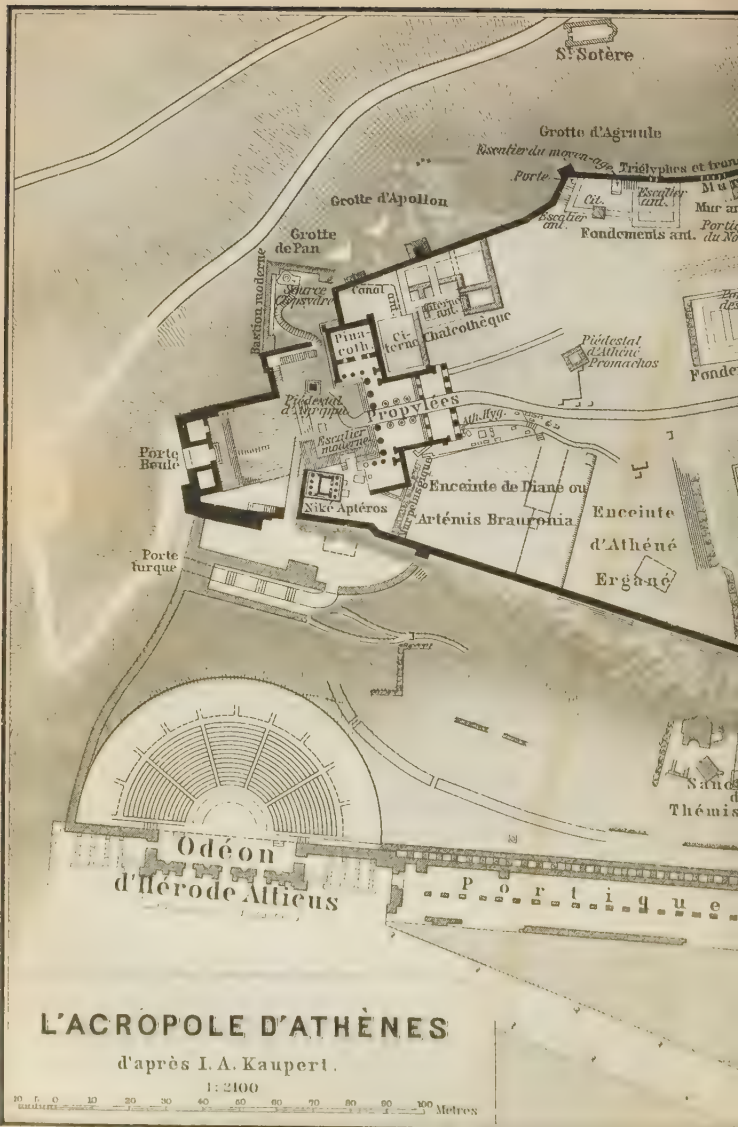
The lower terrace is in the form of a colonnade, the so-called *Stoa Eumenia*, 534 ft. in length, one side of which was formed by the arched wall in front of the masonry supporting the upper terrace. The colonnade led from the Theatre of Dionysos to the Odeion, and was divided into two by a row of columns in the middle; the roof was probably of wood.

The ***Odeion of Herodes Atticus** (Pl. C, 7) is the loftiest and the most conspicuous among the ruins at the base of the Acropolis. Tiberius Claudius Herodes Atticus (p. 42), a member of an eminent Roman family, inherited immense wealth from his father, which he spent in conferring the most magnificent benefits on the town and citizens of Athens (p. 48). He built the Odeion in memory of his wife, *Appia Annia Regilla* (d. ca. 161 A.D), a noble Roman lady, whose name it sometimes bears. We know little of the history of the building. The charred timber and iron refuse mixed with bricks found here in 1848-58 indicate that it was once the victim of a serious conflagration. At a later period it served as a sort of outwork for the defence of the Acropolis. The Odeia, unlike most of the theatres of antiquity, were roofed in and were originally intended for musical entertainments; that of Hero-

des, however, was evidently constructed mainly with a view to dramatic performances. The façade, towards the boulevard, is constructed in the Roman circular style, and consisted of three stories. The usual entrance is by the westernmost of the three doorways, adjoining which is the red wooden cottage of the pensioner who keeps the key of the ruin (25-50 c.). Above this hut is a tablet of white marble recording the heroic action of the Philhellene Fabvier during the Turkish siege of 1826 (see p. 44). A niche at the entrance contains the statue of a Roman magistrate. The disposition of the interior resembles that of the Theatre of Dionysos. The logeion or stage was 116 ft. in breadth and 26 ft. in depth; it was approached from the orchestra by two small flights of steps, part of one of which (to the E.) is still extant. The niches for the beams that bore the planks of the stage are visible in the wall in front of the stage. At the back of the stage is a massive wall, pierced by three stage-doors; there were also entrances to the stage in the parascenia on each side. Above this wall was a row of columns bearing a second story, which was perhaps used for the appearance of divinities in the play (comp. p. 51); the holes by which the beams entered the wall are visible here also. There was probably still a third story. The orchestra, 62 ft. in breadth, is paved with particoloured squares of marble; the fountain seems to date from the early middle ages. The auditorium, 260 ft. in diameter, accommodated 6000 persons, the tiers of seats rising one above another on the rocky slope of the Acropolis. The lower part, containing 20 tiers, is divided by flights of steps into five, the upper, with 13 (?) tiers, into ten sections. The lowest row is distinguished by a step serving as a foot-stool and by lions' claws carved on the ends of each division. The seats were all covered with Pentelic marble. Behind the uppermost row was a colonnade, and the whole building was covered with a magnificent roof of cedar, the construction of which is obscure.

A steep footpath ascends from the W. side of the Odeion to the vaulted doorway at the S.W. corner of the Acropolis (p. 56). It is, however, more convenient to follow the boulevard, and turn to the right a little farther on, opposite the tavern (Σωκράτης). The road ascends hence, making three wide sweeps and ending opposite the Beulé Gate (comp. p. 56).

About 80 paces to the N. of the second bend, and separated from the Acropolis by a depression, is the rocky height which both in ancient and modern times has borne the name of **Areopagus** (Ἄρειος Πάγος), or *Hill of Mars* (Pl. B, C, 6). The top of the hill is flat, and on three sides it descends gradually to the plain, while the N.E. side is precipitous. A flight of about 15 steps cut in the rock and now in a state of ruin ascends to the site of some ancient altars, for which platforms were hewn in the rock. The ancient court of the Areopagus, consisting of venerable and eminent Athen-



Geograph. Anstalt v. Wagner & Debes, Leipzig.

nnes encastrés dans le mur
hémistocle
Érechtheïon
temple
Belvédère
St Georges
Fondements anl.
Mus. de
arthénon
de Cimon
Colonnes corinthiennes
Pinacothèque
Sanctuaire d'Esculape
Asklépieïon
Théâtre de Bacchus ou Dionysos

Nach Kaupe

ian citizens and exercising the supreme jurisdiction in all cases of life and death, held its sittings on this hill, above the spring of the Eumenides (p. 55). It was said to derive its name from the fact that Ares or Mars was the first person tried here, for the murder of Halirrhotios; and Orestes also obtained absolution here for the murder of his mother Klytæmnestra. At the base of the abrupt precipice at the N.E. angle of the hill is a chaos of huge blocks of rock, amid which, half concealed by creeping plants, is a deep fissure with a pool of black water. This gloomy recess probably harboured the shrine of the Erinyes (Furies) or avenging deities of blood, euphemistically termed the Eumenides or well-wishers. It was the scene of Æschylus's tragedy of that name. The agora, or market-place, of the ancient city lay on the N. side of the Areopagus (see p. 84), and it was probably on that face of the hill that Paul, in the spring of 54 A.D., delivered the speech of which we have an account in the 17th chapter of the Acts of the Apostles. It should, however, be noticed that the opening words of this speech (Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ) were rather complimentary to the Athenians than the reverse, meaning not that they were 'too superstitious', as the Authorized Version has it, but that they were 'mindful in all things of the divine or unseen influence'. A little to the W. of the rocky chaos above described are the ruins of a Christian church dedicated to Dionysios the Areopagite, Paul's first convert in Athens. — The remains on the gentle W. slope of the Areopagus indicate that this was one of the most populous quarters of the ancient city (comp. p. 87).

b. The Acropolis.

Visitors are now admitted to the Acropolis free at any time between sunrise and sunset. Those, however, who wish to visit it by moonlight (p. 77) require a special permesso (ἄδεια), which may be obtained for a fee of 5 fr. (for 1-5 pers.) either through the hotel-keepers or by direct application to *M. Kavvadias* (p. 78), at the Ministry of Religion and Education.

The fullest account of the Acropolis is contained in *A. Boetticher's* 'Die Akropolis von Athen nach den Berichten der Alten und den neuesten Forschungen' (illustrated; 1888). Archæologists should also consult the 'Descriptio Arcis Athenarum' of *Pausanias* (edited by *Jahn* and *Michaelis*; Bonn, 1880).

The natural centre of all settlements in the Attic plain within the historical period has been formed by the ****Acropolis**, a rocky plateau of crystalline limestone, rising precipitously to a height of about 200 ft. The semi-mythical Pelasgi, of whom but a few isolated traces have been found in Attica, are said to have levelled the top, increased the natural steepness of the rock on three sides, and fortified the only accessible part on the W. by the so-called *Enneapylon Pelasgikon*, or Nine Gates. It was the earliest seat of the Athenian kings, who here sat in judgment and assembled their councils, and also of the chief sanctuaries of the state. At a later

period the judicial and popular assemblies were removed to the lower town, and the Acropolis devoted solely to the gods. Peisistratos, however, who enriched the Acropolis by a new temple of Athena (p. 64) and a fine gateway, also fixed his own residence here. These ancient buildings were destroyed by the Persians in B.C. 480-479, after which Themistokles and Kimon renewed the encircling walls. Then began the meridian of its splendour under Perikles, whose buildings imparted to the Acropolis its future character, and the ruins of which, in spite of the ravages of time, present the finest picture of the glory of the unrivalled art of antiquity.

The road diverging to the right from the Boulevard des Philhellènes, a little to the W. of the Odeion of Herodes Atticus (see p. 54), ascends to the so-called Beulé Gate, below the upper and steeper part of the W. side of the Acropolis. Walkers may also ascend to this point from the Tower of the Winds by the dirty lane mentioned at p. 80. The Beulé Gate, named after a French savant, who discovered it in 1853 under the Turkish bastions that previously concealed it, has recently again become the main entrance to the Acropolis. It is $5^1/_2$ ft. in width and lies exactly in the axis of the central opening of the Propylæa. The date of its erection is uncertain, though it probably belongs to a comparatively very late period; Boetticher, indeed, suggests, that the actual gateway is a Frankish construction. M. Beulé is certainly wrong in regarding it as a very early fortification to cover the Propylæa. The stones of which it is constructed were brought from a choragic monument erected by Nikias, the son of Nikodemos, in B.C. 320-319. The two low towers with which it is flanked show by the continuity of their mason's marks that they were formed of stones specially prepared for the purpose, and probably date from the 2nd cent. of our era. — The S. tower is still adjoined by a Turkish fortification, a vaulted doorway in which leads to the small side-door above the Odeion (p. 54), which served as the entrance to the Acropolis from the Turkish period until 1888.

On the inner side of the Beulé Gate is an antique marble tablet with a modern Greek inscription referring to M. Beulé's excavations in 1853. From this point we continue to ascend towards the Propylæa, below which we see the pedestal of Agrippa, to the left, and the bastion below the temple of Nike (see below), to the right. This steep ascent must have been accomplished by a flight of steps in antiquity as well as at present. The absence of all reliable traces of any route diverging on the other side here seems to indicate decisively that the horsemen and chariots of the Panathenæan procession did not actually ascend the hill; it is more probable that they remained at the foot. No direct information on the subject has come down to us from antiquity, but it is probable that the ancient road (little altered by subsequent building operations) led from the S. side, past the Nike bastion, in the direction of the pedestal of

Agrippa, then turned sharply to the S.E., and ended at the middle gateway of the Propylæa.

A path, running to the S. beneath the W. wall of the Nike-bastion, in which are two ancient niches, supported by modern pillars and probably occupied originally by figures of gods or by altars, leads to a *Court*, surrounded by Turkish walls, upon which opens the side-entrance mentioned above. From the foot of the S. bastion-wall (to the left), part of the rock projects, containing a small cave, the floor of which has been made level. In ancient times a small building stood here that was formerly held to be the sanctuary of *Demeter Chloe*, but may have borne a Heroon of the old King Ægeus. The wall of the bastion was frequently repaired during the Turkish period, generally with fragments of ancient buildings. A cottage in the S.W. part of the court, which the attendant opens, contains a collection of reliefs from the Asklepieion (p. 53), chiefly votive offerings to Æsculapius and Hygieia, some of great beauty.

The tower-like square pedestal, opposite the N. side of the bastion of the Temple of Nike, 55 ft. in height and 12½×10 ft. in diameter above the base, once bore a statue of *Marcus Vipsanius Agrippa*, the celebrated general and son-in-law of Augustus, erected in B.C. 27, the 3rd year of his consulship. Of the debt of gratitude owed to him by Athens, history has left no record, though the inscription on the E. side celebrates him as a benefactor of the city.

Passing the pedestal of Agrippa on the left, we come to a staircase of about 60 steps which descends to the ancient and celebrated **Klepsydra**, or castle well. The spring rises from a fissure in the rock in a small chamber, which was used as a chapel in the Byzantine epoch and is still adorned with faded paintings of saints. The water is seen through a narrow opening at some distance below us. In ancient times the spring lay beyond the fortifications, like that of the Kadmeia at Thebes. At the beginning of the present century it had been entirely lost sight of, but was rediscovered in 1822 on a search being made for water to use in case of siege. The Greek general Odysseus erected a bastion (now removed) to protect it in 1822.

Pausanias mentions the sanctuaries of Pan and Apollo as close to the Klepsydra. The large cavern at the N.W. angle of the rock, containing innumerable niches for votive columns, has accordingly been identified as the *Grotto of Pan*, a deity held in great honour at Athens on account of the 'panic' with which he inspired the Persians at Marathon. Euripides here places the scene in his 'Ion', where the three daughters of Kekrops dance to the music of Pan's pipes. It is also the rendezvous agreed upon by the enamoured spouses, Kinesias and Myrrhine, in the 'Lysistrata' of Aristophanes. A second cave, a little to the N.W., is believed to be the *Grotto of Apollo Hypákraios* (*i.e.* 'under the hill'), where Kreusa, the daughter of Erechtheus, was surprised by Apollo, and afterwards became the mother of Ion, the progenitor of the Ionians. Both these caverns are accessible from the outside of the Acropolis only.

We now ascend the modern flight of steps to the N. of the bastion supporting the Temple of Nike.

The ****Propylæa** (Προπύλαια), the most important secular work in ancient Athens, consisting entirely of Pentelic marble, was be-

gun in B.C. 437, on the foundations of an earlier gateway (p. 56), and was completed in five years, as far as it ever was completed.† The architect was *Mnesikles*. This magnificent building, 'the brilliant jewel on the front of the conspicuous rocky coronet of the Athenian Acropolis', rivalled the Parthenon in the admiration of the ancients; and even now, when time and the destructiveness of man have done their worst, we recognize in its noble design the bloom of eternal youth. The imposing structure consists of a central gateway and two wings, occupying the whole of the upper W. side of the Acropolis. The gateway proper consists of a wall pierced with five openings, before and behind which lie the Doric colonnades that give name to the whole (Προπύλαια, that which lies before the πύλαι, or gates). Each of these colonnades has six columns in front and was surmounted by a frieze of triglyphs and metopes, crowned by a pediment; the pediments were probably destitute of sculpture, as Wheler and Spon (p. cxiv) saw them in this condition in 1675. The W. portico, rising boldly on a basement of four steps on the slope of the hill, is the larger, and was flanked by two rows of Ionic columns, three in each. The ceiling was divided into sunken panels adorned with painting. The projecting wings adjoining the W. portico on the N. and S. also presented columnar fronts to the central gateway.

Three huge steps of marble and dark-blue Eleusinian stone, 12-14 in. in height and 16 in. in width, lead to the stylobate, or basement on which the columns stand. The square sinkings round the foot of the latter show the depth to which the surface had to be lowered. The six anterior columns belong to the Doric order and consequently rise directly from the stylobate, without bases; they are 28 ft. in height, of which 2 ft. 3 in. are occupied by the capital, and vary in diameter from 5 ft. 3 in. at the bottom to 3 ft. 11 in. where they join the capital. The flutes, separated by sharp edges, are 20 in number on each column. The space between the two central columns is 12 ft. 7 in. while the other intercolumniations vary from 5 ft. $10^1/_2$ in. to 6 ft. 7 in. Behind each of the central columns stand three slender Ionic columns with their appropriate bases. When complete these columns were 33 ft. 7 in. high, the capital measuring 2 ft. $3^1/_2$ in., and the base 1 ft. $5^1/_2$ in.; the shafts, 3 ft. 2 in. in diameter at the base, have 24 flutes, separated by narrow fillets.

None of the Ionic capitals are now in their places, but the fragments of them scattered around show traces of painting. Other Ionic relics of great beauty are lying near, and some of the square compartments of the roof, adorned with gilt stars on a blue ground, are also preserved.

The central part of the Propylæa was bounded on the N. and S. by massive walls, 54 ft. long, ending on both sides in colossal antæ. Between these, at a distance of about 8 ft. from the

† See *Bohn*, 'Die Propyläen der Akropolis zu Athen' (Berlin, 1882).

innermost of the Ionic columns, stretches from side to side the gateway proper, consisting, as above remarked, of a wall with five openings. The side-entrances are approached by five steps about 1 ft. high, of which the first four are of marble and the uppermost of black Eleusinian stone; the central gateway, through which the main roadway passes, has no steps. The central opening is 24 ft. 2 in. high and 13 ft. 8 in. wide; the two openings next it are 17 ft. 8 in. high and 9½ ft. wide; while the two outer portals are only 11 ft. 3 in. high and 4 ft. 9 in. wide. These entrances must all have been closed by massive gates, the grating noise of which in opening is alluded to by Aristophanes. — The E. portico, which is 19 ft. in depth and 59 ft. in width, corresponds to the front half of the W. portico. Its six Doric columns stand upon a stylobate raised by two steps above the gateway proper; five of them still bear their capitals and two are still united by one of the huge blocks of stone forming the architrave.

The task of spanning the intervals between the columns by huge stone beams, some of which required to be 20 ft. in length, and the problem of harmonizing the different elevations of the W. and E. porticos presented difficulties, the magnitude of which is apparent on the most cursory inspection. The size of the fallen remains of these beams affords an idea of the power and perfection of the apparatus used in swinging them into their places.

The best-preserved part of the Propylæa is the N. wing, which consists of a portico, 35 ft. 3 in. wide and 13 ft. deep, and an inner hall, measuring 35 ft. 3 in. by 29 ft. 5 in. The front of the portico is formed by three Doric columns, 19 ft. high and 2¼-3¼ ft. in diameter, arranged 'in antis'. The partition between the porch and the inner room is pierced by a door and two windows, the former 14 ft. high and 9 ft. 4 in. wide. This inner room is named the *Pinakotheka*, from its use as a receptacle for votive paintings. The nature of the walls renders the supposition of mural paintings inadmissible. — The S. wing is much smaller, and its remains consist merely of two columns and the back-wall. On the W. the wing opens on the bastion that bears the Temple of Nike.

Recent researches have proved that the original plan of Mnesikles was very materially modified, either in deference to the wishes of the priests or in consequence of the outbreak of the Peloponnesian War. Thus the S. wing was to be furnished on the side next the Nike temple by a colonnade in a line with the W. wall of the Propylæa, and was to be completed on the S. by a building corresponding to the Pinakotheka. So, too, the inner portico of the central building was to be extended by colonnades on the N. and S., the latter crossing the Brauronian terrace. The piece of masonry in the angle formed by the S. wall of the central building and the E. wall of the S. wing is a fragment of an ancient gateway, erected before the days of Mnesikles, probably in the time of Kimon.

During the 13th cent. the Franks converted the N. wing of the Propylæa into government offices, and built the so-called '*Tower of the Franks*' above the S. wing. This tower, formerly a conspicuous object in most views of the Acropolis, was removed in 1875. The Turkish pashas afterwards resided here, until the central structure was destroyed by an ex-

plosion of gunpowder in 1687. A Turkish battery, the material of which was partly derived from the Temple of Nike, was erected in 1681 between the platform of the latter and the N. wing, but was removed in 1835.

The **Temple of Athena Nike or Nike Apteros, which stands on a massive stone platform 26 ft. high, was entirely reconstructed by Ross, Schaubert, and Hansen in 1835-36, with the fragments of the original building brought to light on the destruction of the above-mentioned Turkish battery. The date of its original erection is still a moot point. The most probable theory looks upon it in its present form as connected with the Propylæa, though the bastion on which it stands cannot have been contemplated in the original plan of the great gateway. Like the Propylæa, this diminutive but beautiful temple consists entirely of Pentelic marble. It is 18 ft. wide and 27 ft. long, and stands on a stylobate of three steps. It is what is called an *Amphiprostyle Tetrastyle* temple, having a portico with four columns at each end, but none on the sides. The columns are of the Ionic order and 13¼ ft. in height, including the base and capital. The architrave consists of three members, above which is a sculptured frieze (see below). Only a few fragments of the roof have been found; it ended on the E. and W. in pediments, which were unadorned with sculptures. The entrance to the cella, which is 13 ft. 9 in. wide and 12 ft. 5 in. deep, is formed by two pillars, formerly connected with the antæ by a railing or balustrade. An ancient account of the temple informs us that the statue of the goddess held a pomegranate in the right hand and a helmet in the left. The name of *Nike Apteros*, or the 'Wingless Victory', is misleading, as the reference is to a special type of Athena, not to the goddess Nike. The temple belongs to the earlier period of Ionic architecture, as is proved by the comparatively large size of the capitals and the Doric-like tapering of the shafts. The small size of the temple, however, and its unusual situation must be taken into account in considering the peculiarities of its architecture.

The greater part of the Frieze, which is 86 ft. in length and 17½ in. in height, has been preserved. Four panels were taken to England by *Lord Elgin*, and are replaced by reproductions in terracotta. The others, found by Ross in 1834, occupy their original position, though the exact arrangement of the reliefs at the sides is problematical. On the E. end is an assembly of the gods, with *Athena* in their midst. As all the heads and all the special attributes except Athena's shield are wanting, it is impossible to identify all the divinities. The two sitting male figures next to Athena are *Zeus* and *Poseidon*. Above Zeus are the remains of a smaller figure supposed to be *Ganymede* or *Pan* (see p. 57). At the S. angle are *Peitho* (Persuasion) and *Aphrodite*, the latter holding *Eros* by the hand. None of the others have been recognised. The reliefs at the sides represent the battles of the Greeks and Persians (or Amazons?), many of the figures being represented on horseback. The relief at

the W. end seems to represent the victory of the Athenians over the Bœotians, the latter having sided with the Persians at the battle of Platæa. It has therefore been supposed that the general aim of the frieze was the celebration of the *Battle of Plataea* and of the aid there rendered by the gods. If this idea be correct, then it is probable that the E. relief represents Athena pleading the cause of her city in the council of the Immortals.

Authorities differ in regard to the stylistic value of the frieze. *Overbeck* recognises in it a work midway between the severe majesty of the Phidian style and the softer beauties of the later Attic school. He describes it as possessed to the full of the life and flow of outline, the vigour and tenderness of treatment of the background, and the truth to nature in the single figures, which distinguish the bloom of Attic art from later periods of deterioration. He allows, however, that the numerous folds and flowing disposition of the drapery are in excess of the simple requirements of the movement, and indicate a certain striving after effect. *Benndorf*, on the other hand, believes that the composition and treatment of the frieze indicate its origin in the pre-Phidian period, and asserts that the grandeur of conception is accompanied to some degree by poverty of execution, monotony in grouping, and a somewhat archaic rendering of the figures.

The marble coping on the top of the bastion supporting the temple was in ancient times surmounted by a balustrade, which was adorned on its outer side with reliefs, and bore a bronze railing. The sockets into which the blocks of marble fitted can still be traced on the W. and N. sides of the temple. At the small staircase on the N. side the balustrade turned to the S. and was prolonged to the N.E. angle of the temple. It is probable that it also bordered the S. edge of the bastion, and struck off at an angle, similar to that on the N. side, to join the S.E. corner of the temple. The composition contained figures of Victory, erecting trophies and leading cattle to the sacrifice, in the presence of Athena, who is also represented several times. One of the trophies consists of spoils taken from the Persians, while another evidently commemorates a naval victory. One slab represented a Nike kneeling upon an ox, and about to plunge the sacrificial knife into its body. The most admired among the remains of this parapet are the slabs bearing a representation of a cow led by two Victories and the 'sandal-fastening' Nike, but the trained and sympathetic eye will also find a feast of beauty in the other fragments (p. 76). Authorities are now unanimous in ascribing these exquisite reliefs to the end of the fifth century before our era (430-400 B.C.). Comp. p. xci.

The *View from the platform at the W. end of the temple of Nike is justly celebrated for its beauty, extent, and picturesque alternation of sea and land.

Before us lie the *Bay of Phaleron*, the peninsula of *Munychia*, the town and harbour of *Piraeus*, and the island of *Salamis*, in front of which is the small island of *Psyttaleia*, with its lighthouse. A little farther to the right, beyond the *Bay of Eleusis*, rises the dome-like rock of *Acro-Corinth*, backed by loftier and more distant heights. To the right of this, but in the immediate foreground, rise the rocky steps of the *Pnyx*. In the plain are the venerable olive plantations. Above these rise *Skaramanga* and the mountains of *Megara*. On the S.W., to the left of the

tower-like *Monument of Philopappos*, opens the wide *Saronic Gulf*, backed by the island of *Ægina*, with the lofty Mt. Elias, the mountains of *Argolis*, and the island of *Hydra*. To the left we have an unimpeded view of the coast of Attica as far as the little island of *Gaïdaronisi*, off Cape Sunion, a distance of over 30 M. This was the scene *Byron* had in his mind in the opening lines of the third canto of 'The Corsair'.

'Slow sinks, more lovely ere his race be run,
'Along Morea's hills the setting sun;
'Not, as in northern climes, obscurely bright,
'But one unclouded blaze of living light!
'O'er the hush'd deep the yellow beam he throws,
'Gilds the green wave, that trembles as it glows.
'On old Ægina's rock and Idra's isle,
'The god of gladness sheds his parting smile;
'O'er his own regions lingering, loves to shine,
'Though there his altars are no more divine.
'Descending fast the mountain shadows kiss
'Thy glorious gulf, unconquer'd Salamis!
'Their azure arches through the long expanse
'More deeply purpled meet his mellowing glance,
'And tenderest tints, along their summits driven,
'Mark his gay course, and own the hues of heaven;
'Till, darkly shaded from the land and deep,
'Behind his Delphian cliff he sinks to sleep.'

Here, according to the old legend related by Pausanias, King Ægeus took his stand to catch the first glimpse of the returning ship in which Theseus had sailed to Crete. Theseus unhappily forgot to hoist the white sails that were to announce his victory over the Minotaur, and his aged father, believing the black sails to be a signal of the death of his son, threw himself headlong from the rock.

Passing through the Propylæa, we enter the Inner Precincts of the Acropolis and ascend a gradual slope, now covered with ruins and presenting a profoundly impressive scene. Here the spectator should endeavour to picture in his mind the imposing Parthenon, rising above all (on the right), the charming Erechtheion on the left, with their rich sculpture and brilliant colouring, and the numerous smaller shrines; then the profusion of votive offerings and the forest of statues and groups which here greeted the eye when the huge gates of the Propylæa were thrown open to admit the Panathenæan procession. He will then be enabled to appreciate the just enthusiasm of Aristophanes, when he exclaims:

'*Oh thou, our Athens, violet-wreathed, brilliant, most enviable city!*'

From the central entrance of the Propylæa a wide and smooth roadway, provided with grooves to afford a better foothold to man and beast, ascends along the main axis of the citadel. The rock has evidently been much cut away here to facilitate the ascent, as may be proved by a glance at the rocky terrace to the right, which has a precipitous face 6 ft. in height. The ancient roads were flanked with innumerable votive offerings and statues, the position of which is now indicated solely by square depressions in the rock or by overturned bases. The space between the road to the right, which we follow, and the terrace of rock at the side is completely covered with these traces of bye-gone magnificence. Pausanias has de-

scribed a great number of the statues and reliefs that adorned the Acropolis. Among those in the Propylæa were three draped *Graces*, which he ascribes to Socrates, the philosopher, and a figure of *Hermes Propylaeos*. In the same connection Pausanias describes a brazen *Lioness*, traditionally said to be a symbolical representation of *Leaena*, the mistress of Aristogeiton, who even when put to the torture, refused to confess her knowledge of the tyrannicide. At the S. column of the E. colonnade of the Propylæa is the pedestal of a statue of *Athena Hygieia* (Athena as the goddess of health) executed by *Pyrrhos*, and said by Plutarch to have been erected by Perikles to commemorate the marvellous fact that the goddess had appeared to him in a dream and prescribed a remedy for a skilful workman who had been injured by falling from the roof of the Propylæa. A few paces to the E. lies the square basement of an altar, the size of which is traceable by the depressions in the stone. Among the other works of art in this vicinity were the Boy with the censer by *Lykios*, and Perseus in conflict with Medusa by *Myron*.

The already-mentioned terrace of rock on the right, to which, farther on, nine steps cut in the rock ascend, bore the sanctuary of *Artemis Brauronia*, a deity held in high honour by the Athenian matrons and maidens. The name is derived from Brauron (p. 124), a chief seat of the worship of Artemis. The later statue of the goddess was a work of *Praxiteles*. Among the numerous votive offerings in the Brauronion Pausanias mentions a representation of the Trojan Horse, in bronze, by *Strongylion*. Two marble plinths, 10 ft. in length, in the W. part of this enclosure and opposite to the E. portico of the Propylæa, bear inscriptions which prove them to be the pedestal of this work. Other works which we know to have been here were a group of *Athena and Marsyas* and the *Struggle of Theseus with the Minotaur*. The area is now covered with numerous fragments of the entablature and ceiling of the Propylæa, some of the latter still showing traces of blue paint.

To the E. of the Brauronion is another and somewhat higher terrace of rock, which was occupied by the sacred enclosure of *Athena Ergánē*, or Athena as patroness of invention and the arts, of which no trace now remains. Besides the Athenians, the Samians, Spartans, and Thebans also worshipped the goddess under this aspect. Nine narrow steps, with indentations for votive offerings, bound this enclosure on the E., in front of the Parthenon. To the N. of these lies the base of a statue, which the inscription shows to have been dedicated by *Hermolykos*, the son of Diitrephes. Adjacent was a group of statues on a long basement, of which a large part has been preserved. Four fragments of this have been so arranged that the inscriptions can be read continuously.

The inscription relates that the group of statues on this basement were executed by *Sthennis* and *Leochares*, and erected here by *Pandaetes* and *Pasiktes* of the deme of Potamos. Four of the persons represented were *Lysippe*, daughter of Alkibiades of Cholleidae and wife of Pandætes;

Myron of Potamos, son of Pasikles; *Pasikles* himself, son of another Myron; and *Aristomache*, daughter of Pasikles and wife of Echekles. The fifth figure, of which the inscription has been lost, was perhaps that of *Pandaetes*. The inscriptions on the other side show that the basement was afterwards used to support statues of Trajan, Germanicus, Augustus, and Drusus.

About 30 paces to the N.W. of this point and 40 paces to the E. of the Propylæa is a large platform cut in the rock, which probably bore the colossal statue of *Athena Promachos* ('fighter in the van'), executed by Phidias in bronze composed of the spoils of Marathon. The figure of the goddess, 66 ft. in height, was in full armour and leant on a lance, the gilded point of which formed a landmark to mariners as they approached Athens from Cape Sunion.

The principal roadway, followed by the ancient processions, passes between the Erechtheion and the Parthenon, and leads to the E. front of the latter.

The ****Parthenon** (ὁ Παρθενών), the most perfect monument of ancient art (p. lxxxviii) and even in ruins an imposing and soul-stirring object, occupies the culminating point of the Acropolis, towering above all its neighbours. It excelled all the other buildings of ancient Athens in the brilliancy of its polychrome and plastic embellishment, but almost all traces of the former and most of the latter have now disappeared. The present structure was erected in the time of Perikles, to take the place of an older temple, the foundations of which have been found in the remains recently brought to light to the S. of the Erechtheion, in the space (145 ft. long and 70 ft. wide) hitherto regarded as the enclosure of the temple of Athena Polias. To this ancient temple also belonged most of the large drums of columns and fragments of architraves of Poros stone built into the N. wall of the Acropolis and recognisable even from the town below.

As the ground on which the temple stands falls rapidly towards the S., it was necessary to prepare a site for it by a vast substructure, which was begun before the time of Perikles. This substructure, which was 250 ft. long and 105 ft. broad, can still be traced at various parts, particularly by the N. wall of the building. The present Parthenon, consisting throughout of Pentelic marble, was built by the architects *Iktinos* and *Kallikrates*. The honour of determining on the building and of procuring the necessary funds belongs to *Perikles*. The plastic ornamentation of the exterior is universally ascribed to *Phidias*, who not only supplied the designs and exercised a general supervision, but also actually executed a part of it with his own hand. Phidias, who was an intimate friend of Perikles, acted as his right hand and counsellor in all his magnificent building schemes. The year in which the Parthenon was begun cannot be accurately determined. Some idea of the length of time it must have taken to build may be gathered from the consideration that it included 62 large and 36 small columns, about 50 life-size sta-

tues for the pediments, a frieze 524 ft. in length, 92 metopes, and a chryselephantine figure of the goddess 39 ft. high. It appears to have been opened for public worship in B.C. 438, when the statue of Athena was erected during the Panathenæan Festival.

Above the substructure lay the marble *Krepidoma*, or basis proper, of the Parthenon, rising in three steps, each about $1^2/_3$ ft. in height. These steps are not exactly horizontal but show a slight convexity in the middle, a fact of which anyone can convince himself by placing his eye on a level with the end of one of them. The *Stylobate*, or platform on which the columns stand, is almost on a level with the ridge of the Propylæa; it is 228 ft. long and 101 ft. broad. On this rise 46 Doric columns, forming the outer framework of the temple; 8 of these are at each end and 17 on each side, the corner columns being counted twice. The average height of the columns, most of which are formed of 12 sections or drums, is $34^1/_4$ ft.; the lower diameter is 6 ft. 3 in., the upper 4 ft. 10 in. The columns taper gradually towards the top and show also a slight swelling or convexity *(Entasis)* in the middle, which has the effect of imparting to them an appearance of graceful and elastic strength. The flutes, which are 20 in number, diminish in width, though not in depth, as they approach the capital, an arrangement by which a fine effect of shadow is produced. The transition from the shaft to the capital is marked by four rings *(Himantes* or *Annuli)* cut in the marble. The capital itself consists of the *Echinus* or oval moulding, on which a wreath of pendant leaves was probably painted, and of a square die or plinth named the *Abacus*. The *Intercolumnium*, or space between each pair of columns, is comparatively small, especially at the ends, where it is only 7 ft. 4 in. as compared with 8 ft. 2 in. at the sides. The narrowest interspace is that adjoining the corner-columns, which are slightly higher and thicker than their neighbours. All the columns lean a very little towards the interior. On the abacus rests the simple *Architrave* or *Epistyle*, which here consists of three blocks of marble placed edgewise one behind another, probably because the quarries of Mt. Pentelikon could not furnish a sufficient quantity of blocks thick enough to make it of one piece. The quadrangular holes in the architrave were filled with bronze pegs, on which hung wreaths and other adornments, besides which the architrave at the ends was decorated with magnificent shields (14 on the E., 8 on the W.). These, however, were of a later date and are supposed to have been placed here by Alexander the Great after his victory at the Granikos in B.C. 334. The projecting upper moulding of the architrave was originally decorated with painted scroll work, and from it, below each triglyph, hung rows of *Regulae (Guttae)*, or drops, which were also coloured. Above this is the *Triglyphon*, or triglyph frieze, the most characteristic feature of the Doric order. Above each column and over the centre of each intercolumnia-

tion is a *Triglyph* (ἡ τρίγλυφος, triple groove), a tablet acting as the support of the roof and fluted like a column with three grooves. The *Metopes* (μετόπαι, interspaces), or spaces between the triglyphs, left vacant in the oldest Doric buildings, are here occupied by tablets with reliefs. The channels of the tryglyphs were painted a deep-blue colour, and the fields of the metopes were probably red; and a gaily-coloured fretted scroll or mæander ran along the upper margin of the triglyphon. The last is united with the *Geison*, or undermost flat moulding of the cornice, by the *Astragal* (so-called from its resemblance to a string of ἀστράγαλοι or huckle-bones), which has been borrowed from the Ionic order. The projecting cornice is undercut in such a way that a small rectangular band, termed the *Mutule*, is left above each triglyph and above the centre of each metope; from the lower side of the mutule hang drops like those below the triglyphs. The lower part of the cornice was painted blue and the mutules red; the drops were probably gilded; while the *Kymation*, or rounded moulding at the top of the Doric cornice, was adorned with wreaths of leaves in blue and red.

At the front and back of the temple the entablature was surmounted by the triangular *Pediment*, the enclosing lines of which formed an angle of $13^1/_2{}^\circ$ with the horizontal cornice. The top and bottom members of the pediment *(Geisa)* project as in the cornice, and were adorned with a so-called Lesbian Kymation of heart-shaped leaves. They form as it were the frame of the *Tympanum*, or receding field of the pediment, which consists of masonry and helped to support the roof. In the present instance the tympanum is $96^1/_2$ ft. long and $11^1/_2$ ft. high in the centre; its surface recedes nearly 3 ft. from the enclosing cornices. It contained groups of statues (p. 68), which were thrown into strong relief by the painted red background. The raised edges *(Simae)* of the external members of the pediment are intended to prevent the rain-water escaping over the front; they were adorned with a flowing border of *Anthemia*, or floral ornaments. The *Akroterion*, or ornament at the apex of the pediment, also consisted of a carved anthemion, while at each of the corners stood a golden oil-jar. The roof consisted of tiles of Parian marble, about 1 inch thick, and was supported partly by wooden, and partly by stone beams. The lower edge, along the sides, was embellished with tastefully decorated *Antefixae* (edging-tiles), between which the rain-water escaped. The lions' heads at each end are purely ornamental.

The *Cella* (Σηκός), or sanctuary proper, to which the external colonnade forms as it were a magnificent shell or husk, is raised two steps ($2^1{}_3$ ft.) above the stylobate. Of itself it forms a handsome amphiprostyle temple of the Doric order, 194 ft. long and $69^1/_2$ ft. wide, with 6 columns at either end, 33 ft. in height. The outermost columns on the right and left face the *Antae* in the ends of the side-walls. The architrave was finished off at the top by a

rounded moulding with pendants, above which, instead of the triglyphon, was a continuous frieze *(Zōphóros)*, 524 ft. in length. Of this only the W. part is now in its place. The cornice above the frieze consisted of a Doric kymation (painted blue and red), a fretted scroll, and finally of a Lesbian kymation with red and white leaves. Upon this rested the cross-beams supporting the ceiling of the colonnade, which was divided into richly-adorned sunken compartments or lacunars. The porticos at each end were closed by lofty iron railings between the columns. The *Pronaos*, or E. portico, was used for the reception of costly votive offerings, while the *Opisthódomos*, or W. portico, is believed to have been the office of the Athenian treasury. The interior was divided by a partition wall into two unequal parts. The E. and larger of these, 96 ft. long and 63 ft. wide, was the *Naos*, or inner sanctuary of the goddess; it was entered from the Pronaos by a heavy double door, traces of which are still visible on the pavement. This space was also known as the *Hekatompedos*, from the fact that its length, including the wall of partition (5½ ft. thick), is exactly equal to 100 ancient Attic feet. The Naos was divided longitudinally into three parts by two rows of Doric columns (9 in each), slight traces of the position of which may be still made out on the pavement in a good light. In the central aisle, near the partition wall and a transverse row of columns, is a quadrangular space paved with dark-coloured stone, on which stood the celebrated gold and ivory *Statue of Athena Parthenos* (*i.e.* the virgin Athena), 38 ft. in height, the most admired work of Phidias. The ceiling was of wood, divided into square lacunars, which were undoubtedly brilliantly coloured. As the Parthenon was a *Hypaethral Temple* there was a square opening in the middle to admit the light. The walls were painted a dark red, but unfortunately we are dependent on our imagination for an idea of the chromatic effect here. — The space between the end of the cella and the Opisthodomos, 44 ft. in length, formed an inner cella, to which the name of *Parthenon* was applied in its most restricted sense. Its stone coffered roof was borne by four Ionic columns. It was connected by a door with the Opisthodomos, and served as a receptacle for valuable sacrificial vessels.

The crowning glory of the Parthenon was the magnificent sculptures, with which it was adorned by the chisel and under the superintendence of *Phidias*, and which register the highest level ever attained by the plastic art. Of the statue of the Virgin Goddess we can, even with the help of imitations, form but a faint idea (p 97; comp. p. lxxxviii). As in all works of the kind, the inner kernel of the figure consisted of wood, on which the figure was modelled in some plastic material; and this in turn was covered with the plates of ivory which formed the nude portions of the statue and the gold which formed the garments and accessories.

According to the most probable calculation the value of the precious metal used in the statue amounted to 44 talents, or about 10,400*l.*

The sculptures of the PEDIMENTS are the most important now extant; those of the E. front represent the birth of Athena, and those of the W. front the strife of Athena and Poseidon for the possession of Athens. Athena herself probably formed the central figure of the composition in the E. pediment; next to her sat Zeus, from whose head she issued in full armour, her exit being facilitated by the blow of Hephæstos; Nike or Iris is represented as starting to communicate the good news to mortals. Nearly all the extant figures are now in the British Museum, and a thoroughly harmonious explanation of them is difficult. The only parts of the groups now *in situ* are the heads of the two horses of the ascending chariot of Helios (to the left) and the head of a horse of the chariot of Selene, or the Moon, sinking into the sea at the approach of Day. The Acropolis Museum contains fragments of Hephæstos and Selene (p. 76). — The centre of the W. pediment was occupied by Poseidon in his chariot drawn by hippocampi, or sea-horses, and by the chariot of Athena; between them was the olive-tree produced by Athena, and probably also a representation of the salt-spring which Poseidon caused to gush forth by a stroke of his trident. The remains in the British Museum are by no means so well preserved as those from the E. pediment, and authorities differ still more widely as to their signification. On the Parthenon itself is a group of two figures, supposed by Michaelis to be Æsculapius and Hygieia; the male figure is in a semi-recumbent position, propped upon his left arm, while the woman kneeling beside him has her right arm round his neck; at the other (right) angle of the pediment is the torso of a female figure, usually described as the nymph Kallirrhoë. The other extant sculptures of this pediment are in the British Museum, with the exception of a female head in Paris and a few fragments in the Acropolis Museum.

The reliefs on the METOPES, between the triglyphs (p. 77), are by no means of so great artistic value as the pediment groups; some of them indeed seem to have been executed by very inferior hands. Of the 92, which originally adorned the temple, 56 are still extant (p. 77). The 28 metopes of the two fronts and 12 of the N. side are still in their original position, though in a sadly defective state, while of the S. reliefs 15 are in London and 1 in Paris. The metopes represented the contests of the gods and giants (E.), those of the Lapithæ and Athenians with the Centaurs (S.), those of the Athenians and Amazons (W.), and lastly the siege of Troy. Their exact arrangement cannot now be determined. These sculptures were in high relief, in some cases approaching the round, though never projecting beyond the enclosing edge of the metope. Their effect was almost certainly enhanced by painting, though no trace of this now remains. Pausanias mentions

neither the metopes nor the frieze; and our only source of information about those that are lost is derived from some drawings made by the French painter Carrey in 1674.

We now turn our attention to the masterpiece of Attic bas-relief, the celebrated **Frieze, or *Zophórus*, 524 ft. long and 3 ft. 3½ in. high, which encircled the exterior wall of the cella, at a height of 39 ft. above the stylobate and immediately below the cornice. On the W. front the frieze is still in its place, and there are also a few fragments on the S. side; twenty-two slabs are preserved in the Acropolis Museum, and the rest are in London. The position and character of the frieze suggested a procession; and Phidias made a masterly use of the opportunity to unfold in full detail the glory and power of Athens in the service of the goddess. Most authorities agree in considering the subject of the frieze to be the festive procession which ascended to the Acropolis at the end of the Panathenæa, for the purpose of presenting to the goddess a peplos, or robe, woven and embroidered by Athenian virgins. The scene at the E. end (now in London), above the entrance, represents the presentation of the peplos to the goddess by a man, a boy, a woman, and two girls. The gods to the right of the spectator seem to be Athena and Hephæstos, Poseidon and Apollo (or Dionysos?), Demeter (Peitho), Aphrodite and Eros; to the left are Zeus, Hera and Nike (or Iris), Ares, Demeter, Dionysos (or Apollo?), and Hermes. The deities await the procession, which advances towards them along the N. and S. sides of the building, as if it had split into two parts at the W. end. 'The group at the head of the northern procession, next to Eros, consists of elderly men in dignified conversation, who are followed by a number of matrons and virgins. The first of these seem to have borne on their heads shallow vessels or baskets, of which the men in front were about to relieve them. Two others carry a thymiaterion, or censer, and the rest pateræ and vases. These all formed part of the sculptures at the E. end; the next group, consisting of the sacrificial oxen and sheep, led by young men, begins the series on the N. long wall. These are followed by three men with trays and three with water-vessels. A fourth is represented in the act of lifting his vase from the ground, and seems to close one section of the procession. The next section is headed by four flute-players and four lyre-players, who are followed, in somewhat closer order, by a number of bearded men, ten (?) quadrigæ, and youthful warriors with helmets, shields, and armour. The second half of this side is devoted to a brilliant train of Athenian youths on horseback, and at the W. end we find others still engaged in bridling and saddling their steeds. Marshals, or managers of the procession, are visible at different points of the frieze. The frieze on the S. side, beginning at Hermes on the E. front, corresponds in its main features to the one just described'. — The figures in this frieze are executed in

very low relief, 1½-2 in. in depth, in order to avoid the deep shadows which would otherwise have been cast through the light reaching them from below. The background and parts of the figures were painted in different colours, and the horse-bridles, the staves of the heralds, and the wreaths of the horsemen were of gold or some other metal. Traces of different hands reveal themselves in the execution of the frieze, but one spirit breathes throughout the whole and the design was certainly conceived by Phidias himself. The finishing touches were evidently put to the frieze after its erection.

As the Erechtheion was at all times the most intimate and holiest seat of the religious worship of the Athenians, there has been much difference of opinion among scholars as to the purpose and significance of the Parthenon. The most daring theory is that broached by *Karl Böttticher* in his 'Tektonik der Hellenen', in which he argues for the existence of two classes of temples among the ancients, one devoted to the worship of the Gods, the other used as receptacles for the chief treasures of the community. As no ancient writer mentions a sacrifice in the Parthenon, he concludes that it, like the temple of Jupiter at Olympia, was merely a show-temple and state treasure-house, and regards the votive offerings it contained, and even the chryselephantine statue of Athena, merely as valuable articles of public property, placed there for safe custody. This theory, however, has found many opponents, and certainly seems inconsistent with the intimate union of religion and the state that was so characteristic of antique civilization.

The greater Panathenæa, a festival celebrated by the entire population with games and chariot races, with musical and oratorical displays, once every four years, were in all probability solemnly concluded by a ceremonial in the Parthenon. A long procession ascended from the town to the sanctuary of its patron deity on the Acropolis, where the richly-embroidered, saffron-coloured peplos (πέπλος) was consecrated as the robe of the ancient statue of the Goddess, and where the victors in the games received their wreaths of laurel. The splendid Parthenon of Perikles was first opened to the public at the Panathenæan Festival of B.C. 438, and it remained sacred to the virgin goddess for over six centuries.

The Parthenon seems to have been converted into a Christian church in the 5th cent. of our era, and was consecrated to the Mother of God (Θεοτόκος). Several important changes had to be made in order to adapt the building to the Christian ritual; the principal entrance was transferred from the E. to the W. end and the Opisthódomos was turned into a vestibule *(Narthex)*, from which one large and two small doors led to the principal part of the church. The pulpit was erected on the N., and the episcopal throne on the S. side of this space, while the altar occupied an apse thrown into the Pronaos. The columns in the interior were re-arranged and a gallery added for the women, while a barrel-vaulted ceiling was also introduced. The walls were adorned with Christian paintings, of which some traces still remain. In 1204 the 'great church of Athens' was handed over by the Franks to the Romish church. In 1460 the Parthenon became a Turkish mosque, and a minaret was erected at the S.W. angle (p. 71). The next we hear of the Parthenon is in a letter of 1672 and in a paper communicated by the mathematician *Vernon* in 1676 to the London Philosophical Transactions. The drawings made by the French artist *Jacques Carrey* in 1674 have been of the utmost importance in enabling us to form an idea of the condition of the sculptures at that date. M. Carrey was in the suite of the French ambassador *Marquis de Nointel*, who obtained the consent of the Turkish governor by costly presents. The drawings were 400 in number, embracing 32 of the metopes on the S. side, almost the whole of the frieze at the E. and W. ends, and a great part of those on the N. and S. In 1675 the Acropolis was visited by *Messrs. Spon* and *Wheler*, two English travellers, whose published accounts excited great interest and still have considerable va-

lue, in spite of many curious theories and misconceptions, as these gentlemen were the last natives of W. Europe to see the great temple before its destruction. In 1687 the Venetians under Count Königsmark, as the representative of the commander-in-chief Francesco Morosini, seized the town of Athens. The Turks entrenched themselves on the Acropolis and concealed their store of powder in the Parthenon. The latter accordingly became the target of the Venetian artillerymen, and on Friday, Sept. 26th, at 7 p.m., a German lieutenant had the doubtful honour of firing the bomb which ignited the powder and blew the stately building into the air. Three hundred men lost their lives in the explosion, and the Turkish commandant capitulated three days later. Morosini endeavoured to take the figure of Poseidon and the horses of Athena's chariot to Venice, but owing to the awkwardness of his workmen these sculptures fell to the ground and were shattered. The Venetians left Athens in 1688, and the Turks built a smaller mosque amid the ruins. In 1751-53 a series of very important drawings and measurements of all the ancient monuments of Athens, including the Parthenon, were made by *James Stuart* and *Nicholas Revett*. In 1787 the French agent *Fauvel* managed to secure a few fragments of the Parthenon sculptures for the French ambassador, *Comte de Choiseul-Gouffier*. But to the British ambassador *Lord Elgin* belongs the discredit of instituting a systematic removal of the art-treasures of the Acropolis. In 1801 he procured a firman authorising him to remove 'a few blocks of stone with inscriptions and figures', and with the aid of several hundred labourers, under the superintendence of the painter *Lusieri*, he removed the greater part of the metopes, the pediments, and the frieze. The priceless sculptures and their conveyance to England cost about 36,000*l*. In 1816, after various abortive negotiations, during which the value of the sculptures had been set in a proper light by Canova and Ennio Quirino Visconti, they were purchased by the British Government; and they now, under the name of the 'Elgin Marbles', form the most valuable possession of the British Museum. In 1826-27 the Parthenon again suffered, though not seriously, from the hazards of war. A restoration of the entire building, proposed by the German architect *Leo von Klenze*, was fortunately never carried into effect; only three columns on the N. side were patched up out of bricks and marble. *Penrose* ('Principles of Athenian Architecture') and *Karl Bötticher* are among the most noteworthy names of the experts who have busied themselves with an examination of the Parthenon, and their investigation laid the basis for, the labours of *Ad. Michaelis*, upon whose work ('Der Parthenon, Text und Atlas', Leipzig, 1870-71) the foregoing account is principally founded. The recent investigations of *Dörpfeld*, however, have corrected the statements and conclusions of Bötticher in many important particulars.

The small door on the inside of the S. corner of the W. wall leads to the Turkish minaret (p. 70). Those who have a perfectly steady head may ascend the crumbling staircase and cross by one of the beams to the space in front of the pediment, where the frieze may be conveniently examined and a splendid view of the Piræus obtained.

Near the N. margin of the plateau of the Acropolis, not like the Parthenon on an elevated terrace but in a slight depression, lies the ****Erechtheion**(Ἐρεχθεῖον, *Erechtheum*), on the site of the ancient temple of Erechtheus, which contained the shrines of *Athena Polias*, or Athena the guardian of the city, and several other deities. It occupies the sacred spot on which Athena and Poseidon decided their strife for the possession of Athens. The gnarled olive-tree, which the Goddess called forth, and the impression made by the trident of Poseidon in producing a spring of salt water, were both shown to the reverent worshippers in the ancient fane. When the temple was burned down by the Persians in B.C. 480, the olive-tree also was destroyed; but within two days from

this catastrophe it had put forth a new shoot, an ell in length. The rebuilding of the sanctuary must have been begun soon after the departure of the Persians. Curiously enough, however, no ancient writer mentions the fact, and we are left to infer from the refined and unrivalled elegance of the building that it must have been at least begun in the era of Perikles. From some inscriptions relating to the accounts of the builders and dating from the second half of the Peloponnesian War, we learn that the work of rebuilding had to be suspended in the troublous times of 413-411 and was not completed till 407 (see p. xcii). In religious character as well as in architecture the Erechtheion was exclusively an Ionic shrine, and its priestess refused admission to Kleomenes, the Doric king of Sparta. The original external form of the temple is still to be traced in the present ruins, but the arrangements of the interior, which has undergone numerous vicissitudes, serving at one time as a Christian church and at another as the harem of a Turkish pasha, cannot now be determined with exactitude.

A glance at the ground-plan (see Plan of the Acropolis, p. 55) shows a complete divergence from the ordinary form of Grecian temples. Instead of the usual portico at the W. end, we find two lateral vestibules or wings, forming a kind of transept. The main or oblong portion, 65½ ft. long and 37 ft. wide, stands, as seen from the S. and E., on a *Krepis* or basement of three steps. The steps are 10 in. high and 13 in. wide; the walls and bases of the columns approach almost to the edge of the uppermost step. Three vestibules (προστάσεις), on the E., N., and S., each a gem of architecture and exhibiting the most pleasing variety of style, form the entrances to the temple. The upper part of the N. and S. walls was restored in 1838 with the stones of the ancient building.

The E. portico is a prostyle of the simplest form with six Ionic columns, of which the northernmost was carried off by Lord Elgin. The columns are 22 ft. high, including the capitals, which are nearly 2 ft. in height; the base, nearly 11 inches high, consists of two semi-circular mouldings (*Tori*) separated by a *Trochilos* (*Scotia*), or hollow moulding, the *Torus Superior* being provided with four horizontal flutings. The shaft, which is 2½ ft. in diameter, has, as usual in the Ionic order, 24 flutes separated by narrow fillets. The capital is of unusual richness. The neck consists of a beaded moulding and a frieze of palmettes, above which are an egg and tongue moulding and a plain band, supporting the echinus or central cushion of the capital, which is adorned with flutes and beads. The spiral *Cimalia* of the strongly marked volutes is double. A narrow abacus, enriched with an egg and tongue moulding, effects the transition to the architrave, which, as in all Ionic buildings, consists of three members and is finished off with a Lesbian kymation and a cornice below the frieze. Only a few fragments of the frieze, which consisted of Eleusinian stone, have been found; and

scarcely a trace of the sculptures in white marble with which it was adorned (see p. 77) has been left. — The chamber entered from the E. portico was the special sanctuary of Athena Polias. It contained a very ancient figure of the Goddess in olive-wood (ξόανον), which was said to have fallen from heaven, and a perpetually burning light in a golden lamp made by Kallimachos. At a distance of about 23 ft. from the entrance, this division of the temple seems to have been closed by a transverse wall, evident traces of which may be seen on the N. side. The roof was perhaps supported by four columns.

A broad flight of 12 steps, in part replaced by a modern staircase, descended between the E. portico and the wall of the Acropolis to the rocky plateau, about 10 ft. lower, on which the *N. Portico* was built. This also consisted of six Ionic columns, four on the front and one on each side; the three on the W. side were re-erected in 1838. The columns are somewhat larger than those of the E. front and show a still greater abundance of ornamental carving, particularly in the bases, where the upper torus is entirely covered with a plaited ornament. The ceiling, a great part of which was intact up to the Turkish siege in 1825, was composed of sunk panels. The holes in the latter, many of which now lie on the ground, seem to have been made for nails fastening bronze-gilt stars or other ornaments. The beautiful and well-preserved doorway leading from this portico to the interior has been frequently imitated in modern buildings. — Towards the W. the portico projects a little beyond the main part of the temple, and a side-door opens on the platform in front of the W. façade. This, as we gather from the scanty remains and from the drawings made by James Stuart in 1751-53, was articulated by four engaged columns, resting upon a parapet of considerable height, with three rectangular windows or doors in the intercolumniations. Below the parapet, a little to the right of the centre, is a small doorway, the perfect plainness of which seems to indicate that it was originally concealed from view. As the stepped substructure of the temple between this point and the S.W. corner is totally wanting, it is not improbable that this was the site of the *Pandroseion*, or temple of Pandrosos, daughter of Kekrops, mentioned in Pausanias's account of the Acropolis.

The celebrated ***Portico of the Caryatides*, on the S., is one of the most charming creations of Attic art. The roof is here supported, not by columns, but by six figures of maidens, somewhat larger than life, standing on a parapet $8^1/_2$ ft. high. Vitruvius derives the name Caryatides, which is a comparatively late coinage, from the city of Caryæ (Karyæ) in Arcadia, the women of which were led into captivity on account of its espousal of the Persian cause. But the earlier Athenian term for such figures was simply Κόραι or 'maidens', and the name *Portico of the Maidens* is once more coming

into vogue as an alternative title. The figures are of an elevated and vigorous beauty, full of the spirit of youthful grace and vitality, which is admirably set off by the harmonious and simple clinging folds of their draperies. The powerful and well-built maidens seem to perform their task of supporting the entablature with the greatest ease, and the general effect is one of extreme lightness and satisfaction. The second Caryatid from the W. end is a reproduction in terracotta of one removed by Lord Elgin, and the hinder one on the E. side was restored by Imhof. It is now impossible to determine whether or not the figures held garlands or other objects in their hands. On their heads they bear basket-like ornaments, which form a kind of Doric-Ionic capital. The architrave consists of three members, and above it projects a rectangular moulding adorned with dentils, or small tooth-like blocks *(Geisipodes)*. The flat roof consisted of four long slabs of unequal width, three of which are still in their places, while one has fallen to the ground. (The main roof of the temple seems on the other hand to have been a gable-roof, ending at each end in a pediment.) — There is a small doorway on the E. side of the 'porch of the maidens' and a small flight of steps descended in the interior to the narrow W. division of the temple called the *Prostomiaéon*, probably from its position in front of the *Stomion*, or miraculous well, in which the sound of waves could, it is said, be heard when the S. wind blew. It contained the altars of Poseidon, Hephæstos, and the Attic hero Butes. On the E. it was adjoined by the *Erechtheion* proper, or house of Erechtheus, separated by the above-mentioned wall from the cella of Athena Polias (p. 73).

Investigators are not agreed as to the exact part of the temple in which grew the olive-tree planted by Athena herself. Nor is it possible to determine the site of the graves of Kekrops and Erechtheus, or the lair of the sacred snake which was maintained here as an attribute of the Goddess. The *Temenos*, or sacred enclosure around the temple, probably contained the dwellings of the *Arrhephorae*, or priestesses, and the open space used by them in ball-playing (σφαιρίστρα.)

About 60 paces to the W. of the N. vestibule of the Erechtheion, near the N. wall of the Acropolis, is the entrance to a flight of steps, partly covered in by the Turks, and a little farther on is another flight of 22 steps. Part of the first staircase is in a very dilapidated condition, and some caution is required in descending it; at the bottom it breaks off abruptly. Both staircases descend to the N. margin of the Acropolis, the division connected with the name of *Agraulos*, a priestess of Athena and daughter of Kekrops. The second flight of steps is supposed to be the passage formerly used on certain occasions by the *Arrhephorae*, through which the adherents of Peisistratos and the Persians are both said to have gained access to the Acropolis. — A third very ancient staircase, in prehistoric times connecting the Acropolis with the lower town, has recently been discovered to the N.E. of the Erechtheion.

The wall of the Acropolis opposite the N. side of the Erechtheion was built by Themistokles, after the overthrow of the Persians; and the immured fragments of columns and other ornaments from the old temple to the S. of the Erechtheion (p. 64) bear witness to the haste with which the work was executed (comp. p. 39).

We now return to the Parthenon. In front of the E. façade lie the fragments of the architrave of a small circular temple, about 23 ft. in diameter, the foundations of which have been discovered a little farther to the E. An inscription on one of the pieces announces that this was dedicated by the 'Demos to the *Goddess Roma* and the *Emperor Augustus*, at the time when Pammenes of Marathon, son of Zeno and commander of the Hoplites, was the priest of the Goddess Roma and the Saviour Augustus'. Pausanias must have seen this temple, but makes no mention of anything in this part of the Acropolis except the statues of Perikles, his father Xanthippos, and others. — To the right, between this point and the unobtrusive Museum, various fragments of columns have been discovered, some of which may have belonged to the older Parthenon, while others seem to have been rejected as faulty during the erection of the new structure. The latter are roughly shaped, and have projections left for convenience in carriage; the flutes were added after the erection of the column. Numerous shattered vases, bronzes, and marble sculptures were also found here.

The ancient foundation-walls behind the museum, and now covered by an annexe of the latter, have hitherto been generally described as belonging to the *Chalkotheka*, or receptacle for the brazen utensils of the Parthenon. This name, however, more probably belongs to the remains lately found to the N.E. of the Propylæa (comp. the Plan, p. 55).

At the S.E. angle of the Acropolis is a considerable portion of the massive *Wall of Kimon*, exposed down to its foundation in the rock. The groups of statues erected on the Acropolis by King Attalos of Pergamon, to commemorate his victory over the invading Celts in B.C. 229 (comp. p. cv), stood on this spot, above the Theatre of Dionysos, of which we here obtain an excellent view. Various attempts have been made to identify the exact sites of these monuments, but none of them can be considered successful.

A fragment of the *Pelasgian Wall* has been discovered in front of the E. side of the smaller museum, and has been traced as far as the S.W. angle of the Parthenon. Most of it, however, is again buried in rubbish.

A Turkish tower, formerly at the N. end of the E. wall of the Acropolis, has been replaced by Queen Amalie with a Belvedere, commanding the best view of the modern town and its monuments.

To the S.E. stand the columns of the *Olympieion*, with *Mt. Hymettos* in the background; a little nearer us is the *Arch of Hadrian;* immediately in front is the *Monument of Lysikrates*, beyond which are the *Palace* and the *Palace Garden*, and, farther off, the *Lykabettos* and the gable-like *Pentelikon;* in the town, a little to the left, shine the dazzling marble buildings of the *Academy* and *University*, with the road to Patisia passing to the N. of them; more to the left rises the lofty *Metropolitan Church*, with the *Small Metropolitan Church* nestling beside it; on the N. slope of the Acropolis is the *Tower of the Winds;* adjacent, the *Bazaar* and the *Stoa of Hadrian;* to the W., the *Theseion*, backed by the olive-woods of the *Kephisos*, above which rise *Mt. Parnes* and its spur *Ægaleos;* through a depression of the latter, beyond a rounded hill, runs the sacred road to Eleusis, with the convent of *Daphni*.

From the S. side of the Parthenon a footpath, skirting the wall of the Acropolis, descends to the ***Acropolis Museum,** a low building in a depression near the S. wall of the citadel, in which the sculptured remains found on the Acropolis have been shown since 1878. Hours of admission, see p. 35. Sticks and umbrellas must be given up at the entrance (20 c.).

Vestibule. To the right, on a wooden stand, are four *Marble Bases:* the lowest one is adorned with reliefs of Youths (Ephēbi) with strigels; the second represents an 'Apobates' (ἀποβάτης), or warrior who fights from a chariot, rapidly dismounting and remounting as it rolls along; the third, Bacchantes; the fourth, an ancient biga. In front of the entrance is the torso of an unfinished statue of Hermes (?); to the right, a richly-ornamented *Marble Chair* and a statue of *Athena;* to the left, a quadrangular *Base,* with ancient reliefs of Athena, Zeus, Hermes, and Hephæstos, and a *Draped Statue* of a woman, with a boy clinging to her knee (Gē Kurotrophos?).

The following description begins, in accordance with the catalogues by *L. von Sybel* and *A. Milchhöfer,* with the room to the *right* of the vestibule. Sometimes, however, the attendants show visitors first into the room to the left; in this case we traverse the rooms in the reverse direction, beginning with Room X., and noticing also that the description of the objects in each room begins at the door leading into the next.

Room I. In the middle are two nude statues of youths; to the left of the entrance, on a double *Base,* decorated with Cyclic Choirs and Pyrrhic Dancers (in armour) is the lower half of a large relief, possibly of a Hermes. The wooden stands ranged along the walls support a selection of fine reliefs; to the right, next the door, *Worshipper* with a child before Athena, all that remains of the figure of the goddess being the right hand holding the owl; farther on is a graceful *Female Figure* before Pan; in front are a *Hercules,* to whom Hebe is being led by Nike (the upper parts of the figures only are preserved), and several reliefs surmounting inscriptions. The uppermost frame contains heads and Hermæ.

Room II. To the left are the remains of the **Balustrade of the Temple of Nike* (p. 60), among which is the celebrated relief of **Nike fastening her sandal. To the right are fragments from the *Frieze of the Erechtheion,* amongst which are two seated female figures with children.

Room III. *Sculptures from the Parthenon.* Statues of the pediment and reliefs of the frieze, with casts of those in the British Museum. To the left of the doorway, on a low platform running from end to end of the room, are the remains of the E. pediment (p. 68); the only originals here are the two torsos to the left of the passage, one being *Selene* and the other *Hephaestos,* the latter represented as in the act of withdrawing his hand from the fateful blow inflicted on the head of Zeus. To the right of the entrance, below the window, are the remains of the W. pediment, including the figure of the river-god *Ilissos* (to the right, near the door) and the torso of *Poseidon* (in the middle, on the floor).

The mutilated condition of these sculptures sadly interferes with a due appreciation of them. The ***Frieze,* however, of which 22 slabs and several fragments (in all 84 ft.) are here in the original, is in much better preservation. The first group (by the window wall to the right) comprises three gods, *Demeter, Apollo,* and *Poseidon,* from the E. façade; then comes a dilapidated fragment from the left side of the same façade, representing *Three Female Figures,* with vessels of gold or silver. Farther on are several scenes from the N. frieze; first comes a fine procession of *Chariots and Horsemen,* interspersed with marshals of the function on foot; the figure of the second rider, turning towards the left, is full of grace and beauty, and farther on is a similarly effective nude figure. At the back of the room, beginning to the right, at the corner: *Group of Men; Flute-players and Lute players; Four Youths with vessels filled with water (Hydriae),* the last in the acting of raising his burden from the ground; *Marshal,* looking backwards; *Youths leading the Sacrificial Sheep and Bulls.* A

marshal, known only from old drawings brought up the rear of the N. frieze on the left. The remaining slabs, in a very dilapidated state, belong to the S. frieze.

Room IV. *Metopes* from the Parthenon (p. 68). Among the few originals is a group of a Centaur carrying off a woman of the Lapithæ. Fragments of various kinds.

Room V. Fourteen *Archaic Busts and Torsos*, which were found to the W. of the Erechtheion, near the N. wall of the Acropolis, and form the museum's chief treasure, next to the Parthenon Frieze. Most of the statues, which show considerable traces of painting, are admirably preserved, and they are especially valuable for the opportunity they afford of studying ancient drapery; although there is a great deal of variety in the expressions of the different faces, the statues appear to be of a typical character rather than portraits.

Room VI. Two low glass-cases contain fragments of vases. Round the room are archaic statuettes. To the right of the entrance to the next room is a figure of *Hermes carrying a calf* (or Theseus carrying the wild bull?), standing on the original base, which bears the name of the donor.

Room VII. The glass-case to the right contains fragments of bronzes, painted vases, and a marble slab with finely-painted reliefs. In the glass-case to the left are fragments of archaic tablets (Pinakes; some simply painted, others with coloured reliefs) and numerous fragments of large reliefs in Poros stone, among which a *Bull's Head* is particularly striking. The frames round the walls contain numerous small architectural fragments in marble and terracotta, the beautiful colouring of which has been well-preserved.

Room VIII. In the glass-case to the right are terracotta figures. The frame on the wall to the left contains archaic inscriptions and statuettes.

Room IX. In the middle of the room, under glass, is a fine archaic head of a youth. To the right and left are two archaic sitting figures: the one on the left, without head or arms, is recognised as *Athena* by the ægis with the Gorgon's head. To the right of the entrance, on a table, are the head, left shoulder, and left breast of an *Athena*, who seems to have been represented as fighting with the giants. Farther on are riders and horses; the larger of the fragments lying immediately around belong to other parts of this large group, which probably formed part of the pediment of the old temple to the S. of the Erechtheion (p. 64). To the right of the entrance to the last room is a *Hippalektryon*, a mixture of a horse and a cock, with a rider, unfortunately much mutilated.

Room X. To the right of the entrance is a large antique Pinax, with the representation of a warrior. On the wall to the right, in a wooden frame, is an archaic pediment representing *Hercules fighting with the Hydra*, with Iolaos as his charioteer (in the left corner is a large crab). Above are fragments of a similar pediment in which Hercules is represented as fighting with Triton. To the left of the entrance is the celebrated relief of a *Woman entering a chariot*, and the relief of the so-called *Graces*. In the middle of the room are two glass-cases with vases and archaic terracottas (amongst which are a few puppets) and a life-size archaic bust in bronze, with a beard (the eyes were inlaid).

A visit to the Acropolis by moonlight is strongly recommended, as the general effect of the ancient monuments can be then enjoyed unmarred by the ruinous details (permesso, see p. 55).

c. From the Palace through the town to the Theseion. Dipylon. Hill of the Nymphs. Pnyx. Monument of Philopappos.

The upper or E. end of the Rue d'Hermès (Ὁδὸς Ἑρμοῦ; Pl. E, D, C, 5), which leads to the W. from the Place de la Constitution, is the focus of the business life of Athens, and contains the various book and other shops mentioned at p. 34.

On the left, No. 88, rises the **Office of the Minister of Education** (Ὑπουργεῖον τῆς Παιδείας; Pl. E, 5), which also contains the office of *M. Kavvadias*, the ephor or superintendent of the antiquities, who issues the permessi for visiting the Acropolis by night (comp. p. 55).

A few paces to the S. of the Rue d'Hermès rises the new **Metropolitan Church** (Μητρόπολις; Pl. E, 5), erected in 1840-55, under the direction of different architects, with the materials of 70 small churches and chapels, demolished in pursuance of a decree of 1840. The exterior is coloured red and blue in imitation of St. Sophia at Constantinople, and the interior is sumptuous, but destitute of taste. — To the S. lies the ***Small Metropolis** or Church of the *Panagía Gorgópiko*, an interesting building, attributed to Otho de la Roche (p. 44) and constructed entirely of ancient fragments. The frieze above the principal entrance consists of an ancient Greek calendar of festivals, with crosses added afterwards by the Christians. At the corners are embedded Corinthian capitals. Over the S. door is a fragment of a Doric architrave, with bulls' heads and rosettes on the metopes, and crossed torches and vases in front of the triglyphs. Above the apse, on each side, are ancient reliefs with sacrificial scenes; on the apse itself is an archaic relief immured upside down. On the N. side are a mutilated representation of a palestres (wrestler) and a tomb-relief. The flat, uncouth representations of animals are of Byzantine workmanship.

In the Rue d'Hermès, halfway to the Piræus railway-station, is the church of Kapnikaræa (Pl. D, 5), a complicated Byzantine structure of the 11th century. It stands in the middle of the street, which just beyond intersects the *Rue d'Éole*.

The Rue d'Éole (Æolos Street, Ὁδὸς Αἰόλου; Pl. D, 3, 4, 5, 6) is the second street of the old town, and usually presents a scene of great bustle and animation, especially in the neighbourhood of its intersection with the Rue d'Hermès. It is largely frequented by Greeks in their national dress, many of them handsome and well-built men. Ascending it towards the S., in the direction of the Acropolis, we pass on the right a square with a modern fountain and reach the old Bazaar (Pl. D, 5), the booths of which adjoin the rear of the huge *Gymnasium of Hadrian*. The curious oriental scene is best inspected in the first row of booths to the right before the ancient wall is reached. Here stand or sit the tailors, cobblers, carpenters, and smiths, in open booths on both sides of the way, protected from the sun by a canvas roof. The red boots (τζαρούχια) and 'fustanelle', so generally worn, are sold here at moderate prices. A wooden door leads into the interior of the Gymnasium, which formerly contained a *Clock Tower* (now pulled down), presented by Lord Elgin to the Athenians in exchange for the Parthenon marbles. Adjacent is the ruined chapel of the *Megáli Panagía*, with three small ancient columns and an ancient archway.

It was originally a small temple or other building within the Gymnasium of Hadrian.

The principal front of the Gymnasium faced the W., and is reached from the bazaar by turning to the left and passing round the court of a Turkish mosque, now used as a barrack. Almost the only part of the ancient building now preserved is the N. half of a colonnade, usually known as the **Stoa of Hadrian** (Pl. D, 5). The marble wall is adorned with seven monolithic columns of Karystos marble, 28¼ ft. high and 3 ft. thick, with florid Corinthian capitals of Pentelic marble. Each column stands upon a base of its own and is surmounted by a horizontal entablature. The eighth, fluted column, standing far in front of the others, and the wall with antæ adjoining it, formed part of a propylæon, or portico, of four columns, which led to the principal gate. The whole structure occupied a space 400 ft. long from E. to W. and 270 ft. wide from N. to S., comprising colonnades, a library, and several small temples. During the Turkish dominion the Voivode of Athens fixed his dwelling here and entrenched himself within the ruins. The remains of the Stoa were much more considerable at the time of the visit of James Stuart (p. cxiv; middle of the 18th cent.) than they are now. — *Stoa of Attalos*, see p. 81.

At the S. end of the Rue d'Éole stands a well-preserved octagonal structure of marble, popularly called the **Tower of the Winds** (Pl. D, 6), but more correctly the *Horologion of Andronikos Kyrrhestes* (keeper 20-30 c.). It was built in the last century before the Christian era by Andronikos of Kyrrhos, a town in Syria, and accommodated a water-clock, a sun-dial, and a weather-cock. The building is 26 ft. in diameter and 42 ft. in height, including the basement. On the N.E. and N.W. faces were porticos, each supported by two Corinthian columns, the capitals of which, of very simple form, lie on the ground close by. The eight sides of the structure are turned towards the different points of the compass, and are adorned with inartistic reliefs representing the various winds, the names of which are indicated by inscriptions. On the N. is *Boreas*, a cross-looking old man in a heavy cloak; N.E., *Kaekías*, an old man shaking hailstones out of a shield; E., *Apeliotes*, a young man with ears of corn and fruit; S.E., *Euros*, an old man enveloped in a mantle against rain; S., *Notos*, the rain-bringer, a young man with a large water-vessel; S.W., *Lips*, represented with part of a ship in his hand, perhaps because this wind was favourable for vessels entering the Piræus; W., *Zephyr*, a handsome youth, with spring-flowers dropping from the folds of his garment; N.W., *Skiron*, with a vase. Below the reliefs are lines of sun-dials. The roof is in the form of a low octagonal pyramid and consists of slabs of marble held together by a round keystone; it was originally surmounted by a bronze Triton, who pointed with his staff to the quarter whence the wind blew. The semicircular structure on

the S. side contained a cistern, supplied by a covered aqueduct, part of which is still standing. The water-clock, of which traces are visible on the ground in the interior, was fed from this cistern, but an exact idea of its working is now unattainable.

The two ancient arches to the S. of the Tower of the Winds, and the remains of a third to the E., belong to the buildings with which this space was covered in the time of the Roman emperors. At the base of the last-mentioned arch runs the covered channel for supplying the water-clock.

The lanes ascending to the S. of the Tower of the Winds debouch on a very dirty footpath skirting the N. slope of the Acropolis; the entrance to the latter is reached in 10 min. by following the path towards the right (comp. p. 56).

The street striking E. from the Tower of the Winds leads to the foundations of an ancient building, which is supposed to have been a gymnasium from the numerous portrait-heads (p. 101) and inscriptions found here. Inscriptions naming Diogenes as the founder of the establishment have led to its being called the DIOGENEION.

Among the other buildings of the Roman period in this neighbourhood was a colonnade of unfluted columns, remains of which may be seen on a plot of ground on the S. side of the street leading to the W. from the Tower of the Winds. To the N. of the same street, in the wall of an old mosque now converted into a baker's shop, is the massive beam of an architrave, made of marble from Mt. Hymettos. Of the same period is the so-called **Market Gate** (Πύλη τῆς Ἀγορᾶς; Pl. C, 6), the front of which was turned towards the W., *i.e.* to the Kerameikos Market (p. 84). Four slender Doric columns, 26 ft. high and 4 ft. in diameter, still support a massive architrave, with triglyphs and metopes, and great part of a pediment. The inscription on the architrave records that the Athenians erected and dedicated the structure to Athena Archegetis with the donations of Julius Cæsar and Augustus (Σεβαστός). The central passage, destined for carriages, is $11\frac{1}{4}$ ft. wide; those for foot-passengers at the sides are only $4\frac{3}{4}$ ft. wide. Behind the columns, which formed a kind of propylæon, lay the wall containing the gateway proper; one of the antæ of this is still visible opposite the column at the S. corner, with which it is connected by the architrave, and there is another fragment in a line with one of the central columns. On the inner face of this wall, with its lower edge securely fastened in the ground, stands a long tablet with an inscription of the time of Hadrian, relating to the market-price of oil and salt.

About 250 paces to the W. of this gateway lies the ruin which was formerly called the *Gymnasium of Ptolemy* and now the *Stoa of Attalos* (excavated in 1860-62 and 1874). We follow the Ὁδὸς Ἡφαίστου to the Ὁδὸς Στοῶν, where a view of the S. part of the ruin is obtained to the right, and then descend the latter street, which leads from the Acropolis, towards the N. The second lane on the right then leads, forming two abrupt angles, to the gate of the N. part of the Stoa, where the keeper is to be found ($\frac{1}{2}$ fr.).

The **Stoa of Attalos** (Pl. C, 5, 6), built, as the inscription on the architrave records, by Attalos II., King of Pergamon (B.C. 159-138), formed part of the E. boundary of the Kerameikos Market. It was a large, two-storied merchants' hall, probably erected to replace some of the original market-stalls. The ground-floor was occupied by a series of 21 covered rooms, 15-16 ft. in depth and varying in breadth, in front of which ran a long colonnade. The stalls, to judge by analogy with modern bazaars, were probably set up in the latter, while the rooms at the back were used as warehouses and for the safe custody of the goods at night. The best general survey of the arrangements is obtained in the S. part of the ruin, which is separated from the N. half by a small lane. As the ground here formerly sloped abruptly from E. to W., we descend from the street as into a cellar. Opposite to us are three restored doors, leading into the above-mentioned ware-rooms. To the right is a wall of Pentelic marble, which formed the S. end of the colonnade. From the scanty remains found during the excavations, it has been concluded that the colonnade was supported by an outer row of 44 Doric columns and an inner row of 22 Ionic columns. The distance between the two rows was about 20 ft., so that the roof was probably of wood. The ground is covered with fragments of marble sculptures and inscriptions, and almost no trace of the position of the columns can now be made out. In the wall with the anta to the right is a door, beyond which, to the left, are some signs of a staircase ascending to the upper story. The entire Stoa was 367-370 ft. long and 64 ft. deep. At a subsequent period, perhaps in the reign of Justinian, it was concealed by the fortified *Wall of Valerian* (p. 43), a great part of which is still preserved. In the N. part of the Stoa are the remains of an ancient well-house (Krēnē).

We now return to the Ὁδὸς Στοῶν and descend it towards the N. At the end we turn to the left and after 60 paces, at a truncated angle formed by a wall, reach a red door, an opening in which allows a view of an excavation similar to that of the Stoa of Attalos. It has not been ascertained what structure stood here, and probably the original building was afterwards converted to other uses. The three Atlantes, or male figures fulfilling the same office as the Caryatides (p. 73), which have given rise to the popular name of the ruin, *Stoa of the Giants* (Pl. *G*; C, 5), are well executed and certainly date from an earlier period than the rude substructure, patched together with stones of every sort and shape. The key is kept by the custodian of the Tower of the Winds.

A little farther to the W. rises the *Kolonos Agoraeos*, or *Hill of the Market*, adjoined on the N. and E. by the quarter of the city called *Kerameikos* (p. 35). Here stands the ****Theseion** (Θησεῖον, *Theseum;* Pl. B, 5), which is the best preserved edifice not only of ancient Athens but of the whole of ancient Greece. The ruins of the Parthenon indicate a building of much greater magnificence,

the Erechtheion and the Temple of Nike may be more elegant and more elaborately ornamented, but the impression produced by the Theseion is fully as imposing. This is owing to the massive solidity of its construction, the vigorous vitality of its sculptures, the golden-yellow hue of its weather-stained Pentelic marble, and lastly its almost perfect preservation after braving the storms of two thousand years. The name of Theseion as applied to this building was unanimously accepted, until Ross disputed the age of the tradition that assigned the temple to Theseus, and suggested Ares as a not unworthy successor of the dispossessed hero. Since his day many other hypotheses have been advanced, and the fane has in turn been assigned to *Hercules* alone, to *Hercules and Theseus* together, and (with more probability) to *Hephaestos and Athena*. Opinions also vary greatly as to the style and age of the sculptures with which the building is adorned; some authorities assign them to the period immediately before the sculptures of the Parthenon, while others are just as positive that they are of later date and were executed under the influence of the latter (see p. lxxxvi). During the middle ages the temple was converted into a church and dedicated to St. George, a not altogether inappropriate successor to the Attic hero.

The temple, which is a peripteral hexastyle in antis, stands upon a marble stylobate, raised two steps from the ground, and now in part very dilapidated. The building is 104 ft. long and 45½ ft. wide. At the sides (E. and W.) are 13, and at the ends 6 Doric columns, the corner-columns being reckoned twice. The columns are 19 ft. in height, including a capital 1¼ ft. high, and vary in diameter from 3 ft. 5 in. at the base to 2 ft. 7 in. at the top; they are thus somewhat more slender than those of the Parthenon. The swelling or entasis is very slight; the depth of the flutes, 20 in number, decreases towards the top. The intercolumniation is 5¼ ft., at the corners 4 1/6 ft. As in the Parthenon, the columns lean slightly inwards to counteract the outward thrust of the roof. Above the architrave, which is undivided, runs a Doric frieze of triglyphs and metopes, encircling the whole building. The metopes, however, are adorned with sculpture only on the E. front and the immediately adjoining fields on each flank. Above the frieze the building is finished off with the usual cornice and pediment. Many of the drums of the columns have been dislodged by earthquakes.

The cella is 40 ft. in length and 20 ft. in breadth, and at each end of it is a vestibule formed by the prolongation of the side-walls and by two columns, 17¾ ft. high and 3¼ ft. thick. These columns were probably connected with each other and with the antæ by iron grilles or railings. The E. vestibule, or *Pronaos*, is marked out as the principal front by its superior depth (16½ ft.), by the richness of the external sculptures, and by the greater space between it and the outer row of columns (13 ft., as compared with

10 ft. at the W. end). On the conversion of the Theseion into a Christian church, the two columns and the back-wall of the Pronaos were removed to make room for the apse; and a modern wall, pierced by a wooden door, now occupies the site of the former. The original coffered ceiling, fragments of which may be seen in different parts of the building, is still almost intact at the E. end. Each division of the ceiling between two transverse beams consists of two sections with four, and two sections with six lacunars or sunk compartments *(Kalymmatia)*, so that each of the eight divisions of the E. end contains twenty such lacunars. With the exception of a doorway broken in the back-wall by the Christians, the W. vestibule, or *Opisthódomos*, retains its original aspect.

The groups of statues that originally filled the pediments are entirely lost; only the marks of their fastenings now remain. The reliefs in the Metopes of the E. front represent the labours of Hercules, though some are now almost indistinguishable. The scenes, named from left to right, are as follows: 1. Hercules slaying the Nemean lion: 2. Hercules and Iolaos fighting with the Lernæan hydra; 3. Hercules capturing the Kerynæan hind; 4. Hercules and the Erymanthian boar; 5. Hercules carrying off the horses of Diomede; 6. Hercules dragging Cerberus from the under-world; 7. Hercules and Hippolyta, queen of the Amazons; 8. Hercules and Eurytion; 9. Hercules and Geryon; 10. Hercules receives the apples of the Hesperides. — The reliefs on the metopes of the side-walls celebrate the achievements of Theseus. Those on the N. side, from left to right, are: 1. Theseus slaying Prokrustes; 2. Theseus overcoming Kerkyon in wrestling; 3. Theseus and Skiron (with a large crab on the rock by the sea); 4. Theseus slaying the Krommyonian sow. The reliefs on the S., named from right to left, are: 1. Theseus and the Minotaur; 2. Theseus capturing the Marathonian bull; 3. Theseus slaying the robber Periphetes; 4. Theseus and the robber Sinis. — The other 50 metopes were never adorned with reliefs, but it is not improbable that they were painted, though every trace of the colouring has now disappeared.

The wall of the cella, like that of the Parthenon, is adorned at the top with a Zōphóros, or frieze, which, however, in this case, was limited to the two ends and the E. portion of the flanks. The E., and principal, frieze is unfortunately much injured; it is supposed to represent the contest of the Athenians with the allied Eleusinians and Thracians, which is participated in by the gods represented above the antæ, Zeus, Hera, and Athena on the left, and Demeter, Poseidon, and Ares on the right. The youthful hero in the centre, who repulses the Thracian leader in the act of hurling two large stones, is perhaps Ion, the eponymus of the Ionians. The scene to the left, above the S. peristyle, represents the fettering of a prisoner, while the figures above the N. peristyle are perhaps the chief officials of Eleusis. — The W. frieze, comprising 20 figures, repres-

ents the battles of the combined Lapithæ and Athenians with the Centaurs. The warrior with the large circular shield, in the two middle scenes, who has overcome the Centaur opposed to him, is probably Theseus; on his left is Perithoos, advancing to the aid of Kæneus, who is on the point of being overwhelmed by two Centaurs with a gigantic rock.

The INTERIOR of the temple is shown by the keeper who lives in the small wooden house opposite, near the café (30 c.). We enter by the mediæval door in the S. wall. The roof is modern. Traces of the position of the back-wall of the Pronaos may still be made out. The collection of antiquities formerly kept here has been removed to the central museum, but there are still a few plaster-casts.

Opposite the S.E. angle of the Theseion, in front of the custodian's house is a colossal figure of a *Winged Nike*, from Megara. — The large open space here is now used as a drill-ground.

The MARKET-PLACE of ancient Athens (ἡ Ἀγορὰ ἡ ἐν Κεραμεικῷ) occupied the space between the Theseion and the gate mentioned at p. 80. The visitor, however, must rely entirely on his imagination, assisted by a few historical and topographical notices in Pausanias, if he wishes to form an idea of the former condition of this focus of ancient Athenian life. No traces now remain of the *Metroon* or temple of the Mother of the Gods, the *Bouleuterion* or senate-house, the *Prytaneion* (p. 37), and the other large and important buildings which once stood here. The statues of Pindar, Demosthenes, and other great poets and orators have also vanished.

The *Areopagus*, see p. 54; the *Hill of the Nymphs*, see p. 88.

At the N. base of the hill on which the Theseion lies, at the W. end of the Hermes Street, lies the small *Station of the Piraeus Railway* (Pl. B, 5). The remains of an ancient gate discovered some years ago a little to the N. are of great importance in determining the topography of the ancient town. Passing the railway-station, turning to the right in front of the wooden shed of the tramway company, and passing through a breach in the wall to the N. of the shed, we find ourselves before a mass of ruins, excavated by the Archæological Society and identified as the ancient **Dipylon** (Pl. B, 4), or double gateway forming the principal entrance of classic Athens. It derives its name from the fact that, unlike all the other gates of Athens and the Piræus, it possesses two entrances, an outer and inner, separated by an intervening court. It probably dates from the time of Perikles, and was erected on the site of the old Thriasian gate (*i.e.* the gate leading to Thria). It seems, however, to have been altered at a later date. Its unusually strong fortifications were required by its position at the lowest point of the town-wall. The elevation of the ground beside it is now much higher than in antiquity. To the right is a gate-tower of hewn blocks of limestone (fountain, see below), adjoined on the left by a transverse wall. Then comes the E. gateway, corresponding to

another on the W., beyond a pillar of which the lower part is still recognizable. Farther to the left are traces of another wall and a few fragments of the W. tower. The whole structure is repeated about 40 paces to the N.W., and the two fortified gateways were connected by walls. The space between formed a court or outer ward, commanded by the towers at both ends, and was the most dangerous part of the fortifications for a besieging army. Philip V. of Macedonia succeeded in forcing his way into this court in B.C. 200, and had great difficulty in withdrawing from the hornets' nest in which he found himself.

The excavated space in which the ruins lie is in a disgracefully dirty condition, but nevertheless few will care to leave the spot without descending for a closer inspection. The width of each doorway was $11\frac{1}{3}$ ft., which left enough room, though not much more, for two ancient Greek chariots to pass each other. The grooves for the gates, 2 inches deep, are still visible on the E. side of the gateway. To the E. of the first gate-tower mentioned above, as in other ancient Greek structures of the kind, is a well-house, the door of which, enclosed by columns, opened into the inner side of the gateway (now covered with rubbish). It contained a large water-basin, fed by an aqueduct, and a space in front for those who came to draw water. The worn surface of the marble from Mt. Hymettos, with which the latter is paved, testifies to the great number of these. The central buttress is much better preserved in the outer gateway than in the inner one. On its exterior is a substructure consisting of Eleusinian stone and white marble, in front of which lies the angle of a pediment, with lions' heads and toothed mouldings. About 15-16 paces to the W. of the outer gate-tower stands a stone about 3 ft. in height, inscribed Ὅρος Κεραμεικοῦ, and marking the limit of the district of Kerameikos, which was separated by the Dipylon from the adjoining suburb.

To the W. of the Dipylon are the remains of a massive line of wall, and beyond the elevated pathway intersecting the field of ruins, are those of another gateway. This latter, which is turned in the direction of the Hagia Trias, was probably the *Sacred Gate* (p. 111) on the road to Eleusis. The width of the single gateway here is also $11\frac{1}{3}$ ft. The sewer which now passes through it is of later date than the gate itself.

We now proceed to the W. to the chapel of the Hagia Trias (Pl. A, 4), which is gaudily painted in red and yellow. Immediately adjacent are remains of the chief burying-place of ancient Athens. Travellers who have visited Rome and Pompeii have already become familiar with the ancient custom of burying the dead immediately outside the town-gates, by the side of the high-roads. This ***Street of Tombs outside the Dipylon** is the only one extant in Greece. The smaller objects found here have been removed to the Athenian

museums, but all the larger monuments that could bear exposure have been left in their original positions. The first place of interment we come to on the left, immediately beyond the ancient gate, consists of the foundation wall of a semicircular building, within which are two steles or upright tombstones. These are the monuments of the Corcyrean ambassadors *Thersandros* and *Simylos* and of the Corcyrean Proxenos (or Consul) *Pythagoras*, erected at the public cost. These monuments lie 16 ft. lower than those hereafter described, so that the ground here must have been very uneven in ancient days. Beyond the chapel of the Hagia Trias are several tombs with substructures, among them a large marble block resembling a sarcophagus, with an inscription to the effect that it is the *Grave of Hipparete*, the wife of Alkibiades the Younger. We then reach the **Monument of Dexileos*, a young Athenian who distinguished himself by his valour in the Corinthian War in B.C. 394-393; the relief represents him on horseback in the act of striking down his foe; the weapons and bridles were added in bronze. The two stelæ in front belong to other members of the same family, the whole forming a family tomb. It is now surrounded by a palisade, the key to which is kept by the custodian in the adjacent wooden hut (30 c.).

Farther on is the *Grave of Korallion*, the relief representing a family group. Korallion grasps the hand of her husband Agathon with her right hand and his arm with her left, while in the background are another bearded man and a youth. The marble vase in the same enclosure is adorned with a similar relief.

Adjacent is a tall gravestone with a handsome ornament, or acroterion, at the top. The next monument is in the form of a small temple, the interior of which was adorned with paintings, now completely erased. A little farther on a large bull occupies the top of a tombstone. Beyond it are another temple-like monument with traces of painting, a large Molossian hound, etc. The *Seaman's Grave* is embellished with a relief representing a family group on the sea-shore (not, as has been said, Charon and the ferry of the Styx).

Opposite is the **Tomb of Hegeso*, perhaps the most beautiful of all, representing a lady at her toilette, attended by a female slave. Beyond is the *Tomb of Aristion*, with a relief of a nude youth, while a little to the N.E. is a stone with a domestic scene of four figures, *Protonoe*, *Nikostrate*, *Eukoline*, and *Onesimos*.

By ascending from the tomb of Dexileos (see above) in the direction of the railway-station, we reach an area strewn with large vases, sarcophagi, cippi, and the like, among which is an alto-relief with the names *Demetria* and *Pamphile*. Adjacent is the life-size relief of a woman, of which the head and the inscription are missing. — The excavations, which were begun in 1862, have been discontinued on account of the extravagant claims for compensation made by the owners of the ground.

From this point to the *Botanic Garden* and the *Olive Grove*, see p. 103.

At Athens, as at Rome, a great part of the area of the ancient city is now unoccupied. To the W. and S. of the Areopagus and the Acropolis rises a rocky ridge, stretching from the N.W. to the S.E. and divided by two depressions into three summits, the *Hill of the Observatory*, the *Pnyx*, and the *Hill of Philopappos*. The whole of this mass, now used solely as stone quarries and pasture for a few goats, bears innumerable vestiges of ancient settlements. Regular cuttings in the rock, entirely unlike quarries, remains of walls, and pieces of stucco, testify conclusively to the former presence here of human habitations.

'In front of the dwellings are rocky terraces, the different tiers of which are connected by flights of steps. Deep channels hewn in the rock collect the rain-water and conduct it into reservoirs. Numerous square chambers have been hollowed out in the rock, one of which, on the slope of the Hill of Philopappos, has walls 11 ft. high, covered with cement to within 1 ft. of the top. The cisterns are circular, and some of them are provided with niches in the sides, forming a kind of ladder for descending to the surface of the water. Store-rooms, shaped somewhat like a bottle, with a narrow neck and a more capacious chamber behind, have been hewn carefully in the rock. Rock-tombs lie singly or in pairs near the houses, or in greater numbers line the paths. Small niches in the rock were used as brackets for statuettes; benches were formed at suitable points for rest in the open air. Places of popular assembly may be recognized by the number of rocky seats adjoining each other, while substructures with steps and extensive platforms indicate the site of open-air altars and sanctuaries' *(Curtius)*.

To the S. of the Street of Tombs the railway is crossed by a bridge, leading to a wide road planted with trees (Pl. B, 5), which forms a prolongation of the Boulevard des Philhellènes. To the left are the Theseion and, farther on, the Areopagus. On the right is a tongue of rock, descending from the Observatory Hill and named the *Hagia Marina* (Pl. B, 6) from the small church situated on it. The smooth surface at the S.E. angle is due to an extraordinary superstition. Women whose families Providence has not seen fit to increase slide down the rock in the firm belief that this will cause their wishes to be realised! The Hagia Marina is thickly strewn with relics of ancient dwellings, as above described. About 30 paces below and to the S. of the chapel, near the S. margin of the cliff, the words Ὅρος Διός (reading from right to left) are cut in the rock, indicating the boundary of a precinct sacred to Zeus.

The hill of which the Hagia Marina is a spur is crowned by the **Observatory** (Ἀστεροσκοπεῖον; Pl. A, 6), erected by Baron Sina, a rich Greek merchant of Vienna, in 1842, and down to 1884 under the admirable management of *Dr. Julius Schmidt*, who brought back the lost astronomy of the Greeks from the Hyperboreans. An inscription on the rock, in the garden to the W. of the Observatory (Ἱερον Νυμφ. . . δεμο . .), has given this eminence the name

of the *Hill of the Nymphs*. It is, however, uncertain whether we have here one of the ordinary sanctuaries of the nymphs. The foundation of a temple of *Artemis Aristoboúlē* in this neighbourhood was ascribed to Themistokles, whose house was close by, in allusion to his prudent advice in the Persian War. The long and deep gorge to the W. of the Observatory is undoubtedly the ancient *Barathron*, into which the bodies of malefactors were cast after execution.

From the Observatory we now proceed towards the S.E. to the top of the **Hill of the Pnyx** (Pl. B, 7), on the N.E. slope of which is situated one of the earliest structures in Athens, distinctly visible from the Areopagus, the Acropolis, and other elevated points in the neighbourhood. This consists of a huge artificial terrace or platform, 395 ft. long and 212 ft. wide, the upper margin of which is cut out of the rock, while the lower is supported by a massive wall of irregular, so-called Pelasgic masonry, in the form of a slightly flattened semicircle. The perpendicular wall of rock at the back of the terrace, 13 ft. in height, is not perfectly straight but describes an obtuse angle, in front of which is a huge cube of rock hewn out of the solid mass, resting on three steps and mounted by a small flight of steps on each side. The platform has been supposed to be the *Pnyx*, where the Athenians held their political assemblies, and the *Bēma*, or orators' stage, is supposed to have been at the base of the cube of rock, where sockets are visible that may have been made for its supports. The space occupied by the listening throng of citizens must, however, have been anciently of very different configuration. Possibly the supporting wall above mentioned was originally much higher, so that the auditorium sloped downwards from it to the Bema. To the left of the cube of rock is a semicircular recess, surrounded by a number of small niches; below these were found numerous votive tablets most of them dedicated to the 'supreme Zeus', and nearly all now in the British Museum. Some of the stones of the supporting wall are remarkable for their great size and weight; one near the middle, above a square opening for the escape of rain-water, is 13 ft. long and $6^1/_2$ ft. high. — In the E. angle of the platform stands a large block of the living rock, which for some reason was not removed, though preparations to do so had evidently been begun.

About 30 paces from the top of the upper wall, which we reach either from the cube of rock or by the steps a little to the W. of it, is another similar altar, in a very dilapidated condition. This was formerly supposed to be the bema 'facing the sea', used from the time of Themistokles onwards. — The Pnyx commands one of the most favourable views of the Acropolis.

Farther to the S. we reach the small church of *St. Demetrius Loumbardaris* (Pl. B, 7), which lies in the depression between the Pnyx and the hill of Philopappos. It probably marks the site of one of the ancient town-gates. In the same hollow, about 100 paces

to the W., is a rock-tomb, the interior of which is divided into two chambers by a partition. The traditions of the Athenian ciceroni describe it as the *Tomb of Kimon*, but this is evidently a mistake; at a later period it became, as the now almost illegible inscription records, the burial-place of a certain *Zosimianus*.

On the ridge of the hill beyond the saddle are various traces of the old town-wall, stretching in the direction of the monument of Philopappos, which lies about 500 paces farther on. The hill was formerly called the *Museion* (Μουσεῖον), a name popularly derived from a tradition that the poet Musæos was buried here, but more probably to be carried back to the existence of a very early fane of the Muses.

The **Monument of Philópappos** (Pl. B, 8), which now lends its name to the hill, was built in 114-116 A.D. in memory of the grandson of Antiochos IV. Epiphanes, the last king of Kommagene in Asia Minor, who was dethroned by Vespasian. *C. Julius Antiochus Philópappus* was enrolled as an Athenian citizen in the deme of Besa, but still adhered to his hereditary title of king. He filled various public offices in his adopted city, and commended himself to his fellow-citizens by his liberality. The monument, which is built of Pentelic marble and is about 40 ft. in height and about 33 ft. in width, has a slightly concave form, with the concavity turned towards the Acropolis. The substructure is formed of five layers of Piræus stone. The upper portion is adorned with a frieze in vigorous alto-relief, of which about two-thirds are preserved, and above this are three niches separated by Corinthian pilasters. The sitting figure in the central niche is Philopappos himself, to whose position as a citizen of the deme of Besa and as Roman consul (ca. 100 A.D.) the inscriptions bear reference. The statue to the left is that of the grandfather of Philopappos, while the now vacant niche on the other side contained a figure of king Seleukos Nikator, founder of the dynasty of Kommagene. The relief is supposed to represent the ceremonial progress of Philopappos in his consular insignia. The quadrangular space at the back was the burial-ground.

The *View of Athens from the hill of Philopappos is one of the finest in the neighbourhood. In the centre rises the *Acropolis*, which is admirably surveyed hence in its full length; at its base the *Odeion of Herodes* and the *Theatre of Dionysos*, to the right of which are the *Arch of Hadrian* and the *Olympieion*, backed by the heights of the *Stadion* and *Mt. Hymettos*. To the left of the Acropolis are the *Theseion* and the *Hill of the Nymphs*, and beyond them the Athenian plain, bounded by *Ægaleos* and *Parnes*. Over the Acropolis the *Lykabettos*, and in the background a part of *Mt. Pentelikon* (Brilessos) is visible. To the S. lies the *Saronic Gulf*, with its islands and coasts.

We now descend the N. side of the hill of Philópappos, and turn to the left, along the cutting in the rock, in the direction of the three conspicuous doorways cut in the perpendicularly hewn wall of rock and now closed with wooden gates painted red. This is the so-called *Prison of Socrates*, and consists of three chambers

hewn in the solid rock, of which that in the centre was never finished. The chamber on the left, 12 ft. long and $7\frac{1}{2}$ ft. wide, has a flat ceiling; on the floor are marks of a sarcophagus. The chamber on the right, of the same size, has a sloping ceiling. From the corner at the back a round aperture leads into a rotunda (θόλος), 11 ft. in diameter, with elliptical vaulting. The opening was closed by two slabs, one of which is extant. The whole locality is very similar to the treasure-house of Atreus at Mycenæ (p. 255). There was probably a structure in front of the three doors in the rock, with which perhaps the flight of steps to the left had some connection.

d. The Modern Quarters of the Town and the large Collections of Antiquities.

Tramway through the Rue du Stade to the Place de la Concorde and past the large Museums (pp. 92, 96) to *Patisia*; see p. 34.

Two wide parallel streets, the Boulevard de l'Université and the Rue du Stade, lead N.W. from the Place de la Constitution (p. 44) to the Place de la Concorde. In the Rue du Stade (Pl. F, E, 5, 4) are the *House of Parliament* (Βουλή) and the *Ministry of Finance* (with a shady garden at the back). Near the Finance Ministry is the ancient church of *St. Theodore*. Farther on, a little to the left, is the *National Bank* (Pl. D, 3).

The Boulevard de l'Université (Ὁδὸς Πανεπιστημίου), which is planted with trees, contains numerous handsome private houses built of marble from Mt. Hymettos or Mt. Pentelikon. The first of these on the right, with a loggia and the inscription Ἰλίου Μέλαθρον ('Palace of Ilion'; Pl. *S*, F, 4), belongs to Dr. Schliemann, the well-known explorer of the site of Troy; on the groundfloor is a collection of objects found in his memorable excavations. Dr. Schliemann has, however, parted with the great bulk of his discoveries. Farther on are the *Roman Catholic Church* (Pl. F, 4), a Romanesque building with a wide flight of steps and a spacious vestibule, and adjacent an *Ophthalmic Hospital* (Ὀφθαλμιατρεῖον).

The next handsome building on the same side of the street is the ***Academy of Science** (Ἀκαδήμεια; Pl. F, 4), built at the expense of the late Baron Sina of Vienna, and destined for the accommodation of a body of Greek and foreign savants, constituted on the model of the Institut de France and the Berlin Academy. The building, executed from the designs of *Hansen* of Vienna under the supervision of *E. Zitler*, consists entirely of Pentelic marble and is constructed in the classic Grecian style, with Ionic colonnades and sculptured pediments. It is profusely adorned with painting and gilding, enabling us to form some idea of the effect of these embellishments, of which scanty traces now alone remain in the architectural monuments of antiquity. The group in the pediment of the central structure, representing the birth of Athena, was executed in marble by the Greek sculptor *Drosos*. The groups in the

gables to the right and left are in terracotta. The two lofty, and somewhat misplaced Ionic columns in front are surmounted by statues of Athena and Apollo, also by *Drosos*. The sitting figures of *Plato* (left) and *Socrates* (right), opposite the entrance, are by the same artist.

Interior (visitors knock at the main entrance). The principal hall contains a series of paintings by *Griepenkerl* of Vienna, relating to the myth of Prometheus; No. 1 (at the end, to the left), Themis foretelling to her son Prometheus his own fate and that of the world; 2. Prometheus lighting his torch in presence of Athena; 3. Prometheus breathing life into men in presence of Athena, in spite of the warning of Epimetheus; 4. (end-wall) Zeus and the Titans; 5. Prometheus bringing fire to mortals; 6. Prometheus Bound, with the mourning Oceanidæ; 7. Prometheus freed by Hercules; 8. (above the entrance) Prometheus introduced to Olympus. The marble statue of *Baron Sina* is by *Drosos*.

Adjacent is the **University** (Πανεπιστήμιον; Pl. F, 4), built in 1837 by *Hansen the Elder* (of Copenhagen), and also adorned with polychrome painting and an Ionic portico. To the right and left of the façade are statues of the *Patriarch Gregory*, who was murdered by janissaries, and *Rhigas*, the poet of the War of Liberation (p. 214). More in front is a sitting figure of *Koraïs*, the philologist. The university, which is organised on the German system, embraces the four faculties of theology, jurisprudence, medicine, and philosophy. It is attended by about 1500 students (φοιτηταί), who are instructed by 60 professors, ordinary and extraordinary (τακτικοὶ καὶ ἔκτακτοι καθηγηταί), and by a few private lecturers (ὑφηγηταί). Connected with the university are a *Pharmaceutic School*; *Chemical* and *Anatomical Institutes*; an *Observatory* (p. 87); a *Library* of 100,000 vols.; a *Museum of Natural History*, interesting for its comprehensive collection of Greek specimens; and a *Palaeontological Cabinet*. Most of these collections are in the university building.

The Library, which is open daily during the session from 9 to 3, contains busts of Byron, Mavrokordatos, Sir Richard Church, and other heroes of the War of Independance. The last room to the left contains a supply of the latest scientific periodicals. — The Aula is elaborately decorated.

A large new *Library Building* is being erected, with the proceeds of a legacy of M. Vallianos, in the adjoining enclosed space. — At the back of the university runs the Boulevard de l'Académie, off which runs the Ὁδὸς Πινακωτῶν, with the *German Archaeological Institute* (Pl. E, F, 3), founded in 1874. — To the N.E., on the slope of the Lykabettos, is the French *École d'Athènes* (Pl. G, 3), established in 1846.

Farther on in the Boulevard de l'Université, to the left, is the *Arsakion* (Pl. E, 3), a superior school for girls, founded and richly endowed by M. Arsákis. The building is adorned with a head of Athena.

The Rue du Stade and the Boulevard de l'Université, after crossing the *Rue d'Éole* (p. 78) and its N. prolongation, the *Rue de Patisia*, end at the Place de la Concorde (Πλατεῖα τῆς Ὁμονοίας; Pl. D, 2), a square pleasantly adorned with trees and a music pavilion; it is much frequented on afternoons, when a mili-

tary band plays here (see p. 34). *Tramways*, see p. 34; *Railway* to *Kephisia* and to *Laurion*, see RR. 9 e, 9 i.

The Rue d'Athéné (Ὁδὸς Ἀθηνᾶς; Pl. D, 3, 4, 5) leads from the Place de la Concorde towards the S. It contains the new *Theatre*, built by Ziller (p. 34), and the *Demarchía*, or municipal offices. Farther on is a vacant space, bounded on the W. by the *Varvakion* (Pl. D, 4), a gymnasium founded by M. Varvakes, and on the E. by the large new *Bazaar* (Pl. D, 4), chiefly used as a provision-market.

The Rue du Pirée (Pl. C, B, 3, 4), leading from the Place de la Concorde to the S.W., commands a fine view of the sea, best by evening-light. It contains a musical academy called the *Odeion*. — To the W. runs the *Rue Constantin* (p. 103), at the end of which (to the right) diverges the street leading to the Peloponnesus railway-station (R. 12).

The Rue de Patisia (Ὁδὸς Πατισίων; Pl. D, E, 2, 1) is a favourite promenade on summer-evenings after sundown, but is little frequented at other times. On the right, near the outskirts of the town, rises the —

Polytechnic Institute (Pl. E, 1), built of Pentelic marble by *Lysander Kaftanzoglou*, at the expense of some wealthy Greeks. It consists of a central building with two stories of the Doric and Ionic orders, flanked by two projecting wings in the Doric style. We traverse the court, mount the steps and pass through the portico to the inner gallery. To the left are the *Egyptian* and *Mycenian Antiquities*, to the right the *Collection of the Archaeological Society* (p. 93), all open daily, except Sun., in summer 9-11 and 3-6, in winter 10-12 and 2-4; closed on Mon. forenoon; adm. 1 fr., on Sat. free. Sticks and umbrellas left at the entrance (10 c.).

The Collection of Egyptian Antiquities, presented by M. Dimitriou of Alexandria in 1881, consists chiefly of small objects, coins, scarabæi, tombstones, and bronzes. Among the last is a statuette covered with inlaid hieroglyphics in silver. — Opposite is the entrance to the —

*Collection of Mycenian Antiquities, the nucleus of which consists of the objects found by *Dr. Schliemann* in 1876 and the *Greek Archaeological Society* in 1877 at the ancient citadel of Mycenæ (p. 256). To these have been added objects of the same period found at Spata (p. 124), Menidi (p. 116), Nauplia (p. 245), etc. They include weapons, ornaments, vessels of gold, silver, and clay, and other objects used for adorning the tombs of important personages, some dating from the 12th cent. B.C. Comp. p. lxx. *Schliemann's Catalogue*, in French, is sold at the entrance ($1/2$ fr.).

In the middle of the room, under glass, is a Tomb (No. VI) from Mycenæ, arranged here exactly as it was discovered by the Archæological Society. The contents consist of two skeletons, one of which is tolerably well preserved, surrounded by plates and bands of gold, weapons in cast metal, and terracotta vessels.

Round the room are ranged 16 show-cases, the numbering of which

begins to the left of the entrance. The first cases are devoted to the contents of Graves I. and II., the first of which contained three corpses, and the second one.

The two corner-cases and the one next them are occupied by the contents of Grave III., in which three persons were interred. Among the most interesting objects are about 700 small round plates of gold with ornaments, a large headdress formed of ornamented bands of gold, three golden shovels engraved with battle-scenes, and an embossed golden cup with a handle.

The other cases on this side and the corner-case at the end of the next row are filled with the rich contents of Grave IV. The faces of four of the five bodies in this tomb were covered with thin golden masks, of rude workmanship. Among the other objects are six agraffes or clasps; the golden mask of a lion; a bull's head in silver; a two-handled goblet with doves, like that of Nestor described by Homer (inner side of the 5th case); a silver beaker, with gold ornaments; rings and pins of gold; vessels of alabaster; amber beads; swords, knives, and daggers (one inlaid with gold), and lances (in the corner-case). The blades of the weapons are all of cast metal, and the hilts were of wood.

The middle case at the end of the room, the two corner-cases, and the next case at the side, are devoted to the contents of Grave V., in which three bodies were interred. Among them are a golden mask, with a fragment of the skull still adhering to it; several bones; a golden beaker; plates of gold; a quadrangular casket of cypress-wood; an ostrich-egg, to which are fastened dolphins in alabaster.

The two next cases contain miscellaneous objects, other than those found in tombs, from Mycenæ, Tiryns, etc. Fragments of painted stucco from the interior of dwellings in the citadel of Mycenæ; bronzes; objects in ivory; small lion in solid gold; rings; some golden vessels the sides of which have been crushed together; arrow-heads; gems; amber beads.

The case by the wall to the left of the entrance contains the objects from the Graves of Spata and the Grave of Menidi. The former include numerous small ornaments in ivory and vitreous paste, two plaques with the representation of a lion and bull fight, and some golden ornaments; the latter consist of articles in gold and ivory, bronzes, vitreous paste and gems. — The adjoining corner-case contains objects of a similar character found in the rock-tombs on the slope of the Palamidi at Nauplia.

Below the cases are terracotta vessels, remains of copper vessels, and the like. On the end-wall are archaic limestone reliefs from Mycenæ.

The *Museum of the Archæological Society (adm., see p. 92) contains vases and small sculptures in bronze and marble. The *Greek Archaeological Society* (Ἀρχαιολογικὴ Ἑταιρία) has won the gratitude of all interested in the relics of classical antiquity by the excavations it has instituted and the valuable purchases it has made. Reports of its proceedings are published in the quarterly periodical (Ἐφημερὶς ἀρχαιολογική) and yearly *Transactions* (Πρακτικά).

The most valuable part of the museum is the fine *Collection of Vases*, arranged for the most part in chronological order in 23 cases in a large hall. The series begins to the right of the doorway.

Case I. *Vases of the so-called Mycenian Epoch*, chiefly from Vari (p. 130), Trachones (p. 130), and other places in Attica, but also including examples, of a darker colour, from Crete, Syra, and Amorgos. The ornamentation consists mainly of geometrical patterns, with a few designs from vegetable forms. Some of the shapes are very singular. In the uppermost row are *Boeotian Vases*, generally adorned with birds. — Under glass, by itself, is a tall, three-handled vase, with primitive, unnaturally elongated figures of men and animals. Vases of this kind are generally named *Dipylon Vases*, from the place where several of the best specimens were found.

Case II. *Dipylon Vases*. No. 551, with caricature-heads and a fe-

male figure with a flower; 1085, adorned with a lion's head with open jaws. — No. 84 is a large and slender Amphora, with archaic representation, in black lines, of the *Prothesis*, or Exposure of the dead ('lying in state'); the female figures in the upper row are the hired mourners.

Case III. *Lekythi with black figures* (p. xciv). 2800. Actæon devoured by his hounds; 1298. Hercules and Athena; 952. Hercules and the Centaurs; 2432. Hercules quaffing wine out of a large goblet. — Large vase with representation of a Prothesis.

Case IV. *Lekythi, Paterae, and Hydriae, with black figures.* 1053. Hercules with a 'Kantharos' resting on a couch, at the foot of which sits Athena, while behind are Iolaos and Dionysos; 849. Peleus carrying off Thetis; 961. Arming of Achilles; 2046. Archaic quadriga, with the names of the charioteer and horses. — 1349. Vase with a representation of a Prothesis in a higher style of art.

Case V. No. 1278. The daughters of Peleus boiling a ram in order to test the magical powers of Medea; 1918. Athena in her war-chariot, with Hercules and Hermes; 1094. Sirens; 2060. Hercules and Nereus. — In a case by itself is a **Vase with a Prothesis*, found at Cape Kolias, the best example of this class, remarkable for the delicacy and expressiveness of the design.

Case VI. No. 2681. Large shallow vessel with warriors and women; 2247. Theseus and the Minotaur; 1068. Hercules chaining Cerberus. Nos. 651 and 652 were found in Italy, the first representing Athena, Dionysos, and Hermes, and the second Dionysos and Silenus. — In a detached case: *1316. Tall Amphora with beautiful representation of a bridal procession.

Case VII. Smaller vases of the same period, but of inferior value. Nos. 1317, 2225, and 1926 (Theseus and the Minotaur) are interesting on account of the fine white ground on which the figures are painted. — On the adjoining wooden frame are five large *Vases with geometrical patterns* (p. lxxi).

Case VIII. **Vases of the Best Period*, of various sizes and forms. No. 1301. Demeter in her chariot with winged wheels, in front Kore (Proserpine) with ears of corn; 1289. Sappho reading her poems to her friends; 873. Centaur with a Kantharos and two hares slung on a pole; 1299. Three women with a tame heron; 672. Woman alarmed by the sudden appearance of Silenus. Nos. 1765 and 967 are adorned with coloured reliefs (rare). In the lower part of the case: 1204, 1205. Amphorae with toilette scenes. — On the wooden frame are two vases with geometric patterns.

Case IX. **Vases of the Best Period.* No. 860. Amymone surprised by Poseidon; 85. Old man teaching a youth to play the cithera; 1314. Girls swinging; 1300. Women, one of whom is listening to the whispers of Eros. The finest here is a large Cratera, or bowl, in the second row from the top (towards the right), the design on which represents Eros leading a youth towards a cithara-player. — On the wooden frame are five vases with geometric patterns.

Case X. Inferior examples of the same period. — In a detached case: *Vase with a lofty base and two double handles, in the best style, with the marriage of Zeus and Hera.

Cases XI, XII. **Lekythi with polychrome ornamentation* on a white or cream-coloured ground, generally consisting of funeral scenes, and often executed with masterly delicacy of touch and design. — In a detached case: *1388. Vase with Hera preparing for her wedding, a companion to the one just described in Case X.

Case XIII. Bowls with rude designs in red paint. — Detached: 1052. Vase of the same shape as No. 1388, with a domestic scene.

Case XIV. *Vases of a Later Period*, some of them with reliefs and many remarkable for their elegant shape and lustrous varnish. — Detached: 2056. Vase like No. 1388, much injured, with a sitting girl holding a lyre.

Case XV. Small Lekythi and other vases, some with inscriptions. We have now made the round of the room, and turn our attention to the cases and cabinets in the middle.

Case XVI. (opposite Case V): *Corinthian Vases*, overladen with vegetable and animal forms; in a few instances, human figures. — Case XVII. *Vases with designs in black*, some of a very primitive description. — Case XVIII. Similar vases in a better style. No. 2398. Arming of Achilles. — Cases XIX-XXI. *Vases with designs in red.* *No. 2254. Battle. Two tall and slender *Amphorae* are also exhibited here: 192. Bridal procession; 1204. Toilette scene. In Case XIX. is a small vessel with a quaint representation of a pygmy defending himself with a club against a crane. Adjacent, fine glandiform vase, with erotic scene.

We have now examined all the Wall-cases and begin the round of the Table-cases.

Case XXII. (opp. Case IV). *Ornamented Terracotta Lamps.* On one side is a mass of these lamps sticking together, found in an oven outside the Dipylon, into which they had evidently been put ready for baking. — Case XXIII. *Terracotta Moulds*, with modern castings made in them: mask of a corpse, dice, small plaques with reliefs or paintings. — Case XXIV. Selection of interesting fragments, with and without inscriptions; piece of a Panathenaan vase. — Case XXV. *Toilette Articles* in alabaster, bronze, and terracotta; large collection of saucers for cosmetics.

Case XXVI. *Shallow Vessels of Various Periods.* No. 1207. Thetis bringing the armour made by Hephaestos to Achilles, in the presence of Peleus and Neoptolemos; 51. Double terracotta disk, with the surprise of Thetis by Peleus. — Case XXVII. *Terracotta Vessels*, with designs or reliefs of human and animal forms. On one is a Nike riding on a swan, with a cornucopia in her hand. Two vases show especially rich colouring: *2375. Winged figure supporting a fainting girl, *2376. Bust of Aphrodite in a shell. Considerable interest attaches to the curious semi-cylindrical vessels, the upper ends of which are painted in imitation of scales, while the sides and closed ends are adorned with reliefs or designs. — Case XXVIII. *Ornaments of Gold, Silver, and Precious Stones.* Bracelets, rings, earrings; gems; Assyrian seals in the form of cylinders; in one corner, modern gems. — Case XXIX. Greek, Roman, Persian, and Cufic coins, ancient leaden tickets, Byzantine bullae of lead.

The **Collection of Terracottas and Bronzes* includes nine cabinets of terracottas, amongst which are excellent examples of the charming little figures from Tanagra (p. 178) and other parts of Greece, several cabinets of bronzes, and a few small works in marble.

Cabinet I. (to the right of the vestibule) contains a few specimens of old figures, chiefly from Amorgos (mostly standing figures; among them may be mentioned a sitting figure of a lyre-player and a standing figure of a flute-player) in an alabaster-like stone; a collection of archaic *Figures in terracotta*, some of which are richly painted; terracotta busts, and riders.

Cabinet II. contains additional *Archaic Terracotta Figures*, including six recumbent figures, the best of which are Silenus with a drinking horn and an unidentified male figure.

Cabinets III. and IV. contain, besides a few more archaic figures, a collection of sitting and standing figures showing traces of greater *Freedom of Execution*, including a fine genre figure of a woman baking bread. In the uppermost division of Cabinet III. are a few female and two Dionysos masks, as well as representations of goats, rams, stags, dogs, pigs, apes, cocks, etc.

Cabinets V-IX. contain the most valuable part of the collection, consisting of an admirable series of *Small Objects of Art*, executed with great gracefulness and variety. — A few larger terracotta figures are placed between the cabinets. — Cabinet X. *Bronzes:* small images of gods, genre-figures, animals, mirrors with stands in the shape of female figures, two mirrors with hovering Cupids, helmets, etc.

In the middle of the room are four Table-cases. — The one farthest to the right of the entrance contains moulds for clay-figures and a few bas-reliefs with stamped figures (so-called Melian Reliefs), images of Gorgons,

jointed dolls, masks, a group of five figures round a baking-oven, three draughts-players, etc.

The second table-case contains bronze mirrors and mirror-cases, tablets with inscriptions, rings, combs, needles, etc.

The third table-case contains vessels of different shapes and sizes, sistra (rattles used in the worship of Isis), tripod handles, weapons, strigils ('Stlengides'), inscriptions, etc.

The fourth table-case contains weights, missiles, and other objects in lead.

On the groundfloor of the Polytechnic Institution is the Museum of the Historical and Ethnological Society (ἱστορικὴ καὶ ἐθνολογικὴ ἑταιρία), which is open daily, except holidays, 10-12 a.m. and 2-4 p.m. It contains memorials of the Greek War of Independence, portraits of important personages, etc.

Next to the Polytechnic Institute and separated from it only by a narrow side-street is the ****National Museum** (Ἐθνικὸν Ἀρχαιολογικὸν Μουσεῖον; Pl. E, 1), built by *Lange*, with funds provided by another wealthy and public-spirited Greek. It is intended eventually to comprise all the public collections of antiquities in the lower town and is still in a process of transition. It is open daily, except on the chief festivals; in winter 9-12 and 2 till dusk, in summer 8-12 and 3 till dusk. Catalogue by M. Kavvadias (p. 78) in Greek, 2 fr.; also on loan. Sticks and umbrellas are left at the entrance (20 c.).

The Court, which is surrounded by a low wall, is filled with sarcophagi, tombstones, small columns, grave-slabs, and grave-inscriptions. We ascend the white marble steps in front of the museum to the —

Vestibule. The principal ornaments of this hall are the *Double Herma of Dionysos and Apollo*, in the middle, found in the Stadion in 1869 (p. 48), and the four *Hermae of Kosmetae*, or officials of the Ephebic Gymnasia, to the right and left of the entrance. Hermæ of this kind formed one of the chief adornments of the markets, streets, and buildings of ancient Athens. The destruction of several of them by night in B.C. 415 excited so much public indignation, that Alkibiades, who had been involved in the mischievous freak, was recalled from his command in the armament already dispatched against Sicily. To the right of the entrance is a basaltic bust of *Ptolemy VI. Philometor*.

We now turn to the left to visit the series of Rooms on the N. Side.

I. Room of the Archaic Sculptures and Tombstones. In front, to the left, Headless female figure, sitting; to the right, fragments of a similar figure. At the end-wall, to the left, the so-called *Apollo of Orchomenos*, a very ancient statue. Adjacent, also on a high pedestal, the so-called **Apollo of Thera*, an example, like the Tenean Apollo at Munich, of the most characteristic archaic type of manly youth, the development of which was perhaps due

to the early Cretan school (comp. p. lxxvi); similar figure of the *Apollo of Ptoion* (Bœotia). Then, a quaint old head in relief; base with reliefs (Hermes bearing a ram and Aphrodite?); Base with reliefs representing Hercules fighting the lion. In front is a base with reliefs from Lamvrika (p. 131) representing funereal ceremonies; the dead man himself is represented on horse-back on the front. Along the right wall are other archaic statues of *Apollo*, one of which is modelled only. By the columns at the entrance to the principal part of the room, to the left, *Statue of Artemis* from Delos; to the right, an ancient and somewhat clumsy double relief from Tanagra, representing Dermys and Kitylos. — We now pass between the columns into the room proper. In front of the left column is a figure of *Apollo;* in front of the right pillar, *Nike* in an attitude of haste, both from Delos. — By the left wall are two female heads under glass shades, one of them richly painted. Adjacent is the celebrated archaic **Stele of Aristiōn* (comp. p. lxxvii), the richly painted tombstone of the warrior Aristion, who is here represented with his coat of mail, helmet, greaves, and lance; this stone bears an inscription indicating it to be the work of Aristokles. By the right wall are various busts and an Egyptian statue with the left leg advanced. — To the left of the entrance to Room II. is the so-called *Apollo on the Omphalos* and the *Stele of Orchomenos*, with a relief in the genre style, representing a bearded man leaning on a staff and encouraging his dog to snap at a grasshopper. The inscription is: Ἀλξήνωρ ἐποίησεν ὁ Νάξιος ἀλλ' ἐσίδεσ(θε), 'Alxenor of Naxos made me, look at me'.

II. Room of the Athena Parthenos. In the middle of the room is a reduced marble imitation of *Phidias's Chryselephantine Statue of Athena Parthenos*, found near the Varvakion in 1879 (comp. pp. 92, lxxxviii). This highly interesting little figure, 3 ft. $4^1/_2$ in. height, has settled many of the disputed points in connection with its great prototype. The goddess is clothed with the long sleeveless chiton, above which the diplois, confined by a girdle round the waist, falls to the middle of the thigh; her left hand rests lightly on her shield (the reliefs on which are not represented); her outstretched right arm rests upon a pillar and holds a Nike, 6 in. high; a broad ægis, with the head of Medusa, covers her breast; on her head she wears a light, close-fitting, round helmet, decorated with three plumes supported in the middle by a sphinx and on each side by a horse (broken off); the spear is missing; in the inside of the shield is coiled the sacred snake. The statue except in a few particulars has been well-preserved. The spectator should remember in examining this work, that it is a reduced copy of a colossal figure, the proportions of which were meant to be seen from below.

To the left of the entrance is the **Eleusinian Relief*, a votive tablet of the 5th cent. before the Christian era, 7 ft. high and 5 ft. wide, found in the Propylæa of Eleusis in 1859; the composition

represents Demeter in the act of handing some grains of corn (?) to a lad in front of her, on whose head Persephone places a garland; the boy may represent Triptolemos, Iakchos, or simply a victor in the games (see p. xcii). — To the right, a *Youthful Plutos*, found in the sea near the Pyræus, a replica of the youthful Dionysos from the so-called Leukothea at Munich (p. xcvi). — Next comes the *Finlay Vase*, unfinished, named after the accomplished historian of modern Greece; the relief, representing Athena casting aside the pipes of Marsyas, is supposed to be a more or less faithful copy of the celebrated group in bronze by Myron. — By the right wall are two spirited statuettes of Athena from Epidauros.

Along the left wall is a row of busts of great artistic value: *106. The so-called *Head of Eubuleus* from Eleusis, with flowing ringlets, probably dating as far back as the time of Praxiteles (in the niche above is a restored plaster copy of the bust by Zumbusch of Vienna). *Head of Aphrodite*, from the S. slope of the Acropolis, and other fine female heads. In the middle of this row are several fragments from Tegea (pp. 266, 267), supposed to belong to the pediment of the temple of Athena Alea and to have been executed by Skopas (p. xcix): *Head of a Youth*, about lifesize, with parted lips and short curling hair; the top of the head is cut off square, and the side of the face which was turned to the wall has not been carefully finished; the swelling muscles of the neck indicate that the head belonged to an actively engaged figure; *Head of a Youth with a helmet*, consisting of two fragments joined together; the *Head of a Boar* (the Calydonian boar, p. 268), although much mutilated, may still be recognised by the characteristically treated shaggy hide.

To the left of the entrance to Room III. is the so-called *Lenormant Statuette* of *Athena*, $1^1/_2$ ft. high, found at Athens in 1859 by Lenormant, which was the most important copy known of the chryselephantine Athena in the Parthenon until the discovery of the Varvakion statue (p. 97). — To the right and left of the entrance are two pediment groups from Delos representing respectively the *Rape of Orithyia by Boreas* and the *Rape of Kephalos by Eos*.

Room III. In the middle, on a square pedestal: **Hermes of Andros*, one of the finest pieces in the collection. This and the Hermes in Room I. were probably sepulchral figures, bearing the features of the deceased.

To the left of the entrance is the **Frieze of Lamia*, a freely-executed procession of Tritons, Nereids, and Cupids. Adjacent and by the left wall are the most important of the sculptures from the pediments of the *Temple of Æsculapius in the Hieron of Epidauros* (p. 240), representing half lifesize figures of Amazons and Centaurs.

By the right wall are two *Female Heads* and two finely executed reliefs of *Æsculapius* from Epidauros (seated figures). Above is a magnificent sima with lions' heads from the Tholos of Polykleitos (p. 240).

On the wall to the left of the entrance into the next room is a glass-case containing a *Nike* in terracotta, which was found at Myrina in Asia Minor. Below are two pretty female heads in marble. Farther on are three marble slabs from *Mantinea* (p. 285), the first representing in relief the competition between Apollo and the flute-playing Marsyas, with the Scythian between them ready to flay the defeated competitor; on the other two slabs are six Muses with their instruments.

IV. Room of the Statues. Opposite the entrance is a colossal statue of *Poseidon* from Melos; behind it are two reliefs of dancing women; opposite to the right, are three votive reliefs, the chief figures in which are Hermes and Nymphs. Opposite, to the left, are other reliefs: No. 309 is the best preserved example of what is known as a *Banquet of the Dead*, and represents a man stretched upon a couch (Klinē) at a meal, holding a vessel of some kind, and surrounded by various members of the family, servants, and worshippers. The clue to the composition is probably to be found in the idea that the deceased paterfamilias or the deity is represented as taking part in the family meal in virtue of meat-offerings and drink-offerings. In No. 310. *Euthenia*, or Abundance, is represented standing on an altar, which is entwined by a snake, now much mutilated; adjacent, on a column beside a tree, is *Artemis*, while another female figure, on a larger scale, sits in a chair on which is the word Ἐπίκτησις (Profit); below the tree is the inscription Τελετή (Consecration). — A row of statues stands on each side of the length of the hall: to the left is a torso of *Athena* from the monument of Euboulides; 115. *Statue of a Youth from Eretria* (the head strongly resembles that of the Hermes of Praxiteles); 116. *Hermes of Atalanta*, the Kerykeion, or herald's wand, of bronze, formerly in the right hand, is missing; 121. *Aphrodite*, 122. *Æsculapius*, both from Epidauros; in the row to the right, No. 127. *Silenus*, bearing on his left shoulder a young Dionysos holding a mask.

V. Room of the Warrior. The chief work in this room is a **Warrior from Delos* (perhaps a Gaul?), protecting himself with his shield (now missing) from a blow directed from above. Opposite is a sleeping Mænad. On the wall to the right of the entrance is a relief (with stamped figures) of recent date, representing Orpheus and his lyre, surrounded by numerous wild, tame, and fabulous animals. To the left of the exit is a graceful statuette of Pan leaning against a pillar; to the right, a slender youthful Satyr.

VI. Room of the Sepulchral Reliefs and Tombstones. Running the length of the room in two rows are ranged the *Sepulchral Reliefs, dating chiefly from the golden period of Grecian art, some of which are extremely fine.

Goethe, in one of the letters in his *Italienische Reise* (dated Verona, Sept. 16th), while describing some similar tomb-reliefs of antiquity, no-

tices the absence of all attempt to express grief by conventional gestures, and praises the charming naiveté with which the figures are represented as engaged in the ordinary relations of life. It is, however, undeniable that scenes of sorrow and parting are often powerfully depicted in some of the best of these ancient reliefs, and it is not improbable that something of the same sort may be indicated even in the more soberly treated scenes of family life. Such reliefs, executed in part by mechanics and exposed for sale, often show us more emphatically than the works of great artists how universal among the Athenians was that love of proportion and beauty, which inspired even the ordinary stone-masons. The bulk of the extant works of this class date from the 4th cent. before the Christian era and the subsequent period (*Kekulé*). — The tombstones generally bear the name of the deceased, less often his age and the word χαῖρε (farewell).

We now return to the vestibule, adjoining the S. side of which are four other rooms, which, until farther notice, can only be visited by special permission from the General Ephor of the Antiquities (p. 78). Among the tomb-reliefs are several representations of priestesses of Isis, proving the wide spread of the cult of the Egyptian mysteries in the Roman empire, in the centuries immediately before and after the nativity of Christ. One of the best of these is the *Tombstone of Alexandra*, wife of Ktetos; the priestess is clad in a garment fastened on her bosom and holds a situla, or ewer; the sistrum, or rattle, is wanting. Also worthy of notice is the *Tomb-Relief of Antipatros*, a seaman of Askalon; the dead man is represented as lying on a couch, a lion, symbol of devouring death, standing at his head, while at his feet is one of his comrades, trying in vain to drive away the lion; above the relief, below the Greek inscription, are two lines in Phœnician characters; the Greek lines under the relief describe the fate of the dead man. — The room also contains a large number of massive *Funeral Urns* ornamented with delicate reliefs. — Another work of interest is a relief from the *Frieze of the Theatre of Dionysos*, representing a sacrificial scene; the figures are Dionysos, with a kantharos and amphora, and a goddess laying an incense pastille on the thymiaterion. — *Portrait Busts*, found in the excavations in the Diogeneion (p. 80), the Stoa of Attalos (p. 81), and elsewhere. With the exception of the Roman emperors and matrons, they almost all represent Kosmetæ (superintendents) and members of the public gymnasia or wrestling-schools. — *Tombstone*, with a finely-executed relief representing a young man with his horse, servant, and weapons; in the background a tree entwined by a serpent. Adjacent is another *Tombstone*, of little artistic value, with an alto-relief of a bearded man above whose head hovers the protecting eagle of Zeus, and the inscription: πᾶσι θεοῖς θύσας καὶ σωθεὶς πάντοτε ὑπ' αὐτῶν εἰς τύμβον κεῖμαι ἐννέα ἔχων δεκάδας ('I, who worshipped all the gods and always enjoyed their protection, lie here in the grave, nine decades old'). — A large number of reliefs representing the *Banquet of the Dead*, consisting of a man reclining at a meal, holding a cup or drinking-vessel of

some sort in his hand, a woman sitting on the couch at his feet, other members of the family, servants, worshippers, etc., standing round. — Statues of Youths (Ephebi). — Four glass-cases, containing small vases of Attic and Corinthian workmanship, clay lamps, and the like. In the upper part of the case to the left of the entrance are some Attic Lekythi with delicate designs. — An *Archaic Vase* (Dipylon vase, see p. 94), of colossal size, about a quarter of which is missing, is adorned with two bands of reliefs representing a funeral procession and trains of carriages for the funeral games. — *Triangular Base* for a tripod won in a choragic contest (p. 49); the reliefs represent two figures of Nike, and Dionysos himself aiding the grateful offering of the victor.

The *Collection of Coins* formerly kept in the University is also to be placed here.

In the *Rue de Patisia*, $^1/_4$ M. farther on, are extensive *Cavalry Barracks*. On the large drilling-ground adjacent (πλατεῖα τοῦ Ἄρεως), in front of a small church, now stands the monument erected in 1843 in memory of those soldiers of the 'Sacred Band' who fell at Dragatsanion. This was a volunteer body of students, led by Soutzos and Drakoulis. The monument formerly stood near the University. — $^3/_4$ M. *Patisia*, see p. 116.

e. Walks near Athens.

The *Palace Garden*, with its shady walks, has been already mentioned at p. 45. The views enjoyed from the tops of the hills of the *Nymphs*, the *Pnyx*, and *Philópappos* are so striking that most visitors to Athens will seek an opportunity of repeating the walk described at pp. 87-90. The route may be varied by diverging to the S.W. at the Observatory and walking to the railway and the bed of the Ilissos; to the S. of the latter is a broad road, which leads round the base of the Hill of Philópappos in the direction of the Olympieion, whence we may return to the Place de la Constitution by the Phaleron tramway (p. 35; comp. Pl. D, 8). This circuit takes from 1 to $1^1/_2$ hr.; the first part of it commands a constant view of the plain of Phaleron and the sea, and in the latter part, after rounding the corner of the Philópappos hill, we have before us the striking view of the Acropolis from the S., while to the right are the columns of the Olympieion, with the Lykabettos in the background.

The Lykabettos, the finely-shaped hill to the N.E. of the town, which forms so characteristic a feature in most of the views of Athens, itself commands a splendid panorama. The ascent may be made either from the S.E. or from the N.W. side (comp. Pl. H. 3, 4); the former is the most usual way from the hotels in the Place de la Constitution. We follow the Kephisia Road, on the

N. of the Palace, to the corner of the Palace Garden, then turn to the left, and after a few paces cross a vacant space obliquely to the right. In 6 min. after leaving the Place de la Constitution we reach the reservoir of the *Town Aqueduct* (Δεξαμενή; 445 ft.), where there is a small café commanding a fine view. This aqueduct was begun by the Emp. Hadrian (p. 42) and completed by T. Antoninus Pius about the middle of the second century of our era. A careful examination in 1847 revealed that the structure was still available, and in 1855 and 1861-69 were made the repairs and alterations necessary to fit it for the resumption of its old duties. The water is brought from Mt. Pentelikon viâ Ampelokípi (p. 117). From the aqueduct we ascend by a steep path, partly cut in the rock, to the (½ hr.) top of the ***Lykabettós** (910 ft.; Pl. H, 3). The keeper of the little *Chapel of St. George* here proffers the visitor a chair, for which he expects a fee of 20 c. The view, which is seen to greatest advantage by morning or evening light, embraces the town of Athens, with the Acropolis and the Attic plain around it, the Piræus, the Bay of Phaleron and the whole of the Saronic Gulf, with the islands of Ægina and Salamis and the distant mountains of Argolis. To the right of Salamis rise the mountains of Corinth and Megara; in front, cutting short the plain and hiding a great part of the Bay of Eleusis, are the mountains of Skarmangá, the ancient Ægaleos, crossed by the Daphni Pass and adjoined by the Korydallos and (farther to the N.) Mt. Parnes. Between these and Pentelikon, which rises to the N.E., stretches the upper Attic plain. To the E. stands Mt. Hymettos. — The huge quarries on the N. and W. slopes of the Lykabettos are beginning seriously to disturb the symmetry of its proportions.

The view of the town itself and its immediate neighbourhood is best from a point about halfway up the hill, at the base of the brown wall of rock crowned by the chapel; the Acropolis in particular becomes dwarfed and loses its importance as we ascend. The accompanying Panorama is taken from this point, and obviates any farther description of the view. It is reached by a stiff climb of 7-8 min. from the *Frog's Mouth*, a rock on the E. slope of the hill (Pl. *F*; G, 3), which owes its name to the grotesque form of a fragment at its foot. Near this rock, which is the first one reached after passing a clump of agaves, is a favourite spring of fresh water. This point of view may also be reached from the route above described by a path diverging to the left above the aqueduct, at a group of five cypresses.

The **Kolōnós**, the storied, olive-surrounded home of Sophocles and the scene of his 'Œdipus Coloneus', lies about 1½ M. to the N.W. of the Place de la Concorde (p. 91). We may take the tramway along the Piræus road (p. 33) and then turn to the right; or we may follow the Rue Constantin towards the W., passing half-

way down the new church of *Hagios Konstantinos* (Pl. C, 2). At the end of the street we turn to the left, then to the right, and near a bridge (Pl. B, 2), reach the tramway-line. About $^1/_2$ M. beyond the bridge lies on the right the *Chapel of Hagios Konstantinos*, and about 300 yds. farther on the road forks. We here leave the tramway-line and proceed to the right towards the flat hill of Kolonos, distinguished by two conspicuous white tombstones. This is the ancient *Kolonos Hippios*. The stones mark the graves of the accomplished antiquaries, *Ottfried Müller* (d. 1840) and *Charles Lenormant* (d. 1859). A little to the N. is another hill, which seems to have been sacred to Demeter.

To the S. or S.W. of the Kolonos lay the **Academy**, a large piece of ground dedicated to Athena and named after *Akademos*, an early owner. It was surrounded with walls by Hipparchos, son of Peisistratos, and was at first used for gymnastic exercises. Kimon laid it out with walks and embellished it with trees and fountains, and 'the olive groves of Academe' became a favourite resort of Plato and other public teachers. Through the great philosopher the name has become celebrated, and has been universally chosen as the designation of the modern abodes of science and art. Twelve olives of hoary antiquity (μορίαι), said to have been propagated from shoots of the sacred tree of Athena (p. 71), stood under the especial protection of the goddess. Beneath their shade were altars of *Zeus Kataebatēs* (the descender on the lightning) or *Moriós*, of *Athena* herself, and of *Hercules*. The surrounding district is described by Sophocles in his celebrated strophes:

> 'Friend, in our land of victor-steeds thou art come
> To this Heaven-fostered haunt, Earth's fairest home,
> Gleaming Colonos, where the nightingale
> In cool green covert warbleth ever clear,
> True to the deep-hushed ivy and the dear
> Divine, impenetrable shade,
> From wildered boughs and myriad fruitage made,
> Sunless at noon, stormless in every gale.
> Wood-roving Bacchus there with mazy round,
> And his nymph nurses range the unoffended ground'.
> (Lewis Campbell's Translation.)

The rich vegetation has now almost entirely disappeared, but the view of Athens and the Acropolis will amply repay the visitor. — The Academy was once connected with the Dipylon (pp. 84, 86) by a road flanked with monuments to Perikles and other eminent statesmen and warriors. The grave of Plato was also formerly shown in the neighbourhood of his favourite haunt.

Another pleasant excursion of 1-1$^1/_2$ hr. may be made from the *Chapel of the Hagia Trias* (p. 85; Pl. A, 4) along the 'Sacred Way' to Eleusis and through the olive grove in the plain of the Kephisos. On the left, about $^1/_2$ M. from the town, lies the **Botanical Garden** (βοτανικὸς κῆπος), with its lofty poplars. About 1 M. farther on we reach a small *Kaffenion* on the right, near a bridge over an arm

of the Kephisos. After stopping here to enjoy a glass of raki and the view of the Acropolis, we turn to the right, without crossing the bridge, and skirt the Kephisos to the first broad road, which leads us back to the town. The narrower paths should be avoided, as likely to lead astray. The glimpses of the Acropolis seen through the aged and gnarled stems of the olive-trees impart a great charm to this walk.

9. Excursions in Attica.

'*Quocunque ingredimur, in aliquam historiam pedem ponimus.*'
Cicero.

The peninsula of Ἀττική or *Attica* (properly Ἀκτική, from ἀκτή, a rocky beach), bounded on the N.W. by the ranges of *Kithaeron* (now *Elatiás*) and *Parnes* (now *Ozea*), which attain a height of 4600 ft., consists of a flat, undulating district, broken up by the mountain groups of *Pentelikon* (3640 ft.) and *Hymettos* (3370 ft.). In the middle of it lies the plain of Athens (τὸ Πεδίον), which stretches, with a breadth of 2½-3 M., from Mt. Parnes to the sea, a distance of 14 M. The dry calcareous soil is adapted for little vegetation except the olive and the fig, though the vine is now assiduously cultivated. The supply of water is scanty. The water of the *Kephisos* is exhausted by irrigation before it reaches the sea, and in summer the bed of the *Ilissos* is as a rule almost dry. Large herds of sheep and goats are seen grazing in every direction. The barren nature of Attic soil is noticed by Thucydides, who considers it the reason why the country was spared foreign immigration and remained in the hands of the Ionians. The inhabitants of modern Attica, which is grouped in one nomarchy or province with Bœotia, Salamis, and Ægina, are almost all of Albanian descent.

Most of the following excursions may each be accomplished in one day. Many of the most interesting points may now be reached by *Railway*. Parties of 3-4 may hire a *Carriage* for 20-30 fr. or more according to the time and distance, while single travellers may obtain a *Saddle Horse* for about 10 fr. a day. The inconvenient habit the Greek coachmen have of stopping at nearly every wayside tavern has probably been already experienced by the traveller on his way from the Piræus to Athens. Travellers who are unacquainted with the language and customs of the country should not attempt the excursions occupying several days, or, indeed, any of the longer excursions, without a *Courier* (p. xiv). — Provisions should in most cases be brought from Athens, and refreshments of this kind are included in the 'pension' charges of the hotels.

a. The Piræus.

The landing at the Piræus and the road from the Piræus to Athens are described at p. 2. Those who make the excursion from Athens do so most conveniently by the *Piræus Railway*, the trains running every ½ hr. (hourly before 8 a.m. and after 8 p.m.) in 20 min. (fares 95, 60 c.; return 1 fr. 60, 1 fr. 5 c.). The station is at the W. end of the Rue d'Hermès (Pl. B, 5); the ticket-clerk speaks French.

The new railway from the Piræus to *Athens* and *Corinth*, described at p. 142, is not intended for local traffic.

Tramway to Phaleron, see p. 34.

The Railway from Athens to the Piræus, the oldest of the Greek lines, runs partly through cuttings and does not command so many views as the road. The best view is obtained to the right, where the olive grove and N. part of the plain of Athens is overlooked. The only intermediate station is **Pháleron** (*Hotel*, with good restaurant; *Bath Establishments*, bath 50 c.), a favourite resort of the Athenians for sea-bathing in summer, with an open-air theatre (comp. p. 34). — About $^1/_4$ M. to the N. of Phaleron, between the two lines of railway, is the *Monument of Karaiskakis*, the brave and shrewd leader of the Klephts, who fell here in a sortie on May 6th, 1827, the day before the grand attack on the camp of Kioutagi he had planned for the relief of Athens (comp. p. 44).

The train skirts the base of the projecting hill, where the southernmost of the Long Walls joined the fortifications of the Piræus. The monument on the hill commemorates the French and English soldiers who died at the Piræus in 1854.

Piræus. — Both the Railway Stations (for the old line to Athens and for the Peloponnesian Railway) are on the N. side of the town, near the harbour. Those who mean to proceed at once by steamer may entrust themselves to the guidance of one of the boatmen at the station.

Hotels. Hôtel St. Pétersbourg, Hôtel des Etrangers, both in the Place d'Apollon, on the N. bank of the harbour, R. 2-5 fr., French and Italian spoken.

Restaurants. *Ares*, below the Hôtel St. Pétersbourg; *Lavra*, adjoining the church of St. Spiridion; *Acropolis*, at the N E. corner of the Place de Thémistocle, adjoining the Exchange (first floor, reached by an outside staircase). — The hotels and restaurants of the Piræus are little frequented by strangers.

Carriages in the *Agora*, by the harbour; to Athens 5, to Keratópyrgos (p. 108) and back 5-6 fr.

British Consul, *H. L. Dupuis, Esq.* — **American Vice-Consul,** *A. Macdouall, Esq.*

The *Piraeus* or *Peiræus* (pronounced *Peerǽus*), Italian *Pireo*, French *Le Pirée*, the flourishing seaport of Athens, with about 35,000 inhab., is in its present aspect entirely of modern growth. When Athens was chosen as the seat of government in 1835, the very name of its ancient port had been forgotten. A group of fishermen's huts on its site was called *Porto Leone*, from the figure of a lion which was carried off by the Venetians in 1687 and now stands in front of the arsenal at Venice. Since 1835 spacious quays, wide and regular streets, and an exchange have been constructed, and the Piræus is rapidly outstripping Syra (Hermoupolis, p. 136). Once more as in antiquity the fine harbour is filled with merchantmen from foreign shores, while along the banks lie the smaller vessels, which transact the trade with the insular and other seaports of Greece. A few men-of-war may generally be seen here at anchor, though not those sailing under the Greek flag.

In comparison with Ægina, Corinth, and the coast-towns of Asia Minor, Athens entered the lists of commerce at a late period. Even the legislation of Solon is based to a great extent upon the assumption that the Athenians are a people of husbandmen and cattle-breeders. Their naval instincts may perhaps be dated from the capture of Salamis (p. 110).

Down to the Persian wars, however, the open roads of Phaleron afforded ample accommodation for the few vessels owned by the Athenians. To Themistokles belongs the credit of founding the naval preëminence of Athens, in persuading his fellow-citizens to devote the proceeds of the silver-mines of Laurion (p. 126) to the formation of a fleet. He also discerned the advantages of the gulf of Piræus, which was at that time separated from the mainland by a strip of swampy ground (*Halae*), and began to lay out a capacious harbour. After the end of the wars with Persia the fortifications of the new naval and commercial harbours were completed in haste, and Themistokles is even said to have contemplated the transference of the whole of Athens to the Piræus. Under Perikles the building of the seaport was completed on a uniform plan by the celebrated *Hippodamos* of Miletos, who afterwards laid out the towns of Rhodes and Thurii. The Piræus, like Rhodes, and partly also on account of its situation, soon acquired the reputation of being one of the finest cities of the time, and the Athenians compared its boat-houses with the Propylæa and the Parthenon. The construction of the 'Long Walls' brought the Piræus into still closer union with Athens and made the town and its port as it were one city with two centres. The Piræus, owing to the influx of the *Metoeki*, or subject citizens, attracted by the opportunities for industry and trade, became the chief seat of the democracy, while Athens was the abode of the conservative element represented by the original free citizens. Thus when Sparta subdued Athens in B.C. 404 after a prolonged contest, one of the conditions imposed by the aristocratic victors was the destruction of the Long Walls and the fortifications and ship-houses of the Piræus. And when *Thrasyboulos* effected the overthrow of the Thirty Tyrants in the following year, his first step was to make himself master of the Piræus, relying on the cordial support of its democratic inhabitants. The fortifications of the harbour were restored after the naval victory of Knidos gained by *Konon* over Pisandros in B.C. 393, and Athens and its seaport both entered on a second period of prosperity. Konon erected at the Piræus a sanctuary of Euploea, or the Knidian Aphrodite, while *Kephisodotos* carved a statue of Athena Soteira, or the saviour, which was erected by the altar of Zeus Soter. The ship-houses were also rebuilt. The finest addition to the buildings of the Piræus was the Arsenal of *Philo*, constructed during the rule of Lykourgos (p. 41), to the N.E. of the military harbour. From B.C. 322 to 229 the citadel of Munychia, forming the E. part of the fortifications, was occupied by the Macedonians. In B.C. 86 the Piræus was destroyed by Sulla, and lost its importance for the next 1900 years.

The town of Piræus, with its broad and straight streets, offers no attraction to the visitor, except the small but interesting museum of antiquities in the *Gymnasium*, in the Place Karaiskakis (entr. usually by the Rue Karaiskakis, adm. 50 c.). The collection includes several good tombstones and a few statues of emperors and vases of the Roman period.

An interesting walk, however, occupying about 2½ hrs., may be taken round the Harbour. On leaving the station we turn to the right and proceed along the N. basin of the harbour, now very shallow, to the peninsula of *Eetioneia*. In 8 min. we reach an ancient wall, 10-12 ft. thick, with several round towers, which ascends from the harbour towards the top of the hill, where there is a gateway. Farther on (comp. the Plan) are other vestiges of the old fortifications, all probably parts of the work of the Council of Four Hundred, who attained power in B.C. 411.

We now cross by boat to the *Kantharos*, or *Naval Harbour*, where the Athenian war-triremes lay, guarding the mouth of the

harbour and the merchantmen in the basin. The W. part of the Piræan peninsula, shaped somewhat like a leaf (see Plan) and rising to a considerable height in the middle, bore, as is now believed, the name of **Akte**. On the side next the sea it was surrounded with a massive wall strengthened by square towers, the course of which is still quite traceable. In the N. angle of the westernmost projection of the Akte is the *Tomb of Miaulis*, a plain marble monument in memory of a naval hero in the War of Liberation (d. 1835); at the opposite angle is a *Lighthouse*. Adjoining the latter to the S. are two tombs hewn in the living rock, often covered by water but accessible at low tide; the first is commonly supposed to be the *Tomb of Themistokles*. The rounded blocks lying about here may have been part of an ancient lighthouse or beacon. The rocks in the interior of the peninsula show numerous traces of ancient dwellings and quarries. At the highest point (187 ft.) is the signal used for telegraphing to Athens the arrival of the steamboats. To the S.E., near the spring of *Tzirloneri*, is a café, the seats in front of which afford a charming view. The ancient name of the small bay was *Phreattys*.

To the E. is the bay or harbour of *Zea*, the entrance of which was formerly fortified. Traces of the massive substructures of the sheds or ship-houses (Νεώσοικοι) for the reception of the ancient triremes are visible under the water. Near the S.W. corner of the bay are traces of the rows of seats and foundations of the stage of the so-called *New Theatre*.

The broad road skirts the edge of the bay, on the S.E. shore of which is a group of villas frequented by the Athenians in summer. To the left are a few ancient tombs and votive niches. The road then runs at the base of the hill of Munychia and reaches the *Harbour of Munychia*, where there are remains of antiquity similar to those in the bay of Zea. It finally leads back to the town, passing near the monument to French and English soldiers mentioned at p. 105. Road to the railway-station of Phaleron, see below.

The ascent of the **Hill of Munychia** (280 ft.), the Acropolis of the Piræus, is rather trying from the side next the sea, but there is an easy path on the N.W. slope. It was here that Thrasyboulos and afterwards the Macedonians entrenched themselves. The extensive view embraces the Bay of Phaleron, Mt. Hymettos, the Attic plain, the Acropolis of Athens, the Lykabettos, and Mt. Parnes; to the S. are the islands of Hydra, Ægina, Salamis, and the tiny Psyttaleia, and also the town of Piræus. To the W. of the *Chapel of St. Elias* is the entrance of a deep subterranean passage, with 165 dilapidated steps; it is now called *Arethusa* and is supposed to be the shaft of an ancient well. On the W. slope is the well-marked circular site of the *Old Theatre* and traces of rows of seats. The valley to the S. of the hill with the Anglo-French monument, outside the ancient town-walls, is supposed by Prof. Curtius to be

the site of the ancient *Hippodrome* for chariot and horse races. — From this point we can reach the railway in a few minutes and follow the line to the station of *Phaleron* (p. 105).

b. Salamis.

A visit from the Piræus to the scene of the Battle of Salamis, including a short inspection of the island, takes about 6-8 hrs. We may either walk to the (2 hrs.) ferry and cross there; or, if the wind be favourable, take a sailing-boat direct from the Piræus to Ambelaki (ca. 6 fr., whole day 10 fr.); or we may go one way and return the other. A small steamer also plies daily from the Piræus, starting about 7 a.m. from the quay near the trading-vessels mentioned at p. 105 to the Arsenal (p. 110). — Those whose time is limited may content themselves with a survey of the bay from *Keratópyrgos*, which is accessible by carriage (there and back 2 hrs.; fare, see p. 105).

On quitting the railway-station at the *Piraeus*, we skirt the shallow N. bay of the harbour till we reach the cypress-shaded cemetery (νεκροταφεῖον). Here we follow the broad road to the right, which brings us in 40 min. to the *Chapel of St. George* at *Kerasini*. The road then descends to the left, passing (8 min.) a small eminence on the left, crowned with the ruins of what is supposed to have been an ancient sanctuary of Hercules. The ridge to the right is *Mt. Ægaleos*, along the base of which, washed by the sea, runs a new road, constructed as an approach to the naval arsenal on Salamis (p. 110). The hill in front has long borne the name of the *Throne of Xerxes*, from its identification with the 'rocky brow' on which Xerxes sat in his silver-footed chair to watch the progress of the battle. As ancient writers, however, emphasize his propinquity to his ships, it is more probable that he took up his position on the rocky promontory of *Keratópyrgos*, which projects into the bay about $^3/_4$ M. beyond the chapel of St. George. A powder-magazine has been erected here.

Whether the Keratopyrgos is or is not the point from which Xerxes witnessed the destruction of his armament, it certainly commands an admirable survey of the strait, where, on the 19th day of Boedromion (Sept. 20th), in the year B. C. 480, the Greeks won the momentous battle that secured their future independence. To the S. lies the islet of *Psyttaleia*, which formed the central point of the Persian array. The Persian fleet consisted of about 1000 vessels, one half of which pushed forward to the Salaminian promontory of *Kynosura*, while the other half advanced along the Attic coast, which was occupied by the Persian army. About 600 picked men were stationed by night on Psyttaleia to cut off the Greeks who should be wrecked and driven on shore. The 300 vessels of the Greek fleet cast anchor on the night before the battle in the *Bay of Ambelaki*. Aristides, who had been at once recalled from banishment, and also several Tenean deserters brought the news that Xerxes intended to follow the cunning advice of Themistokles and to try to destroy the whole of the Greek fleet at a single blow. The Peloponnesians, who had hitherto been wavering, were thus forced to give up the idea of retiring and cast in their lot with the others. The last hours of the night were spent in arranging the line of battle. The Athenian vessels formed the right wing of the Grecian fleet and were opposed to the Phœnicians and Cyprians; in the centre were the ships of Ægina and Eubœa opposite the Cilicians and Pamphilians; to the left was the Peloponnesian squadron, facing the right or Ionian wing of the Persian armament.

'But when at length the snowy-steeded day
Burst o'er the main, all beautiful to see,
First from the Greeks a tuneful shout uprose,
Well-omened, and, with replication loud,
Leapt the blithe echo from the rocky shore.
Fear seized the Persian host, no longer tricked
By vain opinion; not like wavering flight
Billowed the solemn pæan of the Greeks,
But like the shout of men to battle urging
With lusty cheer. Then the fierce trumpet's voice
Blazed o'er the main; and on the salt sea flood
Forthwith the oars, with measured plash, descended.
And all their lines, with dexterous speed displayed,
Stood with opposing front. The right wing first,
Then the whole fleet bore down, and straight uprose
A mighty shout. Sons of the Greeks, advance!
Your country free, your children free, your wives!
The altars of your native Gods deliver,
And your ancestral tombs. — All's now at stake!
A like salute from our whole line back-rolled
In Persian speech. Nor more delay, but straight
Trireme on trireme, brazen beak on beak
Dashed furious. A Greek ship led on the attack
And from the prow of a Phœnician struck
The figure-head; and now the grapple closed
Of each ship with his adverse desperate.
At first the main line of the Persian fleet
Stood the harsh shock; but soon their multitude
Became their ruin; in the narrow frith
They might not use their strength, and, jammed together,
Their ships with brazen beaks did bite each other,
And shattered their own oars. Meanwhile the Greeks
Stroke after stroke dealt dexterous all around,
Till our ships showed their keels, and the blue sea
Was seen no more, with multitude of ships
And corpses covered. All the shores were strewn,
And the rough rocks, with dead; till, in the end,
Each ship in the barbaric host, that yet
Had oars, in most disordered flight rowed off.
As men that fish for tunnies, so the Greeks,
With broken booms, and fragments of the wreck,
Struck our snared men, and hacked them, that the sea.
With wail and moaning, was possessed around,
Till black-eyed night shot darkness o'er the fray.'

As under these circumstances the Persian fleet had no time to take on board the troops landed on Psyttaleia, Aristides hastily collected a band of armed citizens, who with the women had watched the combat from the shore, landed on the island, and, under the very eyes of the loudly lamenting Xerxes, destroyed:

'The bloom of all the Persian youth, in spirit
The bravest, and in birth the noblest princes'.

The above passage, from the 'Persians' of Æschylus (translated by Prof. J. S. Blackie), is the account of the battle placed in the mouth of the messenger sent to inform Queen Atossa, in the royal palace at Susa, of its disastrous result. Æschylus himself fought in the battle and eight years later (in March, 472 B.C.) his tragedy was performed in the Theatre of Dionysos at Athens. We may therefore place implicit confidence in the accuracy of his account.

From Keratópyrgos the road leads along the shore for 2 M. more, commanding an excellent view of the bay and the island, and ends at the ferry *(Pérama)* to Salamis. While waiting for the boat the

traveller may refresh himself with masticha (p. xxvi) at the ferry-house (10 c.). The passage (50 c.) usually takes about ½ hr., but varies according to the state of the wind. The boat plies irregularly, and there is often a long time to wait. On the way it passes near the island of *St. George*, probably one of the ancient *Pharmakousae*, on which the *Grave of Circe* used to be pointed out. — The buildings on the bay to the W. of the ferry belong to the *Greek Naval Arsenal* (steamer to the Piræus, see p. 108).

The island of **Salamis**, which now supports 4600 inhabitants of Albanian origin, owes its name ('Shalam', 'Salem', peace or rest) to Phœnician settlers. In the Iliad it appears as the home of the elder Ajax, the son of Telamon, afterwards worshipped here as a national hero. The possession of the island was long disputed by Megara and Athens, but was at last permanently secured for the latter power by Solon and Peisistratos (B.C. 598). Much of the surface is rugged and barren, but considerable quantities of wine and grain are produced. The ancient capital lay at the landing-place ('skala') of the present *Ambelâki*, at the N.W. angle of the bay of that name, and traces of it are still visible under the water. The hill with the windmill, on the S. slope of which the ancient town lay, may be ascended for the sake of the view.

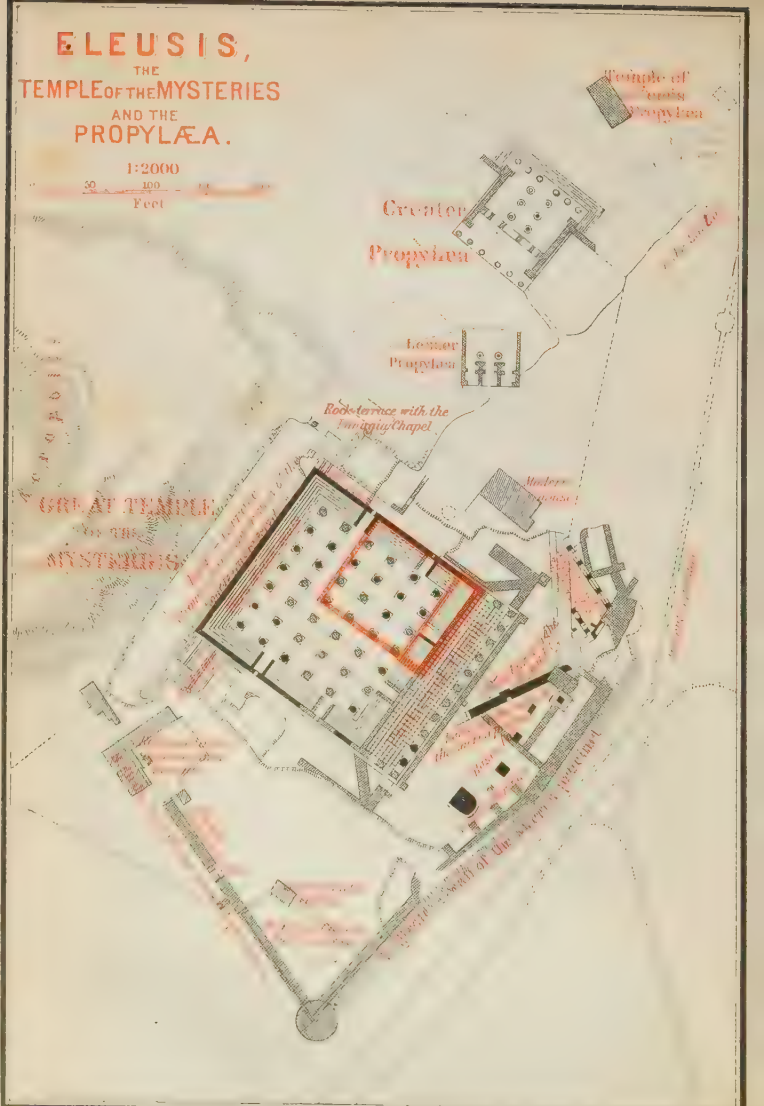
Those who wish a more extensive survey of the island should follow the broad road crossing a range of low hills to (2½ M.) Koulouri, the present capital. There are several taverns and cafés here, but those who desire night-quarters are dependent on the hospitality of *Nicolas Papasotiriou*, the demarch, and others. The town, now officially named *Salamis*, lies on the N.E. bank of a bay of its own name, which runs deeply into the W. side of the island and from many points of view appears completely land-locked. There are no remains of ancient buildings here. On festivals the young men and maidens, attired in gaily-coloured costumes, here perform a number of curious dances, which are supposed to have preserved the features of a very ancient period.

A pleasant path leads to the W. and then to the N.W. from Koulouri, through the valley between the hill of *St. Elias* and the three conspicuous windmills, to the convent of **Phaneroméne**, the scene of a much frequented Panégyris (Sept. 4th), and thence to the (¼ hr.) *Pérama*, or ferry, of Megara. Here remains of antiquity are again encountered. The passage of the strait takes ¼ hr. (20-30 c.), and the walk from the ferry to *Megara* about 1½ hr. (see p. 144).

c. Eleusis.

A good road leads from Athens to Eleusis, a distance of 12 M., which may be accomplished by carriage (ca. 20 fr.) in 2½ hrs. The most convenient route, however, is afforded by the Railway, which accomplishes the distance in about 1 hr. (fares 3 fr. 20, 2 fr. 65 c.; return fares 5 fr. 10, 4 fr. 15 c.). Good walkers may go one way on foot. A stay of 2 hrs. at Eleusis is ample. A luncheon-basket should be provided.

Railway to Eleusis, beginning at the Peloponnesian station (Pl. B, 1), see pp. 143, 144.



Geograph. Anstalt von Wagner & Debes, Leipzig.

Road from Athens to Eleusis. The 'Sacred Way' to Eleusis begins at the *Dipylon* and the *Chapel of the Hagia Trias* (Pl. A, 4; p. 85) and as far as the *Kephisos* has been described at p. 103. On the bank of this stream stood the 'Holy Fig-Tree', presented by Demeter to Phytalos in recognition of the hero's hospitality. Farther on, to the right, is a powder-factory; to the left we obtain a view of the Piræus. The ancient road, with which the modern one corresponds pretty closely, was lined almost all the way to Eleusis with tombstones, traces of which are visible at several points.

The road now ascends the ravine intersecting the range of *Mt. Ægaleos* from E. to W. To the left is a new lunatic asylum. Beyond the hill of *St. Elias*, to the right, is a poultry-farm and to the left is a group of cafés, where the horses are watered. Adjacent is the decayed **Convent of Daphní**, erected by the Franks in the middle ages and still occupied by a few nuns. The entrance is on the E. side of the enclosing wall, about 70 paces from the road, and opposite a well. The court contains some Byzantine sculptures and also a few fragments of Ionic columns and other marble relics of the temple of Apollo, which anciently occupied this site. To the right is the church, which is generally open. The Byzantine mosaics, on a gold ground, are interesting, particularly the figure of 'Christos Pantokrator' in the dome. In one of the vestibules stand two old sarcophagi, one of which bears a coat-of-arms with fleurs-de-lis. The flight of steps in front of the W. door ascends to a terrace commanding a view of part of the bay of Eleusis; several of the old cells open on this terrace.

The road now descends. The rocks to the right show numerous traces of the 'Sacred Way'. At the narrowest point of the pass are the remains of some mediæval fortifications, while in the rocks to the right are several niches for votive statuettes, with inscriptions. The latter prove that a *Temple of Aphrodite* once stood here. As we approach the sea, a small plain appears to the left, extending to the disused convent of *Skarmangá*. On the right are marks left on the rock in constructing the ancient road. Beyond the two salt lakes called the *Rheitoi*, in which of yore the priests of Eleusis alone had a right to fish, lies the *Thriasian Plain*, so named from the old deme of *Thria*. Eleusis, situated beside a long and narrow ridge, now comes conspicuously into sight; in front of us are the chapel of the Panagía and its belfry, while higher up to the right is the Tower of the Franks. Beyond the village, to the left, rise the mountains called *Kerata*, or 'Horns', from their shape. Near the railway-station of Eleusis the road to Thebes (p. 171) diverges to the right. To the left, near a well, much frequented by the Eleusinians, are the remains of a bridge, probably dating from the time of Hadrian. At the entrance to the village, beside the chapel of Zacharias (p. 114), is a *Bakali* or shop, where wine, bread, beer, and coffee may be obtained.

The ruins lie about ½ M. from the railway-station (comp. p. 150).

Eleusis or *Levsina*, now a poor and fever-haunted village, with 1200 inhabitants, chiefly Albanians, is one of the oldest places in Attica, and appears as a separate 'town' even after the consolidating process of Theseus described at p. 37. It was the home of Æschylus, the earliest of the three great Greek tragedians, who was born here about the year B.C. 525. The widespread celebrity of its name is derived from the worship of Demeter, the 'Eleusinian Mysteries' of which, believed to symbolise the highest and holiest feelings of mankind, continued to be solemnly celebrated down to the end of the 4th century of the present era.

The old legend relates that *Demeter* in the course of her despairing search for her daughter *Persephone* (Proserpine) or *Kora*, who had been carried off by *Hades* (Pluto), arrived at Eleusis in the guise of an old woman and was hospitably received into the household of *King Keleos*. This kindness the goddess repaid by giving some seed-corn to *Triptolemos*, the son of Keleos, and by teaching him the art of husbandry. The memory of this inestimable gift, which raised men from the nomadic state of hunters and shepherds and rendered them capable of uniting in a well-ordered community, was celebrated twice a year at the Greater and Lesser Eleusinia. The festivals fell in the months of *Anthesterion* (Feb.-March) and *Boedromion* (September) and were thus synchronous with the annual revival and decay of nature. The same connection was indicated in the part of the story which records that Persephone was finally allowed to spend two-thirds of the year with her mother, while for the remaining third she dwelt in the underground abode of her husband Hades, like the seed-corn in the ground. With the cult of Demeter and Persephone was closely connected that of *Dionysos* or *Iakchos*, who was also worshipped as teaching men the advantages of social union. None but the *Mysti*, or initiated, were permitted to take part in the Eleusinia. The most conspicuous feature of the festival was the solemn torch-light procession that left Athens on the evening of the fifth day, and passed along the 'Sacred Way' to Eleusis. The details of the Mysteries are now lost beyond recall, but 'all our serious authorities agree that the doctrine taught in the Mysteries was a faith which revealed to them hopeful things about the world to come, and which not so much as a condition, but as a consequence of this clearer light, this higher faith, made them better citizens and better men' (*Mahaffy*'s 'Rambles and Studies in Greece'). Cicero was one of the initiated and has recorded that the Mysteries taught 'not only to live happily, but to die with a fairer hope'.

To the right of the entrance to the modern village lie the ruins of the Propylæa, or gateway to the sacred precincts. The first group of ruins belongs to the *Greater* or *Outer Propylaea*, resembling those of the Athenian Acropolis and facing the N. E. Six marble steps, which have been broken away at the N.W. corner, ascend to the stylobate which supported the Ionic columns forming the actual gateway. The bases of two rows of these are still *in situ*, but the area is such a chaos of marble debris that it is difficult at first to realize the original arrangement. About 30 paces to the N.E., and outside the sacred enclosure, are the substructures of a small temple, which is ascribed to *Artemis Propylaea*. We now pass through (or rather over) the outer Propylæa, turn slightly to the left, pass the ruins of an aqueduct and other structures, and reach the *Lesser* or *Inner Propylaea*, the front of which was turned

towards the N. This structure consists of two parallel walls, 33 ft. apart, in the middle of which the opening is narrowed by transverse walls to a width of 13 ft. Opposite the antæ in the gateway stood two columns, the florid capitals of which were, perhaps, surmounted by tripods. The emblems and inscriptions on the fragments of the architrave, which are strewn on the ground, prove that the gate was restored in the first century before our era by Appius Claudius Pulcher. — In the rocks to the right (S.W.) is a grotto, in front of which are the foundations of a building, a small rock-staircase, etc. The objects discovered here seem to show that this was a sanctuary of Pluto.

Passing a large cutting in the rock, with a flight of steps, we next reach the plateau on which stood the great Temple of the Mysteries (Μυστικὸς Σηκός). The original temple was destroyed by the Persians, and the later structure, begun by *Iktinos* (p. 64) under Perikles, was completed by the architect *Philon* about a hundred years later (ca. B.C. 311). The temple is said to have been destroyed by the Goths under Alaric in 396 A.D., down to which period the mysteries had been regularly celebrated with all their ancient splendour. A series of fruitless excavations were carried on from the close of last century down to recent times, but it was reserved for the Archæological Society (p. 93) to lay bare the entire temple in its excavations since 1882. The *Portico of Philon*, in front of the S.E. side, is 183 ft. long and 37½ ft. deep; the front was formed by 12 Doric columns, with two others behind those at the corners. From this portico two doors led to the *Telestérion*, or interior of the temple, which was partly built into the solid rock of the Acropolis of Eleusis. Two other entrances lay, one on the N.E. side, facing the Propylæa, and one on the S.W. side. A broad flight of steps on the N.E. leads to the edge of the Acropolis, whence we obtain the best general view of the arrangements. The interior was 178 ft. long and 170 ft. wide, and contained 42 columns, disposed in six rows. Round the walls ran eight high steps, partly hewn out of the living rock. In the E. angle of the great temple have been found the remains of another temple of the ante-Persian epoch (denoted on the Plan by red lines). This edifice was similar in plan but of much smaller size and contained only 25 columns (in five rows); it also had a portico on the S.E. side. Partly below this ancient temple, and partly to the S.W. of it, traces have also been discovered of a still earlier sanctuary of polygonal masonry (Eleusinian stone). The great temple of Iktinos was frequently restored.

We now ascend to the right to the *Chapel of the Panagía* and to the *Campanile*, the top of which affords a good bird's-eye view of the disposition of the Propylæa and the temple. Adjacent is the site of the ancient Eleusinian citadel, which plays so prominent a part in the story of the Thirty Tyrants (B.C. 403). Beyond this we pass an ancient cistern and reach a hollow at the base of the hill crown-

ed by the Frankish Tower. Descending hence to the left and passing above a large oil and soap factory, we come to the entrance of an ancient cave, which served as a rock-tomb, formed by stones arranged in the manner of corbels. — Farther on we descend to the sea, which we reach near the western of the two sickle-shaped *Moles* constructed to supply the want of a natural harbour; the E. mole ranged with the E. wall of the town.

Lastly we may direct the pensioner (ἀπόμαχος) who acts as our guide (fee 1 fr.) to conduct us to the Museum and the chapel of St. Zacharias. The *Museum* contains a statue of Antinous, statues of priestesses, a few reliefs of Triptolemos, inscriptions, and smaller sculptures. The *Chapel of St. Zacharias*, which occupies the site of an ancient sanctuary generally taken for a *Temple of Triptolemos*, also contains several antiquities. The so-called Eleusinian relief (p. 97) was found here.

d. Phyle.

This excursion occupies one day. Driving is practicable as far as (2¼ hrs.) *Chasiá* (carr. 30 fr.), but beyond that the traveller must perform the steep ascent (2½ hrs.) either on foot (guide, ὁδηγός, 3-5 fr.) or on the back of a horse or donkey (γαιδούρι). From *Phyle* we may return by the convent of *Panagia ton Kleistón*, where a halt is made, to (3 hrs.) Chasiá and thence to (2 hrs.) Athens. Those who do not dread a walk of 2½-3 hrs. more may travel by the Peloponnesian Railway (R. 12) to (11 M.) *Epáno Liosia* (1 hr.; fares 1 fr. 90, 1 fr. 50 c.) and proceed thence to (1½ hr.) Chasiá on foot. They should, however, make sure that the train stops at Epáno Liósia, and must arrange so as to catch the evening-train back to Athens. — As it often takes a long time to make a bargain in Chasiá it is, perhaps, advisable to bring the guide and even the saddle-horses (ca. 10 fr.) from Athens. During winter, however, when there is no field-work going on, this is not necessary. Provisions are indispensable.

The foot of the hills on which Phyle lies may be reached by several routes. We may quit Athens either by the road to Patisia, turning afterwards to the left, or by the street leading from the Place de la Concorde to the N.W. After about 1½ M. the route crosses the Kephisos. Farther on we see to the right *Pyrgos*, the model farm of the late Queen Amalia, now private property; another good road to Phyle, often chosen by the coachmen, leads close by the house. In the distance rises the spire of the church of *Arákli*, a hamlet originally settled by Bavarians but now almost wholly occupied by Greeks. Farther on we pass the villages of *Kamatero* and *Epáno Liósia*. The latter is a railway-station (p. 144), and many pedestrians begin their walk there (to Chasiá 1-1½ hr.). — To the right lies *Menídi*, with the domed tomb mentioned at p. 116. The whole neighbourhood was comprised in the ancient deme of *Acharnae*, the charcoal-burners of which play so important a part in one of the comedies of Aristophanes. Acharnæ supplied a contingent of 3000 hoplites, or heavy-armed soldiers, to the Athenian army.

We soon see in the distance the hill, crowned by a chapel and two pine-trees, beyond which lies the village of **Chasiá** (600 inhab.).

The drivers generally halt at the tavern in the first house to the left, where the traveller may, if necessary, make enquiry respecting guides and the like.

We leave the carriage here and ascend a stony bridle-path on foot or on horseback. After ½ hr., we reach a point where the hills of Megara come into sight on the left, and where the path to the convent of the Panagía (see below) diverges to the right, on the right bank of the streamlet, generally dry, known as 'Potami'. The direct route to Phyle ascends rapidly to the left, passing through a scanty forest of pines. In 1¼ hr. we reach a narrow defile traversed by a mountain-torrent, with some remains of an ancient aqueduct, and in 20–25 min. more find ourselves at the entrance to the fortress of **Phyle** (Φυλή; 2130 ft.), which lies in the heart of the mountains, at a point where several ravines and passes leading to Attica and Bœotia unite. It is improbable that any town of consequence was ever situated here, but the strategic importance of the place as a frontier-fortress is self-evident. When the gallant *Thrasyboulos* was expelled from Athens by the Thirty Tyrants, he established himself here with 70 comrades and gradually collected a devoted band of followers who set the attacks of the Thirty at defiance. His following ultimately became so numerous that he was able to capture the Piræus (p. 106) and thereafter to deliver Athens from the hated yoke of the tyrannical oligarchy (B.C. 403). The massive walls with their square and circular towers, which are still admirably preserved, enclose a small plateau extending from E. to W. The principal entrance on the E. side was so contrived that the approaching enemy would be compelled to expose his undefended right flank to the garrison. There is also a small entrance at the S.E. angle.

The View embraces the entire range of the Ægaleos, the Attic plain, with Athens itself, Hymettos, and the Saronic Gulf with Ægina and the coasts of the Peloponnesus. Higher mountains exclude the view in other directions. The abrupt precipice to the N.E. is the *Harma* of antiquity.

From Phyle to *Thebes*, 9-10 hrs., see p. 171. *Tanagra* (p. 178) lies 12 M. to the N., beyond *Liatani*.

Keeping more to the left in returning we reach the little monastery of Παναγία τῶν Κλειστῶν ('Our Lady of the Defile'), romantically situated at the base of the Harma. Rakí and coffee may here be obtained of the monks (½–1 fr.). The monastery is about 2½ M. from Chasiá; path, see above and Map, p. 103.

e. Kephisia. Tatoi.

Railway to (8 M.) *Kephisia* in about 1 hr. (fares 1 fr. 50, 1 fr. 5 c.; there and back 2 fr. 40, 1 fr. 80 c.). — From Kephisia to (7 M.) *Tatói* along the high-road by carr. in 1½ hr. (carr. there and back 20 fr.). — By taking the early train to Kephisia, a visit to Tatói may be made the same day; it is, however, preferable to spend the night in Tatói in order to enjoy the morning and evening in the woods.

The small wooden house (Pl. D, 2) serving as station for this line, stands in the upper part of the Rue d'Athéné, to the N. of the

Place de la Concorde. The line follows the same direction as the street to the outskirts of the town, then passes the station of the Peloponnesian Railway (p. 143), and proceeds through gardens and vineyards to (1¾ M.) **Patisia.** Patisia, which lies to the right, may also be reached by tramway (p. 34) from the Place de la Concorde. It is frequented by the Athenians on account of its garden restaurants, at one of which, kept by a German named Fischer, tolerable beer may be obtained.

The tramway-terminus, *Hosios Loukas*, lies at the N. side of the town, on the road to Tatói (p. 117) viâ *Koukouvaones*. The road to **Menidi** diverges to the left (see Map, p. 103). In 1879 a simple *Vaulted Tomb*, resembling those in the lower town of Mycenæ (p. 256), was discovered by German archæologists about 1¼ M. to the S. of Menidi. Its contents have been placed alongside of the Mycenæan antiquities in the Archæological Museum (p. 93). The road passes close to the tomb, which lies about 4 M. from the tramway-terminus at *Hosios Loukas*, and about 2¾ M. to the W. of *Herakli*.

4 M. *Herakli*, the junction of the railway to Laurion, which here diverges to the right. The village, recognized by its church spire, lies about ½ M. to the N. of the station. It was originally settled by Bavarians but is now almost wholly occupied by Greeks. — We then ascend amid vineyards and olive-groves to the large village of (7 M.) *Marousi*, the name of which is a memento of the sanctuary of *Artemis Amarysia*, in the deme of *Athmonon*. To the right we have a view of the upper part of the Attic plain, with the village of Chalandri (p. 118).

8½ M. **Kephisiá**, a village with 650 inhab., beautifully situated on a spur of Mt. Pentelikon. The surrounding district is noted for the luxuriance of its vegetation and the beauty of its waterfalls, and the place is now, as in ancient times, a favourite summer-residence of Athenian citizens. Herodes Atticus (p. 53) had a large villa and property at Kephisia and here entertained Aulus Gellius, who afterwards celebrated the amenity of the district in his 'Noctes Atticæ'. — In the Platía, or principal square, which is shaded by a fine plane-tree and reached from the railway-station by a wide street in 5 min., are a Turkish mosque, now used as a barrack, and several cafés. Near the Platía, to the right of the road to Athens, is an inn (kept by *Spiró*), with a good restaurant, where night-quarters may be obtained. A small museum in the Platía, half exposed to the air, contains four sarcophagi, with reliefs (Helen and the Dioscuri, Eros, Leda, Nereids, etc.). At the N.E. end of the village, ¾ M. from the Platía, rises the principal source of the *Kephisos*, or *Kephalári*, whence water is conducted to Athens by an underground aqueduct, the air-shafts of which are seen at the side of the road. The *Grotto of the Nymphs*, in a gorge containing numerous plane-trees, to the N.W. of Kephisia, has been destroyed by a landslip.

It is well worth while to make an *Excursion to Tatói, which lies 7½ M. to the N.W. of Kephisia, and to which an omnibus

runs from the latter place, provided there be a sufficient number of passengers. Parties of more than two should take a carriage, which accomplishes the journey in $1^1/_4$ hr. (p. 115). — Tatóï lies on the road from Athens to Skala Oropou and Tanagra (Chalkis, p. 177), which is joined to the N. of Koukouvaones by a branch road from Kephisia; beyond this point the road runs over the wooded slopes of the *Parnes*.

Tatóï (Τατόϊον), the unpretentious summer-residence of the royal family, is noted for its beautiful park and gardens, its extensive vineyards, and the shady oak-woods in its vicinity. Those who wish to enjoy the sylvan pleasures of Greece should not omit a visit to this place. Refreshments and beds are to be obtained at a fairly good *Xenodochíon*. The following pleasant walk may be easily accomplished in $1^1/_2$ hr. with a boy *(paedí)* as guide. We proceed through the wood, passing a mill. to the ($^1/_4$ hr.) *Royal Palace*, which is built on the model of the Peterhof Palace at St. Petersburg. [In the absence of the royal family, the traveller may obtain admission by sending in his card to the steward, *Mr. Münter*, who also shows the small collection of antiquities and natural history kept in a round tower.] We return by a more circuitous route. Beautiful views are obtained of the Attic plain, the Pentelikon, and the coast near Marathon.

The ruins of an old fortress, now called *Kastro*, on a rounded summit to the S. of the château of Tatóï, are supposed to mark the centre of the Attic deme of *Dekeleia*. The last period of the Peloponnesian War began in B.C. 413 with the seizure of this spot by the Spartans, acting on the advice of Alkibiades. Its commanding position enabled them to intercept the convoys of grain from Eubœa to Athens, and in B.C. 404 it formed the base of operations for the army that co-operated with the fleet of Lysander in completely investing Athens and starving it into surrender.

f. Pentelikon.

This excursion is easily accomplished in 8-10 hrs., by driving in $1^1/_2$-2 hrs. (carr. 25 fr.) to the convent of *Mendeli* and ascending thence on foot to the ($2^1/_2$-3 hrs.) top of the hill. Or we may take the first train to Kephisia (p. 115), and either ride thence (horse 8 fr.) to the ($3\,3^1/_2$ hrs.) top (in the reverse direction 2 hrs.), or go on foot (with a guide) to ($1^1/_2$ hr.) the old quarries, and thence to (1 hr.) the top. — Luncheon should be brought from Athens.

We leave Athens by the Kephisia road, which runs to the E. from the Place de la Constitution (see Pl. H, 5), then turns to the N.E. and passes the *Rizarion*, or priests' seminary, on the right, and the *Convent of the Angels* (τῶν Ἀσωμάτων) on the left. A little farther on is the village of *Ampelokípi*, which corresponds with tolerable exactness to the ancient deme of *Alōpekḗ*, the birthplace of Aristides and Socrates. Beyond the village the road forks. the branch to the right leading to Marathon (p. 119) and Laurion (p. 126), while ours keeps to the left. To the left rise the rounded

summits of the *Tourko Vouni*. Farther on we cross the Laurion railway (p. 124). To the right diverges the road to the convent of Mendéli. A short halt is generally made at the khan of *Chalandri* (p. 124). Near the village is an old tomb, which has been converted into a chapel of the *Panagía Marmariótissa*. The road now ascends in windings, passing several houses built by the Duchess of Piacenza, to whom the unfinished château farther on, beyond the convent, also belonged. At some distance to the left of the road lies a pretty little mountain-lake, which, however, is concealed by intervening heights. The carriage now draws up in front of the convent of *Mendéli* or *Pentélē* (1200 ft.), the richest monastic establishment in Attica. The abbot willingly permits travellers to make use of the guest-chamber, but in summer most visitors will prefer the pleasant green spot, shaded by plane-trees, with its refreshing spring, in front of the building.

Providing ourselves at the monastery with a guide, we continue the excursion on foot. For about 1 M. our route is on the level, after which it begins to ascend, passing many of the *Ancient Quarries*, which yielded the fine-grained, slightly yellowish Pentelic marble, so admirably adapted either for buildings or sculptures. Some of the quarries are still worked. Traces of the inclined planes down which the blocks of marble were rolled to the foot of the hill, and also of the devices to retard their descent, are still visible, and the drums of a few columns are still lying ready for transportation. About halfway up the hill, near the largest of the old quarries, is an extensive *Stalactite Grotto*, at the innermost end of which is a spring of cold water. A Byzantine double eagle has been carved on the rock to the right of the entrance. Many travellers turn here and go back to Mendeli, but it is well worth while to go on to the top of **Pentelikon** (3640 ft.), a climb of scarcely 1 hr. The range was originally called *Brilessos*, but the celebrity of the marble quarries in the deme of *Pentele* brought the present name into vogue at a very early period. The summit, which in antiquity was crowned with a statue of Athena, commands the most extensive view of all the Attic hills. The woods on the S. slope of the hill have recently suffered greatly from a conflagration.

To the E. lie the plain and bay of Marathon, beyond which, in the island of Eubœa, rises the pyramidal Delph (p. 206). To the E. is the S. end of Eubœa, to the right (S.E.) of which are the islands of Andros and Tenos. Still farther to the right are Keos (p. 136) and Makronisi (p. 128), the latter lying close to the S. extremity of Attica. To the S., faintly visible in the extreme distance, are the mountains in the island of Melos, 90-100 M. away. To the W. we overlook the whole of the Attic plain, with Athens, the Lykabettos, and Hymettos. Four mountain-ranges limit the view in this direction, one rising above the other: Parnes, Kithæron, the Bœotian Helicon, and lastly the snowy summit of Parnassos.

On the S. slope of Pentelikon is a dairy farm (Metóchi) belonging to the convent and called *Karitos* or *Gárito*. This probably represents *Gargettos*, the name of an Attic deme in this district, which is interwoven with the earliest traditions of the country.

g. Kæsariani and Hymettos.

The monastery of *Kaesariani*, 4 M. to the S.E. of Athens, may be reached either by carriage or on foot. — The ascent of *Mt. Hymettos* from Kæsariani takes about 1½ hr., but is seldom made, as that of Pentelikon is preferable. The sheep-dogs on the hills are sometimes apt to be troublesome (comp. p. xviii).

We leave the Kephisia road opposite the convent of *Asomáton* (p. 115), cross a small brook flowing into the *Ilissos*, and follow the road along the bed of a stream, generally dry, erroneously supposed to be the ancient *Eridanos*. In about 1 hr. we reach a ruined farm formerly belonging to the convent *(Metóchi)*, and in ½ hr. more come somewhat unexpectedly upon the deserted monastery of **Kæsariani** (now the property of government), half hidden among trees. Behind the building is a spring, the water of which issues from a marble ram's head, of ancient date. This is believed to be the Κύλλου Πήρα of antiquity, which was regarded as a certain remedy for the barrenness of women. The hill near the convent, with the *Chapel of St. Mark*, commands a good view of the Attic plain and the sea. — About ¾ M. to the N. of Kæsariani is the ruined convent of *Astéri*.

A toilsome path ascends from Kæsariani in 1½ hr. to the top of the long and treeless ridge of **Hymettos** (3370 ft.). The view to the E., on which side the mountain falls more abruptly, includes the fertile Mesogia (p. 124) and the Cyclades (Andros, Tenos, Keos). To the N.E. are the lofty mountains of Eubœa. The honey of Hymettos is still as famous as of yore, but most of the fragrant honey now sold under this name (p. 33) comes from Tourko Vouni and other parts of Attica. The marble of Mt. Hymettos is of bluish-gray colour.

h. Marathon.

This interesting but somewhat expensive excursion may be accomplished by carriage in one day, by sending relays of horses on beforehand (50-60 fr.); a saddle-horse costs 20 fr. The drive to the *Sorós*, or mound in the plain of Marathon, takes about 4½ hrs.; and a stay of 2-2¼ hrs. may be made. An early start is thus necessary to overtake the excursion in a day. The length of the drive may be a little curtailed by using the railway between Athens and *Jéraka* either in going or coming, but this plan offers no farther advantages. Luncheon must be brought from Athens, and some bottles of water, or a pail to let down into the wells.

Riders may also make this excursion from *Kephisia* (p. 115). From Kephisia to *Vrana*, 4 hrs.; thence across the plain and past the *Sorós* to *Marathon*, 1¾ hr.; back to Kephisia viâ the *Cave of Pan*, 4½-5 hrs., in all 10-11 hrs., exclusive of the time spent at Marathon. Those who do not wish to spend the night there must arrange to have fresh horses in waiting for the return-journey, which is most conveniently managed by sending them on from Kephisia the day before. The entire cost is about 20 fr. Provisions should be brought from Athens.

From Athens to Marathón. — We leave Athens by the Kephisia road and turn to the right beyond *Ampelokípi* (p. 117). To the left rise the heights of the *Tourko Vouni*, and to the right is the *Hymettos*, with the conspicuous white wall enclosing the ruined convent of *St. John the Hunter* (Ἅγιος Ἰωάννης Κυνηγός). As the

road passes near the W. spurs of *Pentelikon*, we observe to the left the villages of Chalandri, Marousi, and Kephisia, embosomed in vineyards, cornfields, and olive-groves. The white marble quarries on the slope of Pentelikon are also visible. After passing a chapel and several wells, we reach, 1¼ hr. after leaving Athens, a group of houses and a military guard-house (σταθμός), at the N. extremity of Mt. Hymettos, where it approaches to within about 3 M. of Pentelikon. The name of this place, *Stavrós* or 'cross', is derived from its position at the junction of the road to Marathon and Laurion with those to the N. and S. parts of the Attic plain. The railway-station of *Jéraka* (p. 124) lies near this point.

Our road crosses the railway and leads to the E., skirting the S. spurs of Pentelikon. In about ½ hr. we reach the small village of *Charváti*, and in ½ hr. more, after passing through extensive olive-groves, we arrive at the estate of *Pikérmi*, where a short halt is generally made to change horses. Pikermi was the scene, in April 1870, of the last important outbreak of brigandage in Greece, in which an Italian and three English gentlemen were captured and shot by the bandits. Fossilized bones have been found in the bed of the *Valanaris*, a mountain torrent here, which, however, is usually dry. The road runs for about 3 M. along the bank of this torrent, which reaches the sea at *Raphina*. The latter name is a corruption of that of the deme *Araphēn*, to which the ancient fortifications on the *Ettos*, a hill to the right somewhat resembling a feudal castle, probably belonged. Soon after this hill has faded out of sight, the road turns to the N., passing at some distance from a guard-house situated on the hill to the right.

After crossing the ridge we obtain a magnificent **View* of the pine-clad foreground, the azure sea, the island of Euboea, and part of the plain of Marathon, with the projecting peninsula of *Kynosoura*; to the left are the slopes of the Pentelikon and the *Argaliki*. The hamlet of *Hieratzakouli*, visible for a few moments about ¾ M. to the left of the road, possesses a spring of drinking-water. Soon after, in about 4½ hrs. from the start, the carriage draws up by a solitary farm-house, generally untenanted, with a wine-press. About 250 yds. to the N., in the middle of the **Plain of Marathon,** is the isolated knoll called **Sorós*, 30-40 ft. in height and about 200 yds. in circumference, partly overgrown with brushwood. This is almost unquestionably the mound raised over the graves of the Athenians, who fell in the battle of Marathon, on the 17th day of Metageitnion (12th Aug.), in the year B. C. 490, and probably marks the spot where the struggle was hottest. This evidently artificial mound has been somewhat curtailed on its W. side in the course of an excavation made at the beginning of the present century. The obsidian arrow-heads and other objects then found inclined some antiquarians to place the construction of the mound in prehistoric times. A recent excavation by Schliemann was without result. Pausanias,

however, expressly says that, except the grave of the Athenians, no mound or other memorial was to be seen in the plain. The Sorós commands the best view of the battle-field, in which 10,000 Greeks totally routed a Persian army of ten times their number.

Looking towards the N.W. and W., we see two valleys ascending from the plain, to the right the valley of *Marathon* (p. 123) and to the left that of *Vraná* (p. 123). The latter seems to have been occupied by the Athenians under *Miltiades*, in order to confront the Persians in the narrow pass between the mountains and the sea, should they attempt to repeat the successful march of Peisistratos on Athens by the S. outlet from the plain (corresponding with the present road). The Persians had landed in the Bay of Marathon on the advice of Hippias, but probably re-embarked on observing the Grecian tactics. The cavalry, at any rate, for whose benefit the plain of Marathon was selected, must have been again embarked, as no mention occurs of it in any account of the battle, which would probably have had a different issue had the Persian generals been able to launch their squadrons of horsemen on the little band of Greeks. Miltiades recognised the favourable opportunity when the Persian force was divided and the most dangerous part of it removed from the field, and hurried to attack the troops that had not yet embarked.

Herodotus, who was the first to commit an account of the battle to writing, about 40 years later, describes it as follows: — 'Then at length, when his own turn was come, the Athenian battle was set in array, and this was the order of it: Callimachus the Polemarch led the right wing; for it was at that time a rule with the Athenians to give the right wing to the Polemarch. After this followed the tribes, according as they were numbered, in an unbroken line; while last of all came the Platæans, forming the left wing. And ever since that day it has been a custom with the Athenians, in the sacrifices and assemblies held each fifth year at Athens, for the Athenian herald to implore the blessing of the gods on the Platæans conjointly with the Athenians. Now, as they marshalled the host upon the field of Marathon, in order that the Athenian front might be of equal length with the Median, the ranks of the centre were diminished, and it became the weakest part of the line, while the wings were both made strong with a depth of many ranks. So when the battle was set in array, and the victims showed themselves favourable, instantly the Athenians, so soon as they were let go, charged the barbarians at a run. Now the distance between the two armies was little short of eight furlongs. The Persians, therefore, when they saw the Greeks coming on at a speed, made ready to receive them, although it seemed to them that the Athenians were bereft of their senses, and bent upon their own destruction; for they saw a mere handful of men coming on at a run without either horsemen or archers. Such was the opinion of the barbarians; but the Athenians in close array fell upon them, and fought in a manner worthy of being recorded. They were the first of the Greeks, so far as I know, who introduced the custom of charging the enemy at a run, and they were likewise the first who dared to look upon the Median garb, and to face men clad in that fashion. Until this time the very name of the Medes had been a terror to the Greeks to hear. The two armies fought together on the plain of Marathon for a length of time; and in the mid battle, where the Persians themselves and the Sacæ had their place, the barbarians were victorious, and broke and pursued the Greeks into the inner country; but on the two wings the Athenians and the Platæans defeated the enemy. Having so done, they suffered the routed barbarians to fly at their ease, and joining the two wings in one, fell upon those who had broken their own centre, and fought and conquered them. These likewise fled, and now the Athenians hung upon the runaways and cut them down, chasing them all the way to the shore, on reaching which they laid hold of the ships and called aloud for fire. It was in the struggle here that Callimachus the Polemarch, after greatly distinguishing himself, lost his life; Stesilaus too, the son of Thrasilaus,

one of the generals, was slain; and Cynœgirus, the son of Euphorion, having seized on a vessel of the enemy's by the ornament at the stern, had his hand cut off by the blow of an axe, and so perished; as likewise did many other Athenians of note and name. Nevertheless the Athenians secured in this way seven of the vessels; while with the remainder the barbarians pushed off' (Rawlinson's Translation).

The loss of the Barbarians is stated by Herodotus to have been 6400 men, most of whom were probably cut down while attempting to escape. A painting by Polygnotos in the Stoa Pœkile at Athens represented the large swamp to the N. as the scene of great slaughter among the Persians. Of the Athenians 192 were slain, besides whom a number of Platæans and slaves also fell. The dead were laid in common graves according to septs, and over all was raised a lofty mound (the Soros?). A similar mound, of which all trace has disappeared, covered the remains of the Platæans and those of the slaves who were deemed worthy of this honour.

Pausanias visited the battle-field and speaks of a *Funereal Monument to Miltiades*, who, however, did not die till a later date, after the failure of the expedition to Paros. A *Tropaeon*, or monument of victory, is also mentioned. One or other of these monuments may be identified with the so-called *Pyrgos*, the remains of a square substructure of marble, about $^1/_2$ M. to the N. of the Sorós, 100 paces to the right of two conspicuous cypresses, and close by a solitary cypress and a wine-press.

From Kephisia to Marathon. We proceed towards the N., the road at first leading through olive-groves, vineyards, and cornfields. The cultivation, however, gradually disappears, and we finally reach a district overgrown by arbutus, lentisks, and sparsely-sown pines. To the right rise the barren W. slopes of the *Pentelikon*, on which several new marble quarries are now worked. The road winds round the N.W. base of the hill, one of the spurs of which is crowned by the modern fort of *Kastráki*. After $1^3/_4$ hr. we reach the village of *Stamáta*, situated on a hill and perhaps identical with the deme of *Hekalē*, the heroine of which hospitably entertained Theseus on his way to attack the Marathonian bull. Near the principal building in the village is a small collection of sculptures, etc., exhumed by the American Archaeological School, in the district of 'Dionysos', at the N. base of Pentelikon. The district is identified with the ancient deme of *Ikaria*, which plays a prominent part in the Dionysiac myths.

Our road, however, does not actually enter the village, but leads past its entrance and near a *Chapel of the Panagía*, situated beside a draw-well below a group of trees. It then crosses an undulating plateau, and at the end of a short hollow emerges on ($^1/_2$ hr.) a small plain, with a well, where the roads to Vraná (right; $1^3/_4$ hr.) and to Marathon (left; $2^1/_4$ hrs.) diverge from each other. Both roads cross the *Aphorismó*, or N. spur of Pentelikon. The road to Vraná commands a magnificent *View of the plain of Marathon, the sea, and the mountains of Euboea. Near the ruined *Convent of St. George* opens the ravine of *Rapetósa*, separating the Aphorismó from the *Argaliki*, the slopes of which harbour a large quantity of game.

Vraná, about 12 M. from Kephisia, is a miserable village, probably occupying the site of the deme of *Probálinthos*. In the lateral valley of *Avlóna*, to the N., was the *Sanctuary of Hercules*, in or near which the Athenians were posted before the battle, in order to ascertain the plans of the Persians and, if necessary, oppose their southward march (comp. p. 121).

The road from Vraná to the (2 M.) *Sorós* (p. 120) must coincide almost exactly with the line along which the Athenians advanced to the attack. — From the Sorós we take about 1 hr. to reach Marathon. The route passes the hamlet of *Béi*, skirts the base of the *Stavrokoráki*, and leads along the shining white bed of the river, in which there is rarely any water.

Marathon, or *Marathóna*, 14 M. from Kephisia, a village with 500 inhab., is the most important place in the plain to which it gives name, and makes an impression of greater prosperity than is usual among the villages of Attica. Between the houses and the bed of the stream extend well-kept and well-watered gardens, which give the place an air of cheerfulness and thrift. Night-quarters may be obtained in the village inn or at one of the other houses.

We here engage a guide to lead us to the (2 M.; 11 M. from Kephisia) *Cave of Pan* (Σπήλαιον), as the agogiatæ usually do not know the way. This grotto, from a fanciful resemblance of its stalactites to flocks of goats, has been identified with that mentioned by Pausanias, but it is otherwise uninteresting. It lies in a somewhat hidden position, to the left of the road to Kalentzi and to the right of that to Kephisia. We pass the mill of *Ninóï*, a Frankish tower, and a copious spring *(Kephalári)* enclosed by ancient masonry. From the last we overlook the *Mandri tēs Graeas*, or fold of the old woman, a circle of stones, probably belonging to an old fortification.

An Excursion to Rhamnus from Marathon occupies a day, including a stay of 2-3 hrs., and may be conveniently accomplished as follows. (Provisions and water should be brought from Marathon.) From the village of Marathon we ascend past the cemetery and traverse a hilly district to (1 hr.) *Apáno-Soúli* and to (50 min.) a small plain with a *Chapel of St. John* and a well of good water on the bank of a brook fringed with oleanders. The rest of the way (¾-1 hr.) leads through the *Valley of Limikó*, which is intersected by a low hill with remains of ancient graves and walls, and across a fertile plain.

The ancient seaport town of Rhamnus has no modern representative, and its site is marked only by a heap of ruins. As the path descends to the beach, we first reach a small, projecting plateau, on which are the ruins of two ancient Temples. These, however, consist of such a bewildering heap of building stones and fragments of all kinds, that some time elapses before we can separate the essential from the accidental and form some idea of the original plan. To the left lay the *Smaller Temple*, 34 ft. long and 21 ft. wide, consisting of the simplest form of a cella in antis, with a portico supported by two Doric columns of Poros stone. The *Larger Temple*, estimated to have been 98 ft. long and 37 ft. wide, was a Doric peripteros, with 12 columns at the sides and 6 at the ends, and consisted of a pronaos, a cella, and a posticum. Eight of its columns are still erect, and the absence of fluting indicates that the building was never finished. The smaller temple was probably the original sanctuary destroyed by the Persians, while the larger was afterwards erected to re

place it; both were dedicated to *Nemesis*, who is the only divinity known to have been worshipped at Rhamnus. The statue of the goddess was executed by Phidias or Agorakritos, and the block of white Parian marble from which it was hewn is said to have been brought by the Persians for a monument in commemoration of their expected victory.

From the terrace on which the temples stand we now descend to the ancient fortified town of RHAMNUS, the walls of which, half buried in a luxuriant growth of evergreens, are still standing, at places almost in their full height. The door-post of the great gateway still contains the holes into which the bolts were shot. Rhamnus is seldom mentioned in antiquity. Its modern name is *Oviókastro*, a corruption of Ebræókastro, or Jewish town.

We may now return to the S., viâ (6 M.) the village of *Kato-Souli*, with its conspicuous Turkish tower. A little on this side of the village and on the low hill called *Stavro-Koráki* at the village itself, are a few ruins, marking the site of the ancient deme of *Trikorythos*. About ¼ M. beyond Kato-Souli, by the wayside, is a spring, known in ancient times as *Makaria*. To the left extends the great marsh to the N. of the plain of Marathon, which proved fatal to so many Persian fugitives. We take about 1½ hr. to reach Marathon from Kato-Souli, the route leading viâ *Béi* (p. 123).

i. Laurion and Cape Sunion.

40 M. RAILWAY in 2¾-3 hrs. (fares 7 fr. 35, 5 fr. 55 c.; return-ticket, available on the day of issue only, 12 fr. 20, 8 fr. 30 c.). — The interval between the arrival of the first train at, and the departure of the last from Laurion, affords time for a visit to Cape Sunion. Carriages are generally in waiting at the railway-station of Laurion, but it is safer to order one by telegraph (comp. p. 126).

From Athens (station, Pl. D, 2) to (4½ M.) *Herakli*, see p. 116. The line to Laurion here diverges to the E., passes (7 M.) *Chalandri* (p. 118), on the depression between the Pentelikon (N.) and the Hymettos (S.), and then turns to the S. From stat. *Jéraka* a fine pine-wood extends to the slopes of the Pentelikon. Farther on, to the left, stands a handsome modern chapel dedicated to *St. Nicholas*. Adjacent is a white marble monument of a late period of Greek art, consisting of a lion sitting on his haunches, with his head turned towards the left. It stood on a square platform, now in ruins. Beyond stat. *Kantza* we enter the *Mesógia* (Μεσόγαια, the inland), an undulating district of hill and plain, stretching to the spurs of Pentelikon on the N., to the Hymettos on the W., to the vicinity of Markopoulo on the S., and to the coast-hills on the E.

15 M. **Liópesi,** a pleasant village with 1200 inhab., undoubtedly occupying the site of the ancient deme of *Paeania*, the birthplace of Demosthenes. About 2½ M. to the E. lies the village of *Spáta*, where some interesting cave-tombs were brought to light in 1877. — 18½ M. *Koropi*. The large village lies to the right, at the base of the *Pani* or Hill of Pan (Πανειον), the two highest peaks of which are 2015 ft. and 2135 ft. high.)

22 M. **Markópoulo**, a village with 1400 inhab., situated on a rising ground amid corn-fields and vineyards, also shows traces of an ancient deme, the name of which has not been ascertained.

About 3 M. to the N.E. of Markópoulo lies *Vraúna*, the ancient *Brauron*, the seat of one of the principal sanctuaries of Artemis, which contained the wooden image of the goddess said to have been brought from Tauris

by Iphigeneia (comp. p. 63). The ancient remains here are very scanty. — The ruined village of *Merénda*, 1½ M. to the S.E. of Markopoulo, said to have been destroyed by the Turks, occupies the site of the ancient *Myrrhinous*, which possessed temples of Artemis Kolainis and Athena.

From Markópulo a carriage-road leads to the E. to (1¼ M.) the **Porto Raphti**, a fine natural harbour, divided into two basins by a tongue of land with a few houses and a chapel of St. Nicholas. The S. part of the bay belonged in antiquity to *Prasiae*, one of the twelve towns of Attica welded into one political community by Theseus (p. 37). The town lay on the *Cape of Koróni*, which forms the S. boundary of the bay, and is known in classic history as the port from which the Theoriæ, or sacrificial embassies to Delos, took their departure. To the N. of Cape Koróni lies a small rocky islet, accessible only from one side (N.), on which is a colossal marble figure in a sitting posture, probably representing the hero Erysichthon. Popular fancy has seen some resemblance in this figure to a tailor (ῥάπτης), and has named the bay accordingly.

Near (25½ M.) *Kalyvia* the mountains on both sides close in a little and begin to merge in the hills of Laurion. — 27½ M. **Keratea**, a thriving village with 1600 inhab., possesses pleasant gardens and fruit-trees and an excellent spring, the water of which is sent even to Thorikó and Laurion. It probably corresponds to the old deme of *Kephale*. — 34 M. *Daskalió*, 35 M. *Vromopoussi*, both to the left of the railway, which now descends through a long valley, side by side with the high-road. Signs of our approach to a mining-district become more numerous.

38 M. **Thorikó** or *Therikó*, on the spacious harbour of *Porto Mandri*, contains considerable remains of the ancient *Thorikós*.

In legendary history *Thorikós* appears as the residence of King Kephalos, husband of Prokris, the daughter of Erechtheus, the story of whose visit to Crete is undoubtedly based on some early intercourse with that ancient home of culture. Thorikós was one of the twelve towns of the Synoekismos of Theseus (p. 37), but thenceforth disappears from history till the 23rd year of the Peloponnesian War (B. C. 409), when we read that the Athenians surrounded it with massive walls to repel any attack the Spartans might make from this side on the silver-mines of Laurion.

Most of the ruins lie at the S. base of the pointed hill of *Velatouri* (480 ft.) to the N.W. of the harbour, connected by a saddle with a lower hill (400 ft.) to the N. The most extensive are those of the Theatre, which we observe at some distance to the left of the railway and road. The auditorium faces the S. and is embedded between two low spurs of the hill, a fact which no doubt accounts for the oval form nowhere else met with in buildings of this kind. It is bounded by a marble wall resembling that of a fortress. The tiers of seats, formed of large slabs of stone, are nearly all destroyed. The structures on the outside of the enclosing wall, to the N.W. and N.E., were probably the substructures for flights of steps ascending to the top of the wall, whence other flights descended on the inside to the seats. The substructure to the N.W. is in tolerable preservation; it is intersected by a low passage with a corbelled vaulting, a device by which building material is saved without loss of supporting capacity. Opposite the E. end of the wall is a small square chamber hewn in the rock and opening on the auditorium.

which may possibly have been a Parascenium (see p. 51) or side-scene. A little to the N. of the theatre is an ancient circular *Cistern*, the stones of which are coated with mortar; part of the enclosing wall, in the polygonal style, is also preserved. More to the W. is an ancient *Watch Tower*, still of considerable height, near which are the stumps of some columns and other remains.

Another section of the ruins lies to the E. of the village of Thorikó and of the large factory (closed) built on the tongue of land separating the Porto Mandri from the smaller bay to the N., called the *Vrysaki* or *Franko Limani* The remains here are those of a line of fortifications of polygonal masonry, provided at intervals with towers, which faced the E. and ran from the Bay of Vrysáki to the Bay of Mandri. At the highest point of this wall, near the little chapel of *St. Nicholas*, are the foundations of a large tower, to the N. of which are traces of a gateway. On the W. this line of fortifications is answered by another, not so distinctly traceable, which crosses the hill, where the factory-chimney rises, to the Bay of Mandri.

Beyond Thorikó the railway skirts the coast, traversing the hollow between the low coast-hills (100 ft.) on the E., with the village of *Nyktochōri* on their slopes, and the higher hills to the W. It ends at the bay of Laurion.

40 M. **Laurion.** – **Hotels.** Hôtel de l'Europe, opposite the W. side of the station, with six clean rooms (containing sixteen beds, from 2 fr. each) and a small restaurant. — *Cafés* in the market-place.

Carriage to Cape Colonna (p. 127; 1 hr.), obtained from the *Hellēnikē Metallevtikē Hetaeria*, 10 fr.; other carriages 15 fr. It is prudent to order carriages by telegraph.

Laurion or *Laurium* (pronounced *Lávrion*), pleasantly situated on the bay of *Ergastiri* (Ergastēria = work shops), is an entirely modern town with 5100 inhabitants, all of whom, except a few French, German, Italian, and English officials at the mines, are of Hellenic race. It consists of a colony of workmen's houses, laid out in regular lines and on a uniform pattern round the large smelting-works. The roomy harbour, which must certainly have been used by the ancient Greeks, generally contains a few steamers, taking in or discharging cargo, and some of the market-boats that keep up a traffic with the Ægean Islands.

The name of *Laurion*, which may perhaps have survived in that of *Legrana* now assigned to one of the minnig districts, was applied by the ancient Greeks to the whole of the hilly and metalliferous part of the Attic peninsula to the S. of a line drawn from Thorikos (p. 125) to Anaphystos. The exact period at which the art of mining, long known in the Orient, was introduced into Attica is unknown, but it was not practised with any very profitable result in the time of Solon. The mines were the property of the state and farmed out to enterprising citizens, on hereditary leases. The price of the lease, which at a later date was usually a talent (ca. 225*l.*) for each mine, and $^1/_{24}$ of the annual returns were paid into the public treasury. All that was left after defraying the ordinary expenses of government was divided among the citizens. The miners were invariably slaves. The workings consisted, as in our own time, of shafts (φρέατα, wells) and galleries (ὀρύγματα, mines), and the large chambers excavated underground were supplied with air by ventilating

shafts (ψυχαγώγια). Injury to the columns (ὄρμοι, μεσοχρινεῖς) left standing to prop the roof was punished severely, in some cases even with death. The masses of rock hewn out were brought to the surface on the backs of slaves. The metalliferous ore was then separated from the 'dead' ore by pounding with iron pestles in mortars of stone. The ancient process of smelting is unknown.

In B.C. 489-488, when the mines of Laurion were yielding a highly satisfactory return, Themistokles prevailed upon the Athenians to give up the annual distribution of the surplus and to apply it to the formation of a fleet, to be used against the Æginetans (p. 133) and the Persians. Thus after its favourable situation, the liberality of its constitution, and the intellectual superiority of its people, probably nothing contributed so much to the prosperity and might of Athens as the possession of the mines of Laurion. Towards the end of the same century, however, the output fell off. In the time of Strabo (1st cent. of our era) the miners had begun to work over the 'Ekboladæ' or stones which had formerly been thrown aside as containing too little ore to make it worth extraction, and Pausanias (p. cxiii) speaks of the mines as having been long disused.

In recent days, however, new life has begun here: but while silver was almost the sole object of the ancient miners, lead is the chief product of the modern mines. In 1860 a Marseilles company bought the refuse-fields belonging to the community of Keratea (p. 125), and also obtained the right to work over those belonging to the state. In a short time 8-10,000 tons of lead (containing 12-22 oz. of silver per ton) were exported annually to England, for which 6000 fr. were paid yearly to Keratea, while a royalty of 10 per cent on the yield of private property and of 30 per cent (about 22 fr. a ton) on that of the public mines was exacted by the Greek government. It soon, however, came to light that the French company not only utilised the scoriæ or slag, to which they were limited by a verbal interpretation of their contract, but also the 'Ekboladæ' (see above), from which modern appliances were able to extract a remunerative quantity of ore. Hence arose a law-suit (1869), into which the Hellenes threw themselves with great vehemence and which occasioned a good deal of excitement in Greece. It ended in 1873 with the purchase by the company of the whole area embraced by their workings for 11,500,000 fr. The mines of Laurion are now shared among five different companies, of which two are Greek and three French. Of the former the *Lavriotikós Olympos* has almost entirely ceased to work, while the *Société des Mines du Laurium*, which has its seat at Laurion and Daskalió, confines itself mainly to the working over of scoriæ and the production of cadmium. At the head of the French companies stands the *Compagnie Française des Mines du Laurium*, with works at Kypriano, Kamáresa, and Thorikó, where lead is the principal product. The *Société des Mines de Sériphos et Spiliázesa* possesses iron-mines at Spiliázesa and on the island of Seriphos, while the *Compagnie Française des Mines du Sunion* is occupied in smelting lead-ore at Sunion. The *Société Anonyme Métallurgique Austro-Belge* possesses no mines of its own.

An interesting visit (guide necessary) may be paid to some of the ancient workings, many of which are in the same condition as they were left 1800 years ago. There are in all 2000 shafts and galleries. The former are generally about $6\frac{1}{2}$ ft. square, and vary in depth from 65 to 400 ft. Niches for lamps, water-vessels, and the like may be noticed in the walls.

An excursion from Laurion to Cape Colonna and back takes about 5 hrs. on foot, or 3 hrs. by carriage (p. 126). There is a carriage-road for about half the distance, as far as the bays of *Panormo* and *Pasiá*, the latter being also used for shipping the produce of the mines. About 1 M. to the W. of this bay are some ruins, which probably belonged to an ancient mining village.

For the whole way we have a view to the left of the long and mountainous island of *Makronisi*, which is inhabited only by a few huntsmen and shepherds. In antiquity it was called *Helena*, a name probably due to some early intercourse with the Phœnicians, though popularly ascribed to the legend that the fair queen once landed here with Paris or Menelaos.

After some time the columns of the temple of Athena at Sunion become visible on the horizon, to the S.W. The path ends, 6 M. from Laurion, at the defile separating Cape Colonna from the mainland. In the little-used bay on the E. side begins the submarine telegraph cable to Syra. The bay on the W. side is also little used by shipping, as it is exposed to the full fury of the S. wind. A low hill (145 ft.) on the peninsula is covered with fragments of Doric capitals, marble slabs, and other debris, surrounded by a wall of yellowish-gray stone. It is not the ruin of a temple, but rather a deserted marble-cutter's yard. This height is separated from the promontory by a deep depression, and is about 10 min. walk from the Temple of Athena. The custodian sells wine and other refreshments, but it is better to bring luncheon from Athens.

****Cape Colonna** or *Kolónnaes*, the *Cape Sunion* of ancient history, descends on every side perpendicularly to the sea from a height of nearly 200 ft., and may be not inaptly compared to a huge watch-tower at the extremity of the Grecian mainland. The mariner approaching from the E. had often to struggle here against opposing winds and currents, before he could round the point and enter the calmer and more sheltered waters to the W. Hence it was chosen at a very early period as the site of a temple of the god who rules the sea, and Homer and other ancient writers chronicle its sanctity. Poseidon afterwards received Athena, the protectress of the land, as a companion, and the cult of the latter divinity, more from political than from religious reasons, eventually stepped into the foreground.

The summit of the promontory is surrounded by a Fortified Wall, which is best preserved on the E. side; on the W. side it has been less carefully constructed and is destitute of the square towers which strengthen the rest of it. The wall is double, consisting of an inner and an outer screen of masonry, with an intervening space filled up with rubbish. The structure, though perhaps often afterwards repaired, dates originally from B.C. 413, when the Athenians were compelled to import all their grain from Eubœa by sea owing to the hostile occupation of Dekeleia (p. 117), and had consequently to provide harbours of refuge for their grain-ships. Soon after a body of rebellious miners from Laurion seized the fortifications, and maintained themselves here by brigandage, until the Athenians managed to put a stop to their exactions. The fortress is mentioned in one of the speeches of Demosthenes, who recommends it as a good rendezvous for the surrounding inhabitants in time of war.

At the highest point of the promontory stood a ***Temple of Athena.** This structure, a Doric peripteral hexastyle, with 12 or 13 columns at the sides, seems to have resembled the Theseion at Athens but was on a slightly smaller scale (98 ft. by 44 ft). As the temple is not expressly mentioned by any ancient writer, we are driven to conjecture as to the time of its erection, most authorities placing it in the time of Perikles or a little later.

The stereobate, consisting of three steps, is supported on the N. and W. by substructures, built to eke out the small level surface available at the top of the cape. Nine columns on the S. side and two on the N. are still standing. They are 20 ft. in height, and in diameter and taper are identical with those of the Theseion. There are, however, only 16 flutes (instead of 20), an arrangement which is perhaps owing to the fact that the temple was to be seen more from the sea and at a distance than close at hand. The greater part of the front of the pronaos has also been preserved at the E. end, comprising the whole of the N. anta, a few blocks of the S. anta, and one of the columns between them. The rest of the building is a shapeless ruin. The coarse-grained marble, of which the temple is built, probably from the quarries of Laurion, has not resisted the effects of time and weather so successfully as the Pentelic marble of the Athenian edifices. The process of disintegration seems to be still going steadily on; at the end of the 17th cent. there were 19 columns still in an upright position and there were 14 at the beginning of the present century.

In front of the E. end and the adjoining portions of the N. and S. sides lie nine or ten blocks of a finer kind of marble, bearing much defaced reliefs. These seem to have formed part of a sculptured frieze, representing the achievements of Theseus. Experts claim to recognize Theseus overcoming the Marathonian bull; the battle of the Lapithæ and Centaurs, with the invulnerable Kæneus overwhelmed with masses of rock by two Centaurs; and Theseus and Skiron (?). It is very desirable that these scanty remains of ancient splendour should be removed to a place of safety.

To the N. of the temple and a little below it lies an artificial terrace, supported on the N. and W. by a well-preserved wall of white marble and abutting to the E. on the fortified wall enclosing the promontory. Near the N.E. corner of this platform lie two Doric capitals, differing from each other and from those of the temple. Since the French 'Expédition de Morée', this has generally been taken for the site of a PROPYLÆON, the entrance of which was distyle 'in antis'. It is, however, not improbable that it served as a basement for the altar of Poseidon (p. 128). The festival of the marine deity, celebrated here every fourth year and honoured by a sacrificial embassy from Athens, must have required a tolerably roomy space.

According to the opinion of *Lord Byron*, expressed in a note to 'Childe Harold', there is 'in all Attica, if we except Athens itself and Marathon, no scene more interesting than Cape Colonna'. And indeed when we re-

gard the columned promontory of Sunion, and compare it with the situations of the temples at Ægina (p. 134), Bassae (p. 308), and Olympia (p. 326), we find it impossible to resist the conclusion that the ancients had a strong sense of natural beauty in selecting the sites of their holy places, little as this could be surmised from even the best of the classic writers. The *View from Cape Colonna comprises the well-wooded, metalliferous hills and valleys of *Laurion* and a great part of the Saronic Gulf, with the Æginetan *Oros* towering in its midst and often enveloped in the rain-clouds that betoken a coming storm; more to the left is the open Myrtoan Sea, with the island of *Hydra* and the mountains of the Argolic peninsula; in the middle foreground lies the small island of *St. George*, the *Belbina* of antiquity; to the E. extends the Ægean Sea with the double row of the Cyclades, *Keos*, *Kythnos*, *Seriphos*, and *Melos* forming a prolongation of the Attic peninsula, while *Andros* and *Tenos* continue the island of Eubœa.

Bridle-Path from Athens to Laurion. This ride takes two days, the night being spent at *Vari*, 3¼ hrs. from Athens. Thence to *Laurion* 6 hrs., exclusive of stoppages. — We leave the town by the bridge over the Ilissos (Pl. E, 8), to the S. of the Olympieion, and diverge to the right from the road to the Greek Cemetery. We pass a powder-magazine on a hill to the right, and about ¾ M. from the bridge reach a chapel of *St. John*, round which are numerous ruins, supposed to be those of an ancient suburb. About ¼ M. farther on, to the left, is a large funereal mound, the hollow interior of which has been partly filled up by the falling in of the roof. This is the first of a series of similar sepulchres which accompanies the path for nearly the whole way; the fragments of walls, sometimes enclosing a quadrangular space, also belong to tombs. The great number of these graves, which have provided the Athenian dealers in antiquities with copious supplies of vases, show how much frequented this route must have been at one time. At several points, where the path traverses small elevations, traces of the old wheel-tracks can still be made out and at one place the raised side-walk for foot-passengers is visible.

Farther on the village of *Brahámi* is seen at some distance to the right. Along the hills to the left, above the hollow containing the farm of *Karáï*, extends a series of ancient stone quarries, some of which are still worked. The village of *Trachónes* is believed to correspond with the old deme of *Halimous*. To the W. is a cape jutting out into the sea and crowned with the ruins of a chapel of *St. Cosmas*. Many authorities identify this promontory with *Cape Kolias*, to which the wreck of the Persian ships was borne by the W. wind after the battle of Salamis. It was the site of a much-revered temple of Aphrodite. The vicinity furnished the potters of Athens with their finest clay. About 1½ M. beyond Trachones a track diverges to the left, which traverses the so-called *Pirnari Valley* and leads between the Great Hymettos on the N. and the Lesser or 'Waterless' Hymettos on the S. to the Mesógia (p. 124; to Koropi 2½ hrs.). About 3½ M. farther on the road to Vari strikes off to the left, passing the extensive ruins of an ancient deme, and traversing a lateral valley with the substructures of numerous ancient tombs. The path in a straight direction leads to a chapel of St. Nicholas, situated near the sea-shore, and to the lake of *Vouliasmeni*, a small sheet of water surrounded by precipitous rocky walls. Near this lake is the convent of *Zoster*, situated on the beach opposite the island of *Phléva*, the *Phábra* of antiquity. — Vari is about 2 M. beyond the point where the path forks.

Vari is much frequented in autumn by sportsmen, who obtain excellent quail and snipe shooting in the surrounding swamps. A room has been fitted up for the accommodation of strangers. In front of the village-church, in the walls of which some ancient grave-stones are immured, lies a mutilated equestrian statue, of considerable antiquarian and artistic interest. Vari stands a little to the N. of the site of an ancient deme, which has not as yet been identified. — On the upper slope of a barren rocky hill, 3 M. to the N., is the Grotto of Vari, to which

a visit may be paid (with a guide) for the sake of its inscriptions and reliefs. These are the work of a stone-mason of *Thera*, named *Archedemos*, who has left a portrait of himself with his hammer and square. Near this relief are a primitive altar of *Apollo Hersos*, a quaint relief of a sitting figure, a lion's head, etc. In the innermost recess of the grotto is a small but almost perennial spring.

The track, which beyond Vari is impracticable for driving, now turns to the N. E. and skirts the ridge of *Keramóli*, the E. boundary of the fertile plain of Vari. In the sea behind us lies the small island of *Katramonisi*. After $^3/_4$ hr. we pass a frequented well, surrounded with a coping of ancient squared stones. To the N. rises the hill of *Kondra Psili*, somewhat resembling a feudal castle. The path now begins to ascend and passes places where the rocks have been levelled for the construction of the ancient road to Laurion. To the N. lies the ruined village of *Lamvrika*, occupying the site of the upper deme of *Lamptrae*, while the lower deme lay to the S., on the sea. We now reach another plateau, along which our path leads at a distance of about 1 M. from the coast, and obtain a view of the range of Paní, near Keratéa, to which a path diverges viâ the village of *Kalývia*. In $1^1/_2$ hr. more our path trends inland and ascends gradually through a tract partly under cultivation. After passing a disused Turkish farm and a chapel of *St. Demetrius* we reach the ($1\cdot1^1/_2$ hr.) miserable hamlet of *Élympo*, situated between the Paní and the *Skordi* or *Elympo* (c. 1500 ft.). The name is evidently a corruption of the ancient *Olympos*, which accordingly has been restored in official documents. By the wayside are numerous remains of ancient walls and tombs, similar to those at Vari. About $1^1/_2$ M. beyond Elympo a small plain opens out on the right, traversed by a stream of which the bed is generally dry. This plain ends on the other side at the bay of *Alikí*, so called from a salt-work on its banks. In the sea lies the island of *Lagonisi (Elaeussa)*, concealed from view by the promontory of *Astypalaea*. In antiquity this tract was comprised in the deme of *Anaphlystos*, a name which is but thinly disguised in that of *Anavyso*, applied to a farm at the E. base of Mt. Elymbo. Anaphlystos and Thorikós (p. 125) formed the fortified extremities of the N. frontier of the mining district of Laurion (p. 126). — Our route crosses the plain (20 min.) and then ascends through brushwood. In $^3/_4$ hr. more we reach the great slag-fields of Laurion. We then follow a line of rails, passing the gaping mouths of several deep shafts, and arrive at ($^1/_4$ hr.) *Kamáresa*, one of the most important of the new mining-stations (p. 127). A good road leads hence to (3 M.) *Laurion* (see p. 126).

10. Ægina.

The Excursion from Athens to Ægina takes about two days. Steamer (comp. pp. xxi, xxii) daily at 7 a.m. from the Piræus to *Ægina* in $2^1/_2$ hrs. (fares 6 fr. 50, 4 fr. 35 c.; tickets obtained on board). On landing we should at once secure horses for a visit to the temple (there and back in 6 hrs., 6-8 fr.), taking care not to appear too eager in making our bargain. Tolerably clean night-quarters may be obtained at the *Xenodochion tôn Xénon* or *Hôtel des Etrangers* (R. 2 fr.), to which is attached a good restaurant, or at the *Xen. ἡ Θρᾴκη* (Hôtel de Thrace), both on the beach. *Cafés*, all somewhat dirty, abound near the harbour; a better *Café* in the Platía (p. 133).

The ascent of the *Oros* (p. 135) requires about $6^1/_2$ hrs. including stoppages; if an early start is made from Ægina (not later than 9 a.m.) it can be combined with a visit to the ruined temple (horse for the whole day 10-12 fr.). The next morning may be devoted to the little town and its few antiquities. — The most comfortable way of making the tour is of course under the guidance of a courier; and it is also advisable to take some provisions and wraps.

Sometimes a visit to Salamis is combined with this excursion. If the wind is favourable, a sail of about 3 hrs. takes us across to *Koulouri* (p. 119) or to *Moulki*, 1 m. from Koulouri, in the S.E. angle of the bay of Koulouri (sailing-boat 10-12 fr. and gratuity to the crew); but in a calm thrice as

long may be required. — The same risk attends the voyage from the Piræus to the foot of the hill on which the temple of Ægina stands, an excursion that in favourable weather can easily be done in a day.

Shortly after setting sail we enjoy a fine retrospect of Athens, with Pentelikon in the background. To the right appears the rugged E. coast of *Salamis*, culminating in the *Mavro Vouni* (1247 ft.), and on the left the lofty mountains of Ægina, sloping gradually N.E. to the sea, and bearing on their skirts the temple, which comes into view as we approach. Farther on the view to the right embraces the islands of *Pente Nisia*, *Platonisi*, *Sachtero*, and *Ipsili*, grouped in front of the mountains of Argolis; and as soon as we have left Salamis fairly behind us, we catch sight of the distant Megara (p. 144), situated on its two hills. To the S. the island of *Angistri*, the ancient *Kekryphaleia*, comes into view. The town of Ægina is not visible until we round the W. coast of the island, on which stand the tumulus, mentioned at p. 133, and the lonely columns of the temple. (Landing 50 c. for each person.)

The rocky island of **Ægina** (Αἴγινα), lying in the middle of the Saronic Gulf, has an area of about 32 sq. m., and a population of 6100. *Ægina*, the prettily situated capital, with its houses extending along the broad quays, from which narrow lanes lead inland, contains nearly half of the inhabitants. The view from the quay embraces the little islands of *Moni*, *Metopi*, and *Angistri*, and the mountains of Epidauros (p. 239). The islanders support themselves partly by agriculture and the cultivation of olives, figs, and almonds, which flourish in the neighbourhood of the town, but chiefly by trade with the adjacent mainland and by fishing. The sponge-fishery, carried on by divers in spring and summer, is a profitable branch of the latter. Pottery is also made, and the 'Kannatia' or water-coolers of Ægina, two-handled jars with wide mouths, are well-known in the markets of the Piræus and Athens.

The legendary ancestor of the Æginetans was *Æakos*, son of Zeus and *Ægina* and father of Peleus and Telamon, who became the colleague of Minos and Rhadamanthos as judge in the nether world, on account of his wise and just government. Historically the island first appears as a colony of the Doric Epidauros (p. 239); and in the 8th cent. B.C. it belonged, with its mother-city, to the domain of Phidon of Argos (p. 251). At the beginning of the 6th cent. Ægina detached itself from Epidauros, as Corcyra did from Corinth, and speedily attained such a pitch of prosperity that Corinth alone could rival it. The Æginetans had trading-stations far and wide, and disposed of their brazen goods, pottery, ointments, and other products in Umbria, on the Black Sea, and in Egypt. Æginetan ship-owners were held to be the richest merchants in the Grecian world; and Æginetan money, stamped with the image of a tortoise, was one of the most widely circulated Greek coinages. Coins of Ægina have been abundantly found in modern times. The outbreak of the Persian war found the island at the zenith of its power; and it was one of the thirty ships from Ægina that obtained the prize for the greatest bravery in the battle of Salamis. It is none the less true, however, that the islanders, from commercial motives, had at first offered earth and water to the ambassador of Darius in token of submission; and they were accordingly called to account by Sparta on the accusation of Athens. This was the first of a series of contentions with the Athenians, to whom

Ægina, to use the expression of Perikles, was a constant 'eye-sore'; its subjugation was indispensable to the extension of the naval power of Athens. The Athenian naval victories at Kekryphaleia and off Ægina, quickly following on each other, were decisive. In spite of wars carried on at the same time at Megara and in Egypt, the Athenians took the city in B.C. 456 after a nine months siege; the Æginetans had to raze their walls, surrender their war-ships, and pay a tribute. But even these severe measures seemed insufficient; for when the Peloponnesian War broke out in 431, the Æginetans were expelled altogether from their island, which was then divided among Attic citizens. Though the fall of Athens in 404 was the signal for the return of many of the islanders, Ægina never recovered its prosperity. Athens quickly regained her power and sent repeated expeditions which once more reduced the island, and thenceforth Ægina shared the fortunes of the Attic state.

The modern town, which occupies almost exactly the same site as its predecessor, contains few interesting antiquities. On a mound a little to the N., consisting almost entirely of rubbish, pot-sherds, etc. rises a Doric column, about 25 ft. high, which is said to have belonged to a *Temple of Aphrodite*. A fragment of the substructure of the building is also extant; but the rest was used in the construction of a breakwater by President Kapodistrias, who fixed his residence in Ægina in 1828. — The remains of the *Ancient Moles*, which made up for the want of a natural harbour, are in better preservation. On the S. mole is a mediæval tower, while the N. mole bears a lighthouse and the white chapel of St. Nicholas. The moles, which are well seen from the temple, appear to have been a continuation of the city-walls. — The Platía, at some distance from the harbour, is embellished with a marble bust of Kapodistrias (d. 1831), erected in 1887. — Café, see p. 131.

A Tumulus, 1 M. farther to the N., not unlike the Sorós at Marathon, has been described, though erroneously, as the grave of Phokos, who was slain by his half-brothers Peleus and Telamon. A good view of Megara may be obtained hence through a telescope.

To the S. of the town lies the large *Orphanage* (ὀρφανοτροφεῖον) built by Kapodistrias, and at present used as a barrack and prison. The entrance gate, in front of which are a few sculptured fragments and inscribed stones, leads into a large court, adjoined by an open arcade containing a few sculptured remains. To the left, in the farther corner, beside a well, an ancient subterranean *Tomb* has been preserved. Removing the planks which cover the entrance, we descend a short winding-stair to a dark apartment, with walls covered with rude sketches, some of which are ancient.

The most important relic of antiquity, which even by itself would repay a visit to Ægina, is the ruined temple ('stae Kolónnaes) about $2^1/_2$ hrs. distant. The road is sufficiently puzzling to render a guide necessary; and its rough and stony nature makes riding advisable. At first it traverses vineyards, amongst which are numerous ancient graves, now planted with fig-trees; and then it passes cornfields, the soil of which is in few places more than 3 ft. deep. We then skirt the slopes of some low hills, and pass

several chapels. About halfway we see on a rocky eminence to the left the ruins of a mediæval castle, rising above the deserted village of *Palaeóchora*, which in former centuries was the refuge of the inhabitants of the island from the corsairs. But for the visits of shepherds to the excellent spring the site is now quite undisturbed, except at the celebration of the annual 'Panegyris' in the Panagía Chapel. The road next passes a chapel of *St. Athanasius*, over the door of which is inserted an inscribed block of stone that formerly served to mark the limit of the sacred precinct of Athena. Thence we ascend to the ruins, situated on a summit, conspicuous more on account of its comparative isolation than of its height.

The **Temple of Athena, long believed to be a shrine of Zeus Panhellenios but now identified beyond dispute with the temple of Athena mentioned by Herodotus, was a Doric peripteral, hexastyle with 12 columns on each side. As in the Thescion, the pronaos and posticum are distyle *in antis*. On each side in the interior of the cella was a row of five more slender and more closely placed columns, which, like the similar columns in the Parthenon, supported the roof. Of the outer colonnade only 20 columns are standing, mainly those of the E. facade and the adjacent parts of the sides. They all retain their entablature. Two columns of the pronaos are also still standing with their entablature. Travellers of last century record that two other columns of the outer colonnade were then standing, besides five in the interior, which now presents nothing but a confused heap of ruins. The height of the columns with their capitals is 17 ft. 5 in.; their diameter at the base is 3 ft. 1 in. and at the top 2 ft. 3 in. The material of the temple is a yellowish limestone, even yet partly covered with a uniform coating of stucco. Some of the columns are monolithic, but most of them consist of several drums; a few are strengthened with iron rings. The roof and the sculptured ornaments were of Pentelic marble. The irregular joints in the floor of the cella, the numerous subdivisions of the posticum, and the holes in the floor of the pronaos, in which a railing was fastened, should be noticed. The sculptures from the pediments of the temple, discovered among the rubbish by some English and German travellers in 1811, were purchased in the following year by the Crown Prince Lewis of Bavaria for 20,000 scudi (com. p. lxviii) and removed to Munich, where they now form the chief treasure of the Glyptothek. Casts of some of them are in the British Museum. They represent contests of the Æginetans with the Trojans. The edifice as a whole, as well as its sculptures, conveys an impression of considerable antiquity; it certainly cannot be more recent than the 6th cent. B.C. — Fine *View.

The hill upon which the temple stands descends on the N. side sheer into a flat valley (*Vagiá*), in which lie the chapels of *St. Demetrius* and *Panagía stēn Nesída*, the latter close to the sea. The flat summit is enclosed partly by natural ridges of rock and partly by

walls of masonry. A little to the S. is a terrace, with some ruins, probably belonging to the subsidiary buildings of the sanctuary.

If an early enough start have been made to allow of our leaving the temple-ruins by midday, we may visit on the same day the Oros, the highest point of the island. On our way thither along the E. coast we pass the bay of *St. Marina*, the one natural harbour of the island, but deprived of importance by its distance from the fertile districts. Our somewhat fatiguing route passes *Portues* and other shepherds' stations and in $2^1/_2$ hrs. reaches the chapel of *Hagios Asómatos* (Holy Angel, *i.e.* the Archangel Michael), near which once stood a temple of Aphæa, a goddess somewhat resembling Artemis. There are a few traces of the terrace and encircling wall of the sanctuary. Hence a steep climb of $^3/_4$ hr. takes us to the summit.

The ***Oros** (1742 ft.), now named *St. Elias* after a chapel on its summit, is the most conspicuous point in the entire Saronic Gulf and attracts the eye of every traveller who sails across the gulf from the E. or S. Before rain the clouds gather round its peak, a circumstance manifestly referred to in the legend that once after a long drought Æakos, at the request of the Greeks, besought his father Zeus for rain, and that when the prayer was granted a temple was erected to Zeus on the mountain. The spot was certainly a seat of the cult of *Zeus Panhellenios*, but it possessed only a large altar and no temple. Relics of the old encircling wall, which followed the crest in a curving line, may still be traced; and a few ancient blocks have been built into the walls of the chapel.

The View is particularly fine. We survey almost the entire island, the only part hidden being the hill of Palæochora, behind Mt. Salóne. The town of *Ægina* in very conspicuous. No other point affords so comprehensive a view of the Saronic Gulf, with *Salamis*, the *Methouridae* near Megara, the *Diapória* between Ægina and the promontory of *Speiraeon*, *Augistri* and the other small islands, the peninsula of *Methana*, the island of *Kalauria*, and *Hagios Georgios* (p. 130); while the *Attic Coast*, *Megaris*, *Corinth* and its isthmus, *Epidauros* and a great part of the *Argolic Peninsula*, and lastly the island of *Hydra*, also fall within the view.

We descend to the Chapel of Hagios Asomatos (see above), and then passing *Bajerâki* and another smaller village, we re-enter the capital of the island in about 2 hrs.

11. Syra, Mykonos, and Delos.

From the Piraeus to Syra steamboats ply almost daily in 9-10 hrs. (the *Austrian Lloyd* steamers twice a week, and the *Greek Steamers* on the other days; fares 13 fr. 50, 9 fr. 90 c.; comp. pp. xix-xxii), usually leaving the Piræus in the evening and arriving in Syra about 6 a.m. — From Syra to Mykonos steamers of the *Hellenic Company* (p. xxi) ply once a week in 3 hrs., leaving on Sun. morning, and starting for the return-journey at noon the same day. — From Mykonos to Delos we proceed by sailing-boat, accomplishing the distance in 1 hr. if the wind be favourable. To see Delos properly takes at least one day. The whole excursion absorbs a great deal of time and is scarcely worth the trouble except for archæologists.

Departure from the Piræus, see p. 3. The vessels then skirt *Cape Colonna*, the ancient *Sunion* (p. 128), and steer between *Keos* and *Thermia*, passing to the S. of *Gioura (Gyaros)*. In the distance we see *Andros* and then (to the left) *Tēnos*. We then round the N. end of the island of *Syra* and reach —

Hermoùpolis. — Embarkation and Disembarkation as at the Piræus (1 fr.). A strict bargain should be made with the boatmen, who at first make extravagant demands; they understand Italian.

Hotels. Hôtel de la Ville, Hôtel d'Angleterre, both in the Platía, R. 3-5 fr., pens. 10 fr. — Good Greek cookery at the *Xenodochíon tou Stémmatos*, at the harbour.

Steamboat Offices at the harbour, to the right of the landing-place.

Post Office in the Rue d'Apollon, near the harbour and the Platia.

British Consul. *W. P. Binney, Esq.*

Hermoupolis or *Nea-Syros*, a town with 21,250 inhab., the capital of the island of *Syros* or *Syra*, and the seat of the nomarch of the Cyclades, a Roman Catholic bishop, and a Greek archbishop is picturesquely situated on two hills rising from a beautiful and sheltered bay. Its owes its origin to the refugees from Chios and Psara, who settled here after the devastation of their island-homes in 1821. Its favourable situation on the direct route of the French, Austrian, and other steamers for Constantinople and the Black Sea, soon made it the principal commercial town of Greece, but it has recently been surpassed by Athens, the Piræus, and Patras.

The town consists of two main streets and the large square or market-place (πλατεῖα, platía). In the latter rises the *Hagia Metamorphosis*, or Church of the Transfiguration. To the N. lies the new town, with the handsome domed church of *St. Nicholas*. To the S. is the old town, which possesses ship-building yards and a much-frequented spring.

A wide street ascends, at places by flights of steps, to the mediæval Palæo-Syros, which is inhabited almost exclusively by Roman Catholic descendants of Venetian settlers. These persons, who stood under French protection during the Turkish domination, have always felt more or less antagonistic to the orthodox Greeks and they took little share in the War of Liberation. On the highest point (1 hr.) stands the Roman Catholic *Church of St. George*, commanding an admirable view of Syra and the surrounding islands. — A still more extensive view is obtained from the Pyrgos (1615 ft.), a hill consisting of marble veined with mica. The path to the top begins about halfway up the hill of St. George, turns to the left at the dye-works, and farther on ascends in an almost straight direction. About ½ hr. from the summit stands the recently-built church of *Hagia Paraskevé* (the priests offer refreshments).

Those who have a whole day to spend here should not fail to visit the Panagia della Grazia, beautifully situated on the E. coast of the island and reached by an easy carriage-road, passing through the best cultivated part of the island (2-3 hrs.; carr. 15 fr.). Those who prefer to walk should ask to be shown the footpath,

which is shorter but more toilsome (1½ hr.). A good but somewhat expensive dinner may be obtained in the Kaffenion at the Panagía della Grazia. — In the neighbourhood is a pre-Hellenic *Necropolis*, the clay urns found in which are now in Athens.

The Voyage from Syra to Mykonos lasts 3 hrs. On leaving Syra we have a fine retrospect of Gioura and Andros. **Tēnos** then comes into sight to the left; the town on it is conspicuous long before we reach it. Above the town is the pilgrimage-church of *St. Evangelistria*, whose festival, occurring three weeks before Easter, is numerously attended, special steamers plying hither from Athens. To the S. we now see the islands of Megálē Dēlos (p. 142) and Mikrá Dēlos (p. 138), to the S.W., Mykonos, and farther to the S., *Naxos*, *Paros*, and *Siphnos*. The steamer stops at the capital of Mykonos, which bears the same name as the island.

Mykonos. — Arrival as in Hermoupolis in Syra. — The Epistatos of the antiquities, *Joannēs Skordilis*, provides for the accommodation of strangers.

Mykonos, a pleasant town with 4400 inhabitants, lies in a semicircle round a bay on the E. coast of the large rocky island (46 sq. M.), apparently on the site of the ancient capital. At the E. end of the town lies a beautiful garden, laid out in the 18th cent. (visitors admitted). Over the door of an adjacent house is a late-Greek tomb relief.

The *Museum*, which contains the bulk of the yield of the Delian excavations (the best specimens have been removed to Athens, pp. 98, 99), lies near the harbour. Admission is obtained through M. Skordilis (see above); the key is in charge of a custodian.

Room I. On the walls: Nos. 2, 8, 9, 10, 11, 12, 14, 20. Eight archaic lifesize female figures, in graceful flowing drapery, some of which are probably votive statues of priestesses of Artemis (No. 12 is an Athena); 5, 24. Male Figures of a similar kind; 3, 6. Archaic heads; 24. Trunk of an archaic sitting figure. Near the entrance-doors of the two rooms at the back are two archaic lions. To the left of the entrance, are two ancient antefixæ with Gorgons chiselled on them; 24a. Archaic siren; 15. Back part of a bearded head; 105. Basrelief of a seated Sphinx, of fine but severe workmanship; *59. Fragment of a relief representing a woman sitting, *57. Lioness devouring a stag, both works in the best Attic style; 38. Woman in long drapery; *35. Head of a youth. — To the right of the entrance are several bearded heads. To the left, in the corner, is the shaft of a herma, with inscriptions and figures scratched upon it. In the middle of the room are smaller objects, potsherds in the Mycenean style, small horses in clay, arrow-heads, bronze figures of animals, archaic terracottas, etc. 383, 384. Female figures, one sitting and the other standing (from the altar of the Foreign Gods, p. 141); 94. Marble figure of a youth reclining. In another compartment are an archaic statuette of a woman, and various small reproductions of celebrated statues of Venus (Nos. 16, 86, 88, 89); terracotta lamps with fine reliefs. — Back Room to the right. By the right wall, 19. Archaic figure of a youth on horseback, resembling the equestrian figure at Vari (p. 130); *60. Tombstone of Aphrodisios, representing the deceased standing in a boat, a good Attic work of the 4th cent.. By the left wall, 72. Torso of a boy holding a bird. — Back Room to the left. To the right, Fragments of a large cratera of red clay; to the left are numerous fragments of clay plaques ornamented with heads of men and satyrs, which served as ornaments to braziers.

Room II., to the left. To the left of the entrance, 66a. Lower part of an archaistic relief representing a woman approaching an altar; 10. Shaft of a herma, with figures and inscriptions engraved on its three sides; IV. Herma of Pan; I. Base with relief of a boar-hunt; 42. Torso of a boy, in the same position as the celebrated Eros of Praxiteles; 41. Torso of a youthful Hercules; 31. Torso of a youth. — Back Room. Torso of Pan with pipes; 825. Relief of two men with pointed hats, one carrying a measuring-rod, the other a staff, standing beside an altar, which was originally painted (this relief was discovered in 1881 near the Temple of the Foreign Gods (p. 141); six weather-beaten frieze-slabs, with representations of battles and sitting figures of the gods, which were found at the N. end of the Hall of the Bulls (p. 140).

A pleasant walk may be taken long the path leading round the N.E. arm of the bay to the top of the hill. — *Hagios Elias* (1195 ft.), the highest mountain in Mykonos, lies in the N. part of the island; it is supposed to be the *Dimastos* of the ancients.

As in this part of the Ægean Sea the N. wind often blows with such violence as to render the journey impossible for many days at a time, the first calm day should be made use of for an excursion to **Delos,** called by modern Greeks 'Lesser Delos' *(Mikrá Dēlos)* in contradistinction to the island of *Rheneia* (p. 142) or 'Greater Delos'. In good weather the passage takes about 1 hr. The fare for a small boat there and back is 5-10 fr., for a larger boat 30-40 fr. The traveller must take provisions with him, as there are no inhabitants on the island, except a few shepherds and the custodian who conducts visitors over the excavations (fee 1-2 fr.).

The History of Delos, the mythical birthplace of Apollo and Artemis, is identical with the history of its temple and its harbour. The oldest settlers were Phœnicians and Carians. After their expulsion by the Ionians, the island became the religious centre of the Ionian races on account of its worship of Apollo which evidently replaced an earlier Carian cult. Every year the Ionians held splendid games here, said to have been inaugurated by Theseus. From the 8th cent. B.C. Athens was closely allied with Delos, and it was Peisistratos who ordained the first 'purification' of Delos, *i.e.* the removal of the tombs from the temple enclosure, a measure which was afterwards extended to the prohibition of burial on any part of the island. The political importance of Delos is shown by the fact that after the Persian Wars, when the Ionian League was founded, the temple of Apollo was chosen as the treasury of the League. The treasure was, however, removed to Athens as early as 454 B.C., at which time Delos and the other islands became subject to Athens remaining so until the time of Alexander the Great (about 334-331). In its ensuing period of independence Delos became the seat of a flourishing commerce; foreign trading companies, such as the *Hermaistae* (consisting of Romans), the *Poseidoniastae* (consisting of Syrians from Berytos), and others, had their centre here, and various large buildings were erected (comp. p. 141). When the Romans, who had exercised a kind of protectorate over Delos since 166 B.C., again ceded the island to the Athenians, the town advanced with even more rapid strides, especially after the destruction of Corinth (p. 229), but the devastation of the island by the generals of Mithridates in the year 88 B.C. put an end to its prosperity. The complete destruction of the town happened in 69 B.C. during the wars with the pirates.

The Excavations on the site of the ancient town were begun by the French Archæological Institute at Athens (p. 91). In 1873 the buildings on Mt. Kynthos were first laid bare by *Lebègue*, whose work was continued by *Stamatakis*. In 1877 began the excavations of the town proper,

DELOS
Sacred Lake
Agora
Treasure House
Temple of Apollo
Portico
Keeper's House
Portico of Philip
Old Harbour
Theatre
Temple of the Cabiri
Gorge of the Troops
E
N
S
W

under the management of *Homolle*, *Hauvette-Besnault*, *Reinach*, *Paris*, and *Fougères*. The work is still going on.

The steamers from Mykonos to Delos generally round the S. end of the latter island, affording a constant view of the lofty form of Mt. Kynthos (p. 142). We land at the ancient harbour on the W. coast of Delos, a few paces distant from the excavations carried on in the once sacred enclosure, commanded by the large and high-lying temple of Apollo.

Passing the foundations of a building of a later epoch, we first reach what is believed to have been the *Propylaea* (Pl. 1), a square structure with a shallow portico on the S. side. To the N. of this is a small Ionic building (Pl. 2), which has been identified with the *Artemision* or with the *Temple of the Seven Gods*, the latter supposition having been suggested by the discovery of several archaic female statues in the vicinity. Beyond this point the 'Sacred Way' leads to the so-called *Treasuries*, where it bends to the S. and approaches the E. front of the Temple of Apollo. To the right of the path are the foundations of a building of unknown import, and adjacent are the remains of another edifice, 67 ft. long and 35 ft. wide, supposed to be the Temple of Latona (Pl. 3), which, as we know from ancient writers, lay close to that of Apollo. The walls and architectural fragments here are of good and skilful workmanship, and the style of the latter shows that the temple belonged to the Doric order. The groups of the Rape of Orithyeia and of Kephalos (p. 98), found here, may perhaps have been placed as acroteria on the tops of the two pediments, while the figures of Nike probably served the same purpose at the angles.

The great Temple of Apollo, the plan of which resembles that of the Theseion at Athens, was 86 ft. long and 44 ft. wide. The remains of the massive foundations, resting on a bed of greyish blue slate, show that the temple was a peripteral hexastyle, probably with 13 columns at the sides. The interior is covered with fallen blocks of marble. The pronaos and opisthodomos seem to have opened to the E. and W. with two columns 'in antis'. The cella has not yet been excavated. Few aids to determine the architectural appearance of the temple remain except some fragments of the triglyphs and of the Doric columns. The latter have been left smooth; the only traces of fluting are at the top and bottom of the shaft. The remains of the plastic adornment are confined to the palmettes and lion's heads of the sima. The building, which probably replaced an older temple, is supposed to date from the third century before the Christian era.

Near the temple stood the *Horned Altar of Apollo* (κεράτινος βωμός), so named from the ram's horns of which it was partly composed, and regarded by the ancients as one of the seven wonders of the world. Recent investigators believe they have found this altar in the N. part of the so-called Hall of the Bulls, to the E. of the great temple.

This structure, which is 220 ft. long and 29 ft. wide, is referred to the Hellenistic period and is one of the best-preserved on the island. A base or platform of granite supported three marble steps, still partly *in situ*, which led to the wall with which the building was surrounded on the N., E., and W. The S. end probably opened on a Doric portico 'in antis'. Entering at this end and crossing the vestibule, we reach an oblong hall, with a hollow or basin in the middle. Of the plastic adornment of this chamber, a Nereid and a dolphin still remain. Several steps ascend to a third room, the entrance to which is enclosed by Doric pilasters. The 'taurine' capitals of these, representing recumbent bulls, gave rise to the name by which the building is now distinguished. The interior walls were, perhaps, adorned with a continuous frieze, of which the slabs mentioned at p. 138 may have formed part. The scattered blocks of marble here are supposed to have belonged to the horned altar.

We now turn to the part of the sacred enclosure to the W. of the Temple of Apollo, where our attention is first arrested by the base of a *Colossal Statue of Apollo* (Pl. 4), erected, according to the inscription, by the Naxians. Adjacent lie two large fragments of the body of the statue, a hand is preserved in the keeper's house, and part of one foot is in the British Museum. The statue was an archaic work of an early period. The god was represented naked and girt about the loins with a metal apron, the position of which and traces of its fastening may still be seen on the fragments of the body. — Immediately to the S. of this base lies a *Portico* (Pl. 5), divided into two parts by a row of eight Ionic columns and extended towards the S. by walls added at a later period. Close by is a small structure of the Doric order, approached by three steps and supposed to be a *Propylaeon* (Pl. 6); the inscription records that it was dedicated to Apollo by the Athenians. Farther on is the *Stoa of Philip*, which consists of two parallel colonnades in the Doric style; according to the still extant inscription on the architrave (Βασιλεὺς Μακεδόνων Φίλιππος Βασιλέως Δημητρίου Ἀπόλλωνι) it was erected by Philip V. of Macedonia. The upper parts only of the columns are fluted. — To the S.E. of the small Propylæa are the *Exedra of Soteles* (Pl. 7) and the foundations of another *Colonnade*, the latter running parallel to the Stoa of Philip. Between the two ran the path leading from the S. to the Temenos and the Temple of Apollo.

We now return to the large Propylæa (Pl. 1; p. 139) and proceed to the N. to a row of five *Pedestals of Equestrian Statues* (Pl. 8), the northernmost and smallest of which, according to an adjacent inscription ('L. Cornelius L. F. Sulla Procos.'), bore a statue of Sulla. Farther on are the remains of a temple, which has not yet been explored but is known as the *Aphrodision*, from a statue of Aphrodite found close by. Passing the keeper's house, which contains a few inscriptions and fragments of sculptures, we now reach the Agora.

The Agora, or market, was a large rectangular court, the walls of which, as shown by foundations still existing to the W., were adjoined on the outside by storehouses. The interior of the court was surrounded by Doric colonnades, adjoined by niches resembling

exedræ and by square rooms. Several of the inscriptions on the epistyle and several of the works of art in the niches have been preserved. Among the latter is a *Statue of C. Ofellius*, which has been re-erected on the W. side, close to its original base. It is a work of the Athenian sculptors, *Dionysios* and *Timarchides* (2nd cent. B.C.), and shows the influence of the Praxitelian school in idea and execution. A large mosaic, 9 ft. long and 5 ft. wide, was discovered in one of the N. recesses, but has been covered up again; it represents a high drinking-vessel, a garland, a palm-branch, and a small tablet, and bears the inscription: Πόπλιος Σατρικάνιος Ποπλίου υἱός. In the recess to the E. of this was found the figure of a Gaul overcome in combat (p. 99). — The N. colonnade of the Agora was connected with the school of the *Hermaistae*, *Apolloniastae*, and *Poseidoniastae* (p. 138), the site of which is now covered by modern buildings. — The round *Sacred Lake*, on the bank of which Latona is said to have given birth to Apollo, closes the Temenos on this side. — Farther to the N., near the sea, lay the *Gymnasium* and the *Stadion*, the latter having one end built into the natural rock. At its N. end is a fountain with good drinking-water.

We now bend our steps to the S.E., towards Mt. Kynthos, halfway up the slope of which is a terrace, bounded on the E. by the natural rock and on the W. by a supporting-wall of Byzantine construction. On this terrace, to the left, is a small *Circular Building* (Pl. 9), the object of which is unknown; to the right is a *Square Building* (Pl. 10), with a mosaic floor. Here begins the paved way, still partly preserved, which leads to the grotto of Apollo. We pass some walls of late construction and several bases for votive statues. To the left is a small chamber (Pl. 11), adjoining a narrow podium or platform, with a columnar portico. The base of a votive offering erected in honour of King Mithridates and his brother still occupies its original position here. We now reach the —

Temple of the Foreign Gods, in which Serapis, Isis, and Anubis were the objects of worship.

This building dates from the latter half of the 2nd cent. B.C., when the cult of these Egyptian deities was introduced into Greece. It stands from N. to S. and consists of a cella and a pronaos. The latter opened to the S. with two columns 'in antis'; the antæ probably ended in short transverse walls. Neither capitals nor bases have been found; the shafts of the columns are fluted in the lower parts only. Marble benches run along the E. and W. walls of the pronaos. The partition-wall between the cella and pronaos is pierced by a door. The large substructure in the cella is supposed to be the lower part of an altar. The W. wall of the temple has been entirely removed and used in the construction of a building in front, apparently of mediæval origin.

Continuing to ascend, we pass some ancient cuttings in the rocks and also an ancient inscription (Ἀθηνάης Ὀργάνης), hewn in the rock and dating from the 5th cent. B.C. We next traverse two terraces supported by walls of solid masonry, and reach the Grotto of Apollo, the most venerable sanctuary in Delos.

This consists of a wide cleft in the rock, barred in front by a prim-

itive wall with a wide doorway. The marble jambs and lintel of the latter were added afterwards. The roof is formed by ten huge slabs of granite, on which lie smaller stones. Light is admitted by an opening in the rear. To the right is a niche or recess in the rock, containing a large unhewn block of granite, the top of which seems to have been prepared for the reception of a statue. A small channel for water runs along the left wall. In the open space in front of the grotto stands a round marble base, of a later period; this is supposed to have supported a tripod, as the similarity of the arrangement to those at Delphi and Klaros has given rise to the idea that this also may have been the home of an oracle.

From the grotto the sacred way ascended to the top of Mt. Kynthos, which was formerly crowned by the *Temple of Zeus Kynthios and Athena Kynthia*. The scanty remains here belong to a comparatively late period. The *View from the top is fine and extensive.

In descending from Mt. Kynthos, towards the W., we have the entire field of the ruins of Delos spread at our feet. On reaching the foot of the hill, we follow the gorge, which runs to the W. from the terrace mentioned at p. 141. This is the dry bed of the *Inopos*, which, if we may judge from the numerous cisterns within the town precincts, was not much better provided with water in antiquity. Farther to the W. extends the important part of the town that arose in the Roman period. Here, immediately to the N. of the foundations of a colonnade, a Private House has been excavated.

The arrangements resemble those with which we are familiar at Pompeii. The entrance faces the street along which ran the above mentioned colonnade. From the vestibule, to the right and left of which are rooms, we reach the spacious atrium or court, the centre of which is occupied by an admirable mosaic, sunk two steps below the level of the rest of the floor and surrounded by twelve Doric columns of white marble. To the E. of the atrium are three other rooms, to the N. two. The walls of these apartments are formed of small stones embedded in mortar, and were formerly decorated with stucco painted red, blue, and yellow.

A few architectural remains to the N.W. of this house betoken the site of the *Sanctuary of the Cabiri*, mysterious divinities whose cult was probably of Oriental origin (comp. p. 160). To the W., where the ground falls abruptly, lies the Theatre. The auditorium, occupying much more than a semicircle, is supported by walls of Hellenistic masonry. The marble seats of the four lowest rows are still partly *in situ;* those to the right in the lowest row still retain their backs. Eight flights of steps led to the upper rows. Nothing remains of the stage and orchestra except the foundations. Below these is a large cistern.

To the W. of the island of Delos lies *Megálē Dēlos*, the ancient *Rhenéa*, the history of which is quite devoid of interest.

The Greek steamers (pp. xxi, xxii) ply also to other members of the Cyclades. Perhaps the most interesting of those as yet unmentioned is the volcanic island of *Thera* or Santorini, the abrupt, sickle-shaped W. coast of which, with the islets of *Therasia* and *Kaumeni* in front of it, seems to owe its form to the falling in of an ancient crater. The exuberantly fruitful soil produces excellent white and red 'malmsey (p. 258) and other wines, which are exported to Russia in exchange for grain and timber. The population amounts to 15,000, nearly half of whom are Roman Catholics.

CENTRAL GREECE.

The central part of the mainland of Greece, lying to the S. of a line drawn between the *Ambracian Gulf (Bay of Arta)* on the W. and the *Malic Gulf (Gulf of Lamía)* on the E., is connected with the N. districts of *Epirus* (now *Albania*) and *Thessaly* by an extensive mountain system, to which the general name of *Pindos* is usually given. From this system the *Othrys* chain (highest point 5580 ft.), runs to the E.; the *Œta* chain (7050 ft.), approaching so close to the marshy coast of the Malic Gulf as to leave room only for the famous pass of Thermopylæ (p. 194), extends toward the S.E.; and still farther to the S. lies the plateau-like *Parnassos* (8070 ft.), with which are connected the isolated groups of *Helicon*, *Kithæron*, *Parnes*, and the other heights mentioned at p. 102. As far S. as the Bœotian plain and Lake Kopais (p. 182) the country is almost entirely mountainous; and it is divided into clearly separated territories *(Attica*, *Megaris*, *Boeotia*, *Phocis*, *Western Locris*, *Doris*, *Malis* with the district of Œta, *Eastern Locris*, or land of the Opuntian and the Epiknemidian Locrians, *Ætolia*, and *Acarnania)*. With the exceptions of the *Acheloos* (pp. 27, 28), which flows towards the W., the *Spercheios*, in the plain of Lamía, and the *Kephisos*, which enters Lake Kopaïs, there are no important rivers. The majority of the inhabitants were regarded in antiquity as belonging to the *Achaean-Æolic Stock;* but the hilly district of Doris (p. 147) on Mount Œta, and Megaris (p. 141) were inhabited by *Dorians*, and Attica by *Ionians* (p. 104).

The following pages limit themselves to a description of the chief routes in the E. half of this district, which alone is historically important; the W. half, inhabited in classic times by 'semi-barbarians', is for the present omitted from this Handbook, except for the notices already given at pp. 27, 28. Railways (with the exception of the under-mentioned line from Athens and the Piræus to Corinth) do not exist, and the traveller must either drive or ride. For the mode of travelling compare the Introduction, p. xii et seq.

12. From Athens to Corinth viâ Megara.

57 M. Railway *(Sidiródromos tēs Peloponnēsou)* in $3^1/_4$-$3^3/_4$ hrs. (fares 10 fr. 40, 8 fr. 75 c.; return 16 fr. 60 c., 14 fr.); to ($30^1/_2$ M.) *Megara* in 2 hrs. (fares 5 fr. 50, 4 fr. 55 c.; return 8 fr. 80, 7 fr. 30 c.). There are three trains daily. The best views are to the left. — The station at Athens lies to the N.W. of the town (Pl. B. 1); cab from the hotels 2 fr.

The trains start at the Piræus (where through-passengers only are admitted) and after halting at *Athens* runs to the N. across the Attic plain. $1^1/_4$ M. (from Athens) *Mylae* ('the mills'), near *Sepólia;*

3 M. *Kátō Liósia;* 6 M. *Epáno Liósia*, the station for Chasiá and Phylē (see p. 114).

The train now runs to the W., through the valley between *Mt. Ægaleos* on the S. and the barren spurs of *Mt. Parnes* on the N., and enters the *Thriasian Plain* (p. 111). — 14½ M. *Kalyvia.* — The best views from this point on are all to the left.

17 M. **Elevsis**, see p. 112. — The Railway Station (Kaffenion, with wine, bread, eggs, coffee, and sometimes meat), lies ½ M. from the ruins, which are seen at the foot of the Panagia Chapel, on the margin of the Acropolis (see p. 113). To reach them we turn to the E. and after 200 paces follow the road, which leads past the remains of a Roman aqueduct; the two factory-chimneys remain to the left.

The line now skirts the base of a range of wooded hills, rising here and there in sharp points called *Kérata*, which of old, as now, formed the boundary between Attica and Megara. On the other side we have a splendid view of the Bay of Eleusis and the N. coast of Salamis. — 20 M. *Hagios Nikolaos.* Opposite, on the island of Salamis, is the convent of *Phaneroménē*, mentioned at p. 110. The plain of Megaris is rich in oil and wine.

30½ M. **Megara** (*Railway Restaurant*, kept by *Al. Tzákonas*, poor; the owner has a small *Xenodochíon* in the Platía), the capital of *Megaris*, with 5300 inhab. who plume themselves not a little on their pure Greek descent in the midst of a surrounding Albanian population, occupies almost the same site as the ancient city. The modern houses still stretch up the two heights mentioned by ancient writers; but the old city extended farther into the plain to the S.

Through Megara, whose earliest inhabitants are said to have been *Carians* and *Lelegae*, pass the main roads from N. Greece to the Peloponnesus; and here the rival currents of the Dorians, wandering from the N., and the Ionians, advancing from the E., met. Theseus is said to have extended the boundary of the latter as far as the Isthmus. The legendary expedition of the Dorians against Attica, which was arrested before Athens by the heroic death of Kodros, left Megara in the hands of the Dorians. The city attained its zenith in the 8th and 7th cent. B.C. It was a commercial rival to Corinth and sent forth several colonies which rose later to a high pitch of power, such as Chalcedon and Byzantium on the Bosphorus, Herakleia on the Euxine, and Megara Hyblæa in Sicily. The tyrant *Theagenes* (630-600) was a patron of the arts and constructed many buildings, including a famous aqueduct. The prosperity of Megara collapsed with the loss of Salamis in 598 B.C. (p. 110); but its citizens took a heroic part in the Persian war, fighting by sea at Artemision and Salamis, and by land at Platæa. A dispute with Corinth and Ægina led to a closer union with Athens, and to the construction of the double wall, nearly a mile long, between the town and its port of Nisæa. But after a short interval, the traditional antipathy between Megara and Athens again revived. The 'Megarean Psephisma', a commercial restriction carried out apparently on the advice of Perikles in 422, which excluded the Megareans from all the harbours and market places in Attic territory, was one of the causes of the Peloponnesian War. The Athenians failed in their repeated attempts to make themselves masters of Megara; but the trade of the latter was permanently crippled by the war. — The services of the Megareans to art and science were but small. In the writings of the hostile Athenians, which are our only source of information on the subject, clumsiness, senseless buffoonery, and shameless im-

morality are all described as being 'Megarean'. Some, however, though on exceedingly doubtful grounds, have ascribed the invention of comedy to Megara; but in any case the greatest glory of the city is due to its having been the home of the philosopher (not the mathematician) *Euclid* (d. 424 B.C.), who visited Athens, at the risk of his life, in order to hear Socrates.

Leaving the railway-station we traverse an open space towards the N.E. and then pass through a side-street, with a school, to the *Platía*, which occupies the site of the ancient *Agora* and is the starting-point of the main streets. The ascent thence first to the depression between the two eminences of the town, and then on to their summits is easy. The smaller and lower height (to the E.), now surmounted by a windmill, formerly bore the castle of *Karia*, of which a few polygonal fragments remain. The steep smooth faces of rock on its S. side are due to quarrying operations. The longer and higher height to the W. bore the castle of Pelops' son *Alkathoos*, who married the daughter of King Megareus, and built the walls with the help of Apollo. It was not at first included within the town-fortifications. The numerous chapels on this W. eminence are in great part built of ancient blocks, with old sculptures and inscriptions. Both heights command a fine view of the town and its environs, and of the *Geraneia* or *Makriplagi Mts.* to the W., with two peaks 3465 ft. and 4495 ft. high respectively. — Near the Platía is a small *Museum*, containing some headless statues, a marble *Vase with a relief of two horsemen, and a few inscriptions.

In the plain $^3/_4$ M. to the N., near a mill and a bridge spanning a gorge, is an aqueduct affording a copious supply of water. Several of the ancient washing-troughs beside it are still used.

Megara lies about $1^1/_4$ M. from the sea, with which it is connected by a good road. At the end of the road to the right is a round eminence called *Palaeókastro*, with the ruins of a mediæval fortification, into which ancient blocks have been built. This was formerly the rocky island of *Minoa*, which in ancient times lay outside the harbour and was connected with the land by a bridge. Its name recalls the legendary capture of Megara by the Cretan King Minos. Opposite is the hill of *St. George*, on which rose the Acropolis of *Nisaea*, the port of Megara. On the E. side of the little peninsula which here projects into the sea is the present skala or pier of Megara. The Palæokastro and the chapel of St. George are visible from the railway-station.

The train now passes through several rocky cuttings at the foot of the *Geraneia* (see above), which here abuts closely on the sea. The railway crosses two bridges, affording a view of the road, which runs along the sea far below at the foot of an almost perpendicular wall of whitish rock, and is partly supported by ancient buttresses of polygonal masonry. This narrow pass is the formerly notorious *Kakē Skála*, known to the ancients as the *Skironian Cliffs*. According to the Attic legend it was the lurking-place of the robber *Skiron*, who used to kick travellers over the edge, until he himself

met with the same fate from Theseus. According to the Megareans, however, Skiron was the builder of the first safe road here. At the small village of (38½ M.) *Kineta* we reach a small plain with pine-woods. — 43½ M. *Hagii Theodori* probably occupies the site of *Krommýon*, the haunt of the man-eating sow slain by Theseus. An inscribed tombstone to Philostrata, built into the chapel-wall, and some scattered heaps of stones are the only remains of the ancient little town, to which the whole of this district belonged. — As we proceed we enjoy a continuous view of the Saronic Gulf and the mountains of Epidauros. On the island of *Evraeonisi* is the ruin of a mediæval fortress. — 40½ M. *Kalamaki*, see p. 232.

The train now turns inland, crosses the new canal (p. 242) by a bridge 230 ft. high, and reaches —

57 M. **Corinth**, see p. 228. Passengers going farther have generally to change carriages here.

13. From Corinth to Delphi viâ Itéa.

From Corinth to Itéa steamer in 4½ hrs.; the vessels of the *Panhellenios Co.* (p. xx A) start on Mon. and Frid. (returning on Sun. night and Tues.) and those of the *Hellenic Co.* (p. xix) on Sun. and Wednesday. — Most of the steamers reach Itéa in the evening, and the night should be spent at *Sálona* (p. 153). Thence on horseback to *Delphi* in 3½ hrs., from Itéa direct in 2½ hrs. Not less than half-a-day should be devoted to Delphi.

Corinth, see p. 228. The steamboat-quay is ½ M. from the station. Passengers with through-tickets for Itéa are taken on to the steamer by rail; cab 1 fr.

The *Gulf of Corinth* resembles an extensive lake. To the right rises the long serrated form of the *Hera Akraea*, now called *Hagios Nikólaos*, with its white chapel. On the left stretches the fertile Achaian coast (comp. pp. 32, 31), backed by a range of graduated heights over which towers the rocky and generally snow-capped *Kyllene* (the modern *Zíria*; 7790 ft.; p. 227), while the peak of *Erýmanthos* (7300 ft.; p. 227) rises in the distance. On the right, farther on, the coast is formed by steep cliffs and abrupt promontories, with the bare rounded summits of the broad *Helicon* group (5150 ft.) above; farther off the steep crags of *Parnassos* (8070 ft.) rear themselves over the flat green *Kirphis* (4166 ft.).

Rounding the promontory of *Opoûs*, the steamer enters the bay of Galaxidi, known to the ancients as the *Gulf of Kirrha* or *Krissa*. To the N.W. we catch a glimpse of Salona (p. 147), half-hidden among olive groves. To the left, beyond a blunt promontory, is *Galaxidi* (p. 32), with its ship-building yards. The village of *Magoula*, on the right, occupies the site of *Kirrha*, once the port of Krissa, and afterwards a dependency of Delphi. The steamer stops at —

Itéa (400 inhab.), the landing-place for Sálona, which lies 7½ M. inland. Disembarkation by small boat, including luggage, 1 fr. There are several poor cafés and eating-houses near the harbour. Horses and mules for Delphi (4-5 fr.) and carriages for Sá-

lona (2¼ fr. for each pers., including luggage) are generally in waiting. — The direct route from Itéa to Delphi does not pass Sálona.

Sálona, officially called *Amphissa*, is a flourishing little town with 4700 inhab. (fair quarters at the *Xenodochíon* of *Karavines*, bed 1½-2 fr.). It lies at the foot of the Acropolis of Amphissa, the most important of the ancient Locrian cities, known from the war of 339-8 B.C., which Philip II of Macedonia, who had been commissioned to punish the Amphissians, utilized to effect the subjugation of Greece (comp. p. 149). Although the extensive ruins on its Acropolis include many fragments of polygonal masonry, by far the greater part of them dates from the period of the rule of the Frankish counts or of the Turks, for Sálona played an important part in the mediæval history of Greece. — Mule from Sálona to Delphi (3½ hrs.) 5-6 fr.

From Salona to Lamia (p. 198), a ride of 11-12 hrs. — A beautiful road leads in 5-6 hrs. 5 from Sálona viâ *Topólia* and the *Pass of Amfíssa* to the fertile upper valley of the *Kephisos* (p. 153), surrounded by the E. spurs of Mount Œta, the N. slopes of Parnassos, and the W. heights of Mount Chlomós. At the point where we descend into the plain are the village and khan of *Gravíá*, heroically defended in 1821 against 3000 Turks by Odysseus (p. 57), at the head of 180 Greeks. A marble monument, with a bust of Odysseus, was erected here in 1888 to commemorate the event. In the valley of the Kephisos lay the four 'Towns' of the Dorians, who superseded the ancient Dryopians at the period of the Doric migration. These were *Kytínion*, ¾ M. from Gravia; *Boion*, near *Mariolates* 3 M. from Gravia; *Erineos*, near *Kato-Kastelli*, 2½ M. from Gravia; and *Pindos* or *Akyphas*, near *Epano-Kastelli*. Remains of them all may be traced, the least important being those of Pindos. Boion was the most strongly fortified. — The road traverses the plain which is watered by the head-streams of the Kephisos, and at *Pracho* joins the route leading to Dadi and Livadia (p. 197). Thence it ascends to the summit of the pass over the hill of *Kallidromos* (*Saromata*), whence, at the khan of *Prokoveníko*, the path to Thermopylæ mentioned at p. 197 diverges to the right. From the khan we descend through the picturesque valley of the Karvounaria (Asopos), passing the ruins of *Herakleia* (p. 197), to the village of *Moskochóri*, in the plain of the Spercheios. Lamia lies on the other side of the river. — A visit to Thermopylæ may be conveniently combined with this route.

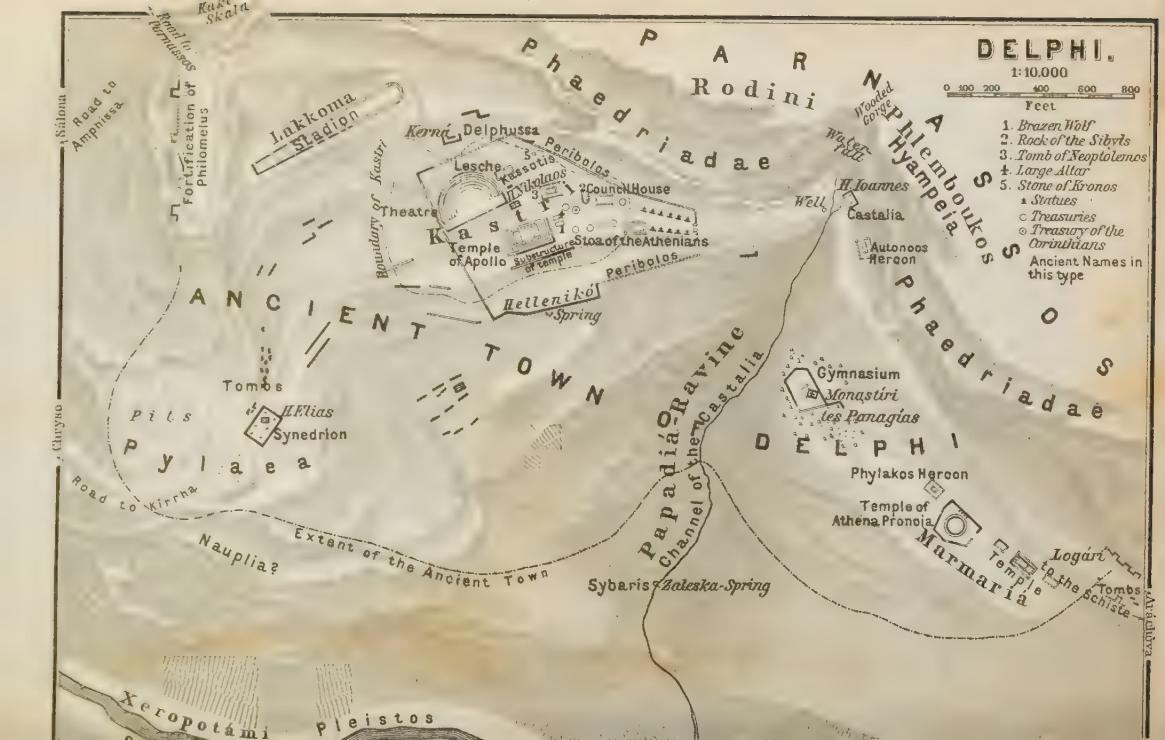
From Itea to Delphi, 2¼ hrs. We follow at first the carriage-road to Sálona as far as a steep rock, where we strike off to the right, through the olive-groves and vineyards that cover the centre of the plain. The gorge of the Phædriadæ (p. 148) can be made out from the sea before we land at Itéa, as well as the gorge between the spur of Parnassos and the verdant Kirphis, through which the Pleistos (p. 148; often dry) pours its waters. In less than an hour the road begins to ascend, and 20 min. farther on (1¼ hr. from Itéa) we reach the large village of *Chrysó*, near the site of the town of *Krissa* (destroyed in 585), which originally ruled over the whole plain. There are a few remains on the hill of *Stephani* to the right.

An ancient tower, built with some degree of regularity, and several fragments of Cyclopean fortifications are passed about ¼ hr. farther on. We then ascend by an ancient road, the surface of which has been carefully smoothed, to (25 min.) a cliff, with num-

erous clefts and artificial terraces, along which stretches a row of tombs and recesses. The fortress, the remains of which crown the height, is ascribed to *Philomelos*, the Phocian, who took possession of the district of Delphi in 355 and fortified himself here against the Thebans. As soon as we have crossed the spur of the ridge, we catch sight of the village of *Kastri*, and beyond the Castalian gorge the (¼ hr.; 55 min. from Chrysó) *Monastēri tēs Panagías*, a farm (metochi) of the Jerusalem convent at Daulis also comes into view. Accommodation may be had here from *Paraskevás*, the keeper of the antiquities (φύλαξ τῶν ἀργαιοτήτων), who charges 7-8 fr. a day for board and a room. The contents of the *Museum* at present consist mainly of inscriptions. Among the few sculptures is a relief of a nude archer (Apollo?). An archaic relief of a four-horse chariot (charioteer almost entirely missing), with a three-stepped altar, obviously the votive offering of a victor in a chariot-race, is at present covered by the excavations at the Stoa of the Athenians (p. 151). A visit to the ruins takes at least 5 hrs.

Delphi (Δελφοί; 2130 ft.), called *Pytho* by the earliest authorities, was the headquarters of the Grecian cult of Apollo, whose most famous oracle it contained; and it was the centre of the *Delphic Amphictyony*, the most ancient confederation of Greek states. As a town, however, it was of no importance; it was exclusively a sanctuary. High above the valley of the Pleistos rise the *Phaedriadae* ('shining rocks') of the ancients, two long cliffs approaching each other at an obtuse angle and separated only by a narrow chasm. In winter or after heavy rain a foaming torrent is precipitated from this chasm into the deeply indented channel of the modern *Papadiá*, through which it finds its way into the *Pleistos* (the modern *Xeropotámi*) flowing past it towards the S. The E. cliff, which rises above the monastery, is the ancient *Hyampeia*. Its modern name is *Phlemboukos*. At the foot of the W. cliff (now called *Rodini*) lay the sanctuary, with its magnificent temple, the public buildings, and thousands of statues and other votive offerings, the whole surrounded by an extensive wall. Here the Hieromnemonæ, or representatives of the Amphictyony, assembled twice a year; and here every four years they celebrated the *Pythian Festival and Games*, held first in 586 to commemorate the victory over Krissa.

The grandeur of the scenery, the ice-cold springs, and the currents of air streaming from the gorges of the mountains filled men with a mysterious awe from the earliest times, and seemed to invite the foundation of a temple. According to the legend Delphi was the haunt of the dragon *Pytho*, which the far-darting *Apollo* slew five days after his birth in the island of Delos; and the god is said to have brought hither his first priests from Crete. But the ascription of the foundation of Delphi to a Cretan colony is most probably an error. The oracle influenced the history of noble houses and of whole nations from a very early period; barbarians as well as Hellenes consulted it, and its responses were implicitly trusted, even when they involved the enquirer in destruction, as in the case of Croesus. The oracle was consulted on all affairs of moment,


DELPHI.
1:10.000
0 100 200 400 600 800
Feet
1. Brazen Wolf
2. Rock of the Sibyls
3. Tomb of Neoptolemos
4. Large Altar
5. Stone of Kronos
▲ Statues
○ Treasuries
⊙ Treasury of the Corinthians
Ancient Names in this type
PARNASSOS
Rodini
Phaedriadae
Phlemboukos
Hyampeia
Wooded Gorge
Water Path
Inkkoma Stadion
Road to Amphissa
Fortification of Philomelus
Kerna
Delphussa
Peribolos
Lesche
Thesaurus
Polygnotos
Council House
Theatre
Kastri
Temple of Apollo
Substructure of temple
Stoa of the Athenians
Peribolos
Hellenikó Spring
Boundary of Kastri
ANCIENT TOWN
Tombs
H. Elias
Synedrion
Pits
Pylaea
Road to Kirrha
Nauplia?
Extent of the Ancient Town
Sybaris
Kaleska-Spring
Papadia Ravine
Channel of the Castalia
H. Ioannes
Well
Castalia
Autonoos Heroon
Gymnasium
Monastíri tes Panagias
DELPHI
Phylakos Heroon
Temple of Athena Pronoia
Marmaria
Temple
Logári
Tombs
to the Schiste
Phaedriadae
Sailona
Chryso
Aigeidhitza
Xeropotámi
Pleistos

such as the making of laws, the beginning of decisive wars, or the despatch of colonies. In 596 the Athenians, at the instigation of *Solon*, joined Sikyon in a holy war against the Krissæans, who were in the habit of plundering the pilgrims to the shrine; and the upshot was that Krissa was destroyed and the whole of its territory incorporated with the sacred domain in 585 (p. 147). At the beginning of the Persian wars the priests of Delphi showed a considerable amount of doubt and trepidation, and it was not till after the battle of Salamis that they identified themselves with the national cause of Greece. The resolute and patriotic oracle before the battle of Platæa, and perhaps also the miraculous preservation of the shrine from a party of Persian pillagers, who were asserted to have been terrified by the direct interposition of Apollo himself (most probably by one of the by no means uncommon earthquakes at Delphi), raised the reputation of the sanctuary to a very high pitch. Trophies from the Persian booty were erected here, and the Amphictyons issued decrees in honour of those who had remained faithful to their fatherland. Gradually, however, a reaction set in. In 448 the *Phocians* took possession of the sanctuary, and although afterwards expelled by the Spartans, they retained the political command of the district by the influence of Perikles, until the peace of Nikias in 421 again declared the independence of Delphi. But the beautiful plain of Krissa again tempted the Phocians; and their cultivation of a great part of it brought about the Phocian war (the so-called 'Sacred War') in 357-46, which, owing to the interposition of Philip II. of Macedon, paved the way to the final loss of Greek independence (comp. pp. 147, 156). The invasion of the Gauls in 279 (comp. p. 195) was warded off chiefly by the bravery of the *Ætolians*, who in consequence dominated the Delphic Amphictyony until the time of the Romans. When *Sulla* was besieging Athens in 86, he compelled the surrender of the Delphic treasures for the payment of his troops. *Nero* divided the plain of Krissa among his soldiers, and is said to have carried off 500 statues from the temple. This number was but small compared with the treasures that remained; for Pliny narrates that in his time there were still 3000 statues at Delphi, and even in the time of Pausanias (p. cxiii) the precinct resembled a vast museum. The Byzantine emperor *Theodosius* (379-395 A. D.) finally put an end to the troubled existence of the pagan cult. — In modern times the French government has instituted excavations under the direction of the *Ecole d'Athènes* (p. 91); and the inscriptions discovered by this means have for the first time shed a clear light on the constitution of the Delphic Amphictyony.

Following the description of Pausanias (see above) we begin our pilgrimage on the E., *i. e.* beside the Panagía convent. To the S.E., on the road to Arachova (p. 154), we observe to the left a few sepulchral chambers and the so-called *Logári*, a copy of the gate of Hades, cut in the cliff. The long substructures and supporting walls to the right of the road are now called *Marmariá*. This is doubtless the spot where Pausanias saw the entrance to the sanctuary, and the temple of Athena Pronoia. The monastery itself lies on the ruins of the ancient *Gymnasium*, by which we must understand a building of considerable extent, as is clearly indicated by the substructure of firmly-jointed hewn stones.

We follow the path running from the monastery to the N.W. along the base of the Phlemboukos cliff, and passing two gigantic plane-trees, reach the **Castalian Fountain**, which wells forth in the innermost recess of the Phædriadæ. A large plane-tree, said to have been planted by Agamemnon, is mentioned as having grown in antiquity on the site of the present trees. Before consulting the oracle the pilgrims washed or sprinkled themselves at the spring.

'To the pure precincts of Apollo's portal,
Come, pure in heart, and touch the lustral wave:
One drop sufficeth for the sinless mortal;
All else, e'en ocean's billows cannot lave'.
(Pythian Response; trans. by *J. E. Sandys.)*

The poetic belief in the inspiring power of the water, of which Ovid and others speak, dates from the Roman period. In recent times earthquakes have rendered the neighbourhood of the fountain quite unrecognizable.

We come in 8 min. more to the long S. supporting wall of a temple, consisting of finely-jointed polygonal work, crowned with a regular horizontal course of masonry. From the numerous inscriptions, some referring to the resolutions of the Amphictyons or of the Delphic community and others to the formal liberation of slaves, there is little room for doubt that here was the site of the famous **Temple of Apollo.** Of the appearance of the temple we can now only form an idea from the reports of the ancients. It was built by the Corinthian architect *Spintharos* in the second half of the 6th cent. B. C., to succeed an earlier temple burnt to the ground in 548. A quarter of the cost was to be defrayed by the Delphians from the temple-treasury, and the rest supplied by voluntary contributions, in which even King Amasis of Egypt joined. Finally, however, the construction was taken over by the wealthy Athenian family of the Alkmæonidæ, and continued in a more splendid manner than the original plan had contemplated. One of their alterations was the substitution of Parian marble for ordinary Poros stone. The sculptures were chiefly by the Athenian *Praxias*, a pupil of Kalamis, and by *Androsthenes*, a pupil of Eukadmos.

The E. Pediment contained representations of Apollo, Artemis, Leto, the nine Muses, and the setting Helios; and the W. Pediment had figures of Dionysos, and the Thyades, who also were worshipped at Delphi. Pausanias saw golden armour on the architrave; to the E. the shields dedicated by the Athenians after Marathon, to the W. and S. the long shields hung there by the Ætolians in memory of the successful repulse of the Gauls in 279.

In the Vestibule of the temple were engraved the famous sayings of the Seven Sages: Γνῶθι σαυτόν ('know thyself') and Μηδὲν ἄγαν ('nothing too much', *i. e.* 'moderation in all things'). Here too was the enigmatical 'E (5)', represented and dedicated in wood by the Seven Sages, in brass by the Athenians, and in gold by the empress Livia. A statue of Homer, who represented to the Greeks the incarnation of wisdom, was also appropriately placed in this conspicuous position. Of the objects which were contained within the temple the famous *Omphalos* may be mentioned, a stone in the shape of half an egg, which was said to mark the centre of the world, because here the two eagles met, which Zeus had caused to fly from the opposite ends of the earth. In an apartment by itself was the Chasm of the Oracle, a cleft in the earth from which a narcotic vapour issued. Its situation can no longer be identified, probably in consequence of earthquakes. Above the chasm was placed the golden tripod, on which sat the prophetic virgin (afterwards matron) whose words none but the initiated could understand. The responses were communicated to inquirers by the priests in hexameter verses. The well known ambiguity of the oracle not only had the appearance of superhuman wisdom, but also secured the reputation of the priests in any doubtful case. But that its influence was on the whole for good is indicated by the respect with

which the poets Æschylus, Pindar, and Sophocles, and even the philosopher Plato, speak of the oracle of Delphi. In the most ancient times the oracle could be consulted only in the Delphic month Bysios (the Attic Anthesterion, corresponding to Feb. and March), then subsequently at any time, with the exception of a few inauspicious days, but finally again only at fixed and limited times.

The extant remains of the columns show that the exterior of the temple belonged to the Doric and the interior to the Ionic order. The shafts are of white calcareous tuff or tufa and were originally coated with stucco, of which a few traces have been preserved. A little above the supporting wall a fragment still remains of the S. steps to the temple itself, constructed of large rectangular blocks, left rough on the front, on which rests a layer of thin slabs. According to an inscription, which has been preserved, a plan of the limits of the temple-enclosure was engraved on one side of the cella.

In front of the supporting wall mentioned above lie the remains of the *Stoa of the Athenians* (5th cent B.C.), some stones with inscriptions, shafts of columns, a fragment of a curious marble sphinx, and the '*Column of the Naxians*', with an inscription recording the right of the inhabitants of Naxos to consult the oracle before other inquirers.

About 80 paces below the wall and parallel with it, is the *Hellēnikó*, a fragment of the stone wall which encircled the temple-precincts. — To the N. of the temple lay the *Theatre*, in which Cyriacus of Ancona (p. cxiii) counted 33 rows of seats still existing in the 15th century. A few fragments of the S. wall, covered with inscriptions, are to be seen to the left, near the spring of *St. Nicholas*, which Prof. Ulrichs identifies with the ancient spring of *Kassotis*.

The recent excavations by the French have ascertained the site of the *Lesche of the Knidians*, famous for its paintings by Polygnotos.

Turning to the W. from the *Kernâ (Delphussa)*, which issues from a projection of the Rodini cliff, we reach the Stadion, now called *Lakkoma*. This occupies the highest point in Delphi, and is situated in a natural depression, the S. side of which appears to have been artificially heightened.

Opposite the S. side of the stadion, at the W. entrance to the precincts of the town of Delphi, lies the *Chapel of St. Elias*. The strongly buttressed substructure of the chapel probably indicates the site of the *Synedrion*, where the meetings of the Amphictyons took place in spring and autumn. The meeting as well as the place bore the name of *Pylaea*, which was afterwards transferred to the flourishing suburb that sprang up here under the Romans. — In the neighbourhood is a carefully constructed ancient *Tomb*, with two vaulted spaces for sarcophagi and other recesses. Adjacent is a circular exedra, hewn in the rock.

The spring of *Zaleska*, the ancient *Sybaris*, flows through a wide opening into the lower part of the gorge of the Papadiá (p. 148). In the gorge, just opposite, is the cave of *Krypsana*, or den of the *Lamia*, a monster living upon human sacrifices and resembling the Theban Sphinx.

Parnassos.

The ascent of the famous *Parnassos*, now called by the surrounding inhabitants *Liákoura*, may be accomplished from Delphi, or, still better, from Aráchova (p. 154), in about 8 hrs., and well repays the exertion.

The ascent occupies two days, the night being spent in a comfortless hut. Warm coverings for the night must be taken, as well as an abundant supply of provisions, and even water for the latter part of the ascent, as there are no springs on the upper part of the mountain; the guides have also to be provided for. Those who start from Delphi and combine the ascent with a visit to the Korykian Grotto must also take torches or candles. In other respects the ascent is comparatively easy, and it is possible to ride to the summit (*horse* from Delphi about 15 fr.; from Aráchova 10 fr.); in descending, however, it is frequently necessary to dismount. The expedition is best made in July; before June there is too much snow on the ground and after July the days favourable for the view become fewer.

From Delphi a steep winding path, beginning near the stadion, ascends in 50 min. to a ridge where the walking is easier. Farther on we traverse a flat summit and descend slightly to the *Livádi*, a small upland plain belonging to Aráchova. Above this plateau lies the cave of *Sarantávli*, the *Korykian Grotto* of the ancients, described by Pausanias, in and around which wild Bacchic festivals were celebrated. To the right of the usual entrance is a rough cube of rock with inscriptions in honour of Pan and the Nymphs. The interior of the cave, the damp recesses of which cannot be explored without a light, contains numerous stalactites. From the cave we proceed, passing a spring of good water, to (1 hr.) the Kalývia Arachovítika (see below).

From Arachova (p. 154) we ascend in 1 hr. to the plateau of *Livadi*. We then pass the village of *Kalývia Arachovítika*, which lies in the N.E. part of the plain and is inhabited in summer by the Arachovians. We next ascend two steep pine-clad slopes; and in $2^1/_2$ hrs. more we have accomplished two-thirds of the ascent. The upper part of the mountain is barren and covered with blocks of stone, across which we make our way (no path), to the plateau below the two highest summits, the *Gherontórrachos* (W.) and the *Lykéri* (to the left); the latter is the chief summit. The *Strounka tou Lazárou* and the *Strounka Kaloghériki* ('monk's yard') are two miserable shelters for the night, roughly built of stones, one of which must be shared with the shepherds by travellers who intend to climb to the summit before daybreak. The latter is preferable as it lies nearer the summit, which is still 1 hr. distant.

The summit of ***Parnassos** (8070 ft.) commands a wide and magnificent view. As it is generally clearest just before sunrise, the traveller should start in time to be on the summit at daybreak.

**View. To the E., across the narrow strait which separates *Euboea* from the mainland and over the serrated peaks of that island, may be distinctly seen (in clear weather), the outlines of the *N. Sporades*, rising from the wide expanse of sea, which stretches beyond them until it is met on the horizon by the mountain-lines of the more distant islands of the Archipelago. — To the N.E. the steep promontory of *Athos*, the 'sacred mountain' of the Greeks, is visible. — To the N. rises the dark mass of *Olympos*, beside which even the Thessalian *Ossa* and *Pelion* look dwarfed; the

Gulf of Volo is full in view, and the *Bay of Lamia* appears to lie at the feet of the spectator. As the sun rises the more distant prospect becomes veiled in mist, but the lakes and rivers in the plains of Phocis and Bœotia, which before were barely visible, sparkle and glitter in the sun-light. — To the S.E. appears the broad backed *Helicon*, and beyond it the heights on the *Attic Peninsula*, the line of which appears to be continued by the row of islands at its S. extremity. — Nowhere is the importance of the *Isthmus of Corinth* so distinctly visible as here, where an extensive survey is obtained of the two parts of the country which it joins. — The view of the *Peloponnesus* is bounded by the mountains on the N. margin of *Arcadia*. — Quite different from this wide panoramic view is the view to the W., embracing the lofty range of *Korax*, separated from Parnassos only by the *Valley of Amphissa;* its summits, *Kióna* and *Vardoúsi*, are the highest in modern Greece and tower several hundred feet above Parnassos itself.

Instead of returning to Delphi or Aráchova we may descend the abrupt E. slope of Parnassos (only to be attempted on foot and with a trustworthy guide), to (4-5 hrs.) the romantically and loftily situated *Convent of Jerusalem*, the monks of which entertain the traveller with plain but kindly hospitality. In about another hour we reach *Davlia* (p. 154).

A beautiful mountain track, much frequented by the shepherds, leads from the Korykian Grotto across the wooded heights of Parnassos to ($4^1/_2$ hrs.) *Epano-Agórjani*, and in $1^1/_2$ hr. more to *Kato-Agórjani*, after which the ruins of the ancient town of *Lilaea* are now named. The ruins lie about 1 M. from Agórjani, and consist of some well-preserved walls and towers of the Acropolis, and a few insignificant remains of the lower town. About $1^1/_4$ M. from Lilæa rises one of the chief sources of the *Kephisos*, which, however, lies aside from our route. In $^1/_2$ hr. more we reach the village of *Kato-Soudála*, which offers better night-quarters than Agórjani. Following the general direction taken by the feeders of the Kephisos, with a retrospective view of Kytinion and Graviá (p. 147), we reach ($1^1/_2$ hr.) **Dadi**, the chief place in the upper valley of the Kephisos, on the road from Livadiá to Lamia (p. 147; each about 36 M. distant). Close by are the ruins of the ancient *Amphíkaea* or *Amphíkleia*, from which a good many building stones and inscribed blocks have been transported to Dadi. — From Dadi to *Velitza* (p. 192) hrs.; to *Boudonitza* (p. 193) $2^3/_4$-3 hrs.

14. From Delphi to Livadiá.

On horseback 8 hrs. (mule 10 hrs.): to *Aráchova* $1^3/_4$ hr., *Hagios Vlasis* 4 hrs., *Kapraena* 35 min., *Livadia* $1^3/_4$ hr. — Instead of proceeding via Kapraena (Chæronea) to Livadia, we may leave the former a little to the right and push on to *Skripoú* (*Orchomenos*, p. 189), spend the night in the convent there, and next day continue the direct route to Thebes, without touching at Livadia.

From the Panagía Convent we follow the track mentioned at p. 149, passing the Logári and the Marmariá (p. 149), and then skirt the rocks of Parnassos, among which some semicircular tombs are visible not far from the track. To the right are the remains of

a sepulchral monument in the shape of a tower. Farther on lie a number of mills, for all of which the *Pleistos* (p. 148) supplies the motive power. The valley is clothed with olive-trees, and on the slopes are vineyards, which yield excellent wine. The track gradually ascends, skirts the foot of the *Petritis* (perhaps the ancient *Katopteuterios*), and reaches (1¾ hr. from Delphi) the large and town-like village of **Aráchova** (c. 1850 ft.), where tolerable food and lodging may be found in the house of *Konstantinos Christópoulos*. The inhabitants, about 3000 in number, are a sturdy country-people, noted for their love of independence and for the strength of their family ties. The men are tall and slender and the women are pretty; their speech is a comparatively pure Greek dialect. Aráchova was often mentioned in the War of Independence; and it was here that in 1826 Karaiskakis annihilated 500 Turks under Mustam Bey, and formed a pyramid of their heads. The ancient *Anemoreia* is usually believed to have been near Aráchova, although there are no ruins to indicate its exact site.

The route, still skirting the S. base of Parnassos, passes two or three gorges, which soon conceal Aráchova from view. In 1 hr. we pass the khan of *St. Athanasios*, and in 25 min. more the khan of *Zemenó*, beside a spring. We then descend through a bare and rocky valley to (2 hrs. from Aráchova) the point where the roads from Daulis and Chæronea, from Distomo (see below), and from Delphi, cross each other. The name of this spot, *Stavrodrómi tou Mega*, is derived from the brave Johannes Megas, who met his death here in 1856 in exterminating a band of brigands with a small troop of soldiers. His monument, on a rock rising at the crossing of the ways, bears a few verses in modern Greek. Farther on, beyond a barren valley called *Achladokampos*, we reach a second defile. This spot was known in antiquity as *Triodos* or **Schistè** (*i.e.* ἡ σχιστὴ ὁδός, the divided road), and was believed to be the place where Œdipos unwittingly killed his father Laïos. Monuments of stone which existed until the Roman period commemorated this event.

Distomo, a village of some size (1300 inhab.), 3 M. from Schistè, lies in the municipal domain of the ancient *Ambrysos*, which attained importance only at a comparatively late date, and was captured by the Romans in 189 B.C. – About 3¾ M. to the S.E. of Distomo is the hamlet of *Stiris* and a little farther on are the ruined walls of the ancient town of the same name, and the old convent of *Hosios Loukas*, built above the tomb of St. Lucas Stiriotis, who lived here in the first half of the 10th century. At *Kyriaki*, 6 M. farther on, are the ruins of *Phlygonion*.

The ancient *Antikyra* or *Anticyra* has been identified with some scanty mural remains near the roadstead of *Aspra Spitia*, on the gulf of the same name (p. 32), about 5½ M. to the S. of Distomo.

The direct route from the Schistè to Livadiá (3-3½ hrs.) traverses the lonely valley of *Korakólitho*, the ancient ruins in which are perhaps those of *Trachis*. Most travellers, however, make a detour (about 1½ hr. longer) by *Hagios Vlasis*, so as to visit the battle-field of Chæronea (p. 156).

A third and somewhat longer route leads from the Schiste to (1¾ hr.) Dávlia and thence to (1½ hr.) Hagios Vlasis. — *Dávlia*, a village with 1250 inhab., occupies a shady and well-watered situation on the slope of a hill, immediately at the foot of Parnassos. Opposite rises the acropolis of **Daulis**, the enceinte of which, though interrupted at places, may still be completely traced. The interesting gateway lies at the end of a picturesque rocky path, on the W. side of the hill, where it is connected with a spur of Parnassos. It was formerly flanked by two towers; the present one to the right, however, dates only from the middle ages.

With Daulis is connected the story of *Tereus*, husband of the Attic princess *Philomela*, who, having outraged his sister-in-law *Prokne*, cut out her tongue in order that the crime might remain secret. Prokne, however, found means of divulging it; and she and her sister revenged themselves upon Tereus by slaying *Itys*, the son of Tereus and Philomela, and giving his flesh to his father to eat. Tereus pursued the murderesses but before he seized them all three were transformed into birds. Philomela became a nightingale, which constantly bewails 'Itys'; Prokne, as a swallow, twitters 'Tereus'; and Tereus, as a hoopoe, follows the first crying 'pou, pou' (where? where?). In historical times Daulis shared the fortunes of Panopeus (see below). – The route from Davlia to *Velitsa* viâ *Neochori* (p. 192) takes 2 hrs. – For the *Jerusalem Convent* on Parnassos, see p. 153.

The Path from the Schiste to Hagios Vlasis descends the valley of the *Plataniá*, a tributary of the Kephisos, and passes the ruined village of *Bardana*, near some mural remains in which archæologists recognize the *Phokikon*, or assembly-house of the Phocians. Two hours more bring us to the wretched village of *Hagios Vlasis* (4 hrs. from Arachova), just beyond the Acropolis of **Panopeus.**

Panopeus or *Phanoteus*, which is said to have derived its name from its commanding situation, was, according to the legend, the abode of the Phlegyæ, whose wild leader Phorbas was defeated at fisticuffs by Apollo. Tityos, shot by Apollo and Artemis for having rudely attacked Leto, was also one of the Phlegyæ. In Homer Panopeus is the home of Epeios, who made the wooden horse, and the seat of Schedios, the Phocian king. The position of the town, which was strongly fortified, gave it considerable importance; and within historical times it was repeatedly destroyed, notably in the Persian war of 480 B.C., the Phocian war of 346 B.C. and by the Romans in 198 and 86 B.C.

The fortifications on the Acropolis probably date for the most part from the period shortly after the Phocian war; at all events in construction they resemble other erections of that time. The S. wall and part of the N. wall are in the best preservation. The main entrance (10 ft. wide) is on the N. side, near the N.W. angle. The Acropolis is connected by a slight depression with a small range of hills, which reaches a height of over 1650 ft. in the *Dontia Cliffs*.

The broad but generally dry bed of the *Morios* is crossed about ½ M. beyond Hagios Vlasis; and in 25 min. more we reach *Kúpraena*, with a large house (on the road to Livadia) containing a museum and a room for strangers (6 fr. per day). The room, however, is unfurnished, so that it is more comfortable to lodge with the guard of the antiquities (φύλαξ τῶν ἀρχαιοτήτων). The vil-

lage lies at the E. foot of the Acropolis of **Chæronea.** The town of that name was of no particular importance, and owes its interest entirely to its having overlooked the battle of the 7th Metageitnion (1st Aug.?), B.C. 338, in which the Macedonian power overcame the independence of Greece.

A few remains of the town, in the shape of detached fragments of walls and foundations, are scattered in and about Kapræna. The *Panagía Chapel* contains the so-called 'Chair of Plutarch' the historian, who was born here about 40 A.D. On the Acropolis are the remains of a *Theatre*, entirely hewn in the rock and without the usual walls of masonry at the sides. The stage has completely disappeared. The auditorium, one of the smallest in Greece, is divided into two larger sections above and one smaller below; of the latter only two rows of seats are now visible. Quite at the top is a half-effaced inscription relating to Apollo and Artemis.

The Acropolis, or, as it was here called *Pétrachos*, is formed of two low hills divided by a slight depression, and may be most conveniently ascended by the gorge to the S. of the village. The W. summit is the higher. The fortifications form an irregular pentagon, of which the side immediately above the gorge is now completely destroyed. Of the rest of the enclosing wall and its towers there are considerable remains, built throughout in regular courses, with a few larger blocks of stone at intervals.

Although no trustworthy and comprehensive account of the Battle of Chæronea, fought in B.C. 338, has come down to us, there is no lack of allusions to it and short notices of it in different writers. The united troops of the Grecian states assembled in the plain of Chæronea, in order to oppose the progress of *Philip II.* (p. 147), who already by a successful move had made his way through the Pass of Parapotamioi (p. 192) and was advancing towards Bœotia. Behind the Greek line, which extended across the plain, rose Mount Thourion (p. 157). The right wing, formed by the Thebans, whose Sacred Band met here its last day of glory, rested on the river Kephisos; in the centre were posted the Phocians, Achæans, and Corinthians, and also the Arcadians, who, however, deserted to Philip in the midst of the battle; on the left wing, at the foot of the Acropolis, stood the Athenians, in whose ranks *Demosthenes*, Philip's bitterest foe, took an active share in the fight.

Philip's forces consisted of 30,000 infantry and 2000 cavalry, and the strength of the Greek troops was probably about the same. But the Macedonian army had an immense advantage over the confederate Greeks in being commanded by a single experienced general; for the latter, united only in aim, fought independently of each other, and strove more to thwart the tactics of the enemy, than to carry through any plan of their own. *Theagenes*, a disciple of Epaminondas, commanded the Thebans, while the Athenians were led by the experienced *Stratokles* and his lieutenants *Chares* and *Lysikles*.

The Athenians began the fight and pressing impetuously forward drove King Philip, who perhaps purposely gave way, into the plain. Meanwhile the Thebans had also joined battle, and their Sacred Band for a long time vindicated its ancient glory and steadily repulsed the fiery *Alexander*, who, along with the prudent *Antipater*, commanded the left wing of the enemy. Gradually, however, the missiles of the Macedonians thinned the Theban ranks until the entire band was annihilated, and Alexander, falling on the flank of the Greek centre, now gave the first proof of his military talent. The centre, isolated by the destruction of the Thebans and the

advance of the Athenians, offered no long resistance; and Philip, bringing up his cavalry, checked and then repelled the advancing Athenians, who were unable either to rejoin the rest of the Grecian army or to regain their original position. The battle was now decided; 1000 Athenians were slain and 2000 were taken prisoners. The dead bodies lay for a long time on the battle-field before Philip gave them up.

Even in Plutarch's time the oak was pointed out near the Kephisos, under which the tent of the young Alexander was pitched, and near it the grave of the fallen Macedonians. The Athenians, whose funeral-oration was pronounced by Demosthenes, were interred in the Kerameikos near Athens; the Thebans and the other Greeks were buried on the battle-field. Above the grave of the Thebans a lion was erected, some remains of which still exist (see below). — In the year 86 B.C. a second great battle took place at Chæronea, in which *Sulla* defeated *Archelaos*, the general of King Mithridates of Pontus.

The road to Livadiá leads past the scattered remnants of the above-mentioned *Lion of Chaeronea*, 1/4 M. beyond Kapræna. In the course of centuries this monument had sunk entirely into the earth, but it was reserved to a guerilla-chief in the last War of Independence to break in pieces. The head is still fine. The excavations of the Archæological Society, carried on since 1879, have revealed that the lion stood on the edge of a quadrangular enclosure, within which were deposited the bones of the slain.

The ancient boundary between the plain of Chæronea and Lebadeia (Livadia) was formed by a low chain of hills, the flat outline of which was broken by a few rocky knolls (the highest called *Orthópagos*). This range, formerly called *Thourion*, and now *Livaditika Kerata*, was sacred to Apollo, who had a temple here. We now cross the *Provatia*, which flows into Lake Kopaïs, and soon reach *Livadiá* (1 3/4 hr. from Kapræna).

Livadiá. — *Xenodochion Párnassos*, new and tolerably clean, bed 1½ fr. Fair meals may be obtained in one of the two better eating-houses in the main street.

Livadia, officially called and written Λεβάδεια, owed its importance in antiquity entirely to the renowned *Oracle of Trophonios*. In the middle ages the town attained considerable prosperity, and under the Turks it was the seat of government for Central Greece (province of Livadia). It now contains 4500 inhab. and has broad streets, several churches (one of them originally a mosque), some large spinning-factories and fulling-mills, and a frequented bazaar. The mountain-stream *Herkyna* (the modern *Potámi tês Livadiás*) rushes noisily through the town, on the N. side of which it drives some mills and irrigates various gardens. The houses of the little town, interspersed with groups of verdant trees, are built along both sides of the stream, which is spanned by several bridges, and stretch down into the plain.

The situation of Livadiá is charming. In the distance is Parnassos, and a little nearer Helicon, while the steep *Laphystion* (p. 161) rises close by from the steep, tunnel-like **Gorge of the Herkyna*. High up on the last-named height is perched the conspicuous mediæval *Citadel*, believed to have been built by the Cata-

Ionians who settled themselves in Bœotia, after their victory over the Duke of Athens (p. 188); it is still in tolerable repair.

The *Oracle of Trophonios* is mentioned as early as the Second Messenian War (first half of the 7th cent. B.C.), and though it reached the zenith of its fame after the Theban victory at Leuktra, it enjoyed a high reputation even in the time of Plutarch and Pausanias (p. cxiii). The latter himself consulted the oracle; and according to his account the sacred ceremony took place at two different spots and required a period of some days. The enquirer had first of all to undergo a careful course of preparation. He dwelt meanwhile in an apartment dedicated to the 'Agathos Daemon' and to 'Tyche', he ate the flesh of sacrificial animals, and bathed in the Herkyna. After a solemn sacrifice he was conducted by night through the sacred enclosure to the springs of *Lethe* and *Mnemosyne*, in order to drink forgetfulness of the past and memory for the revelations of the oracle. Finally the priests conducted him to the actual seat of the oracle, a vaulted cave on the hill, where, unlike most other oracles, the enquirer was put into direct communication with the divinity. Placed in a recumbent position he was thrust or drawn through a narrow opening, and various means were used to inspire him with awe. He was then placed upon the 'Throne of Mnemosyne', and the priests enquired into and interpreted what he had heard and seen.

Some authorities recognise the Mnemosyne and Lethe in two springs in the gorge of the Herkyna, the former being identified with the *Kryo* (*i.e.* 'cold'), which has been conducted into a well-house, while the Lethe, connected only with the underworld, may be identified with the subterranean water in a shaft near the well-house. A few votive-niches may be observed in the face of the rock. Numerous other springs rise opposite these two, and to these the little river owes most of its water. The oracular cavern has been identified by some travellers with a reservoir (or perhaps a mediæval crypt?) within the castle; more probably it lay near the *Chapel of St. Elias*, on the loftier of the summits, where the massive blocks of the unfinished *Temple of Zeus Basileus* (perhaps the name of Trophonios, as the town-deity) lie scattered about. A long inscription referring to the building of this temple is preserved with other antiquities, in the lower rooms of the public school.

The journey from *Livadiá to Orchomenos* takes 2½ hrs. (there and back, fully ½ day; horse 8 fr.); see R. 19.

15. From Livadiá to Thebes.

The direct but somewhat monotonous route is the carriage-road along Lake Kopais, a distance of about 25 M., or one day's journey. A more picturesque but considerably longer way of making the excursion (2-3 days) is to follow the mountain-road viâ *Helicon* and the site of *Thespiae*, with detours to *Leuktra* and *Plataea*. Those who wish to visit the ruins of *Haliartos* instead of Helicon may proceed from the khan of *Sach* (p. 159) to Thespiæ in 2½ hrs., leaving the villages of Mazi and Mavromati to the left.

a. Direct Route.

The direct route takes a horse or mule 7 hrs.; from Livadia to the ruins of *Haliartos* 4 hrs.: thence to *Thebes* 3 hrs. - A coach plies daily between Livadia and Thebes (5½ hrs.; 7½ fr.), but does not allow much time at Haliartos.

The carriage-road runs near the N. base of the *Laphystion* (p. 161), and the bridle-path follows its lower slopes. Warm springs remind us of the volcanic nature of the hill. Livadiá soon vanishes from sight. To the N. we catch sight of the castle of Orchomenos and of the long Akontion (p. 188), above which rises

the gable-shaped Chlomós (p. 187). We now approach the bank of the green *Lake Kopaïs* (p. 182). The mountains of Ptoon (p. 181) and Sphingion (p. 160) appear above the E. bank of the lake. In about 2 hrs. after leaving Livadiá we reach the khan of *Kalami* or *Kalamaki*.

About 2 M. to the S.E. lie the ruins of the ancient **Koróneia** (*Coronea*), in the territory of which was situated the sanctuary of the Itonian Athena, the highly-reverenced goddess of the Bœotian Confederation. It was only after the fall of Thebes that the town of Koroneia achieved any importance. Its name is known in connection with the victory of the Thebans over the Athenians under Tolmides in B.C. 447, and with the victory of the Spartans under Agesilaos over the confederated Thebans, Athenians, and Argives in B.C. 394. The ruins have little intrinsic interest. The Acropolis is only 200 paces long by 150 broad. On its S. verge are the remains of a Roman edifice of brick, supposed to be a bath by the inhabitants of the neighbourhood, who on that account name the place *Loutró*. Between the citadel and the ruins of a mediæval tower is a hollow depression about 150 paces wide which was probably the site of the theatre. — From Koroneia we can reach Petra (see below) in ¼ hr., passing *Soulinari*, near the site of the ancient *Alalkomenae*.

Beyond Kalami we cross the river named *Phalaros* by the ancients and reach (1 hr.) the hill of *Petra*, rising abruptly near the road. Below its steep N. side is the once famous spring of *Tilphossa*, the water of which loses itself on the other side of the track in a marsh adjoining Lake Kopaïs. The narrow pass between the hill and the morass was bravely defended in 1829 by Demetrios Ypsilantis, Georgios Vajas, and their comrades against a Turkish army advancing from the S.E. This action was the last scene of the War of Independence in E. Greece. On the height where we should expect to find the site of the temple of the Tilphossian Apollo are some mural remains and antique fragments.

From this point to Haliartos is a ride of 1 hr. To the right lies *Vrastamitis*. Numerous brooks descend here from the hills, including the *Lophis*, *Okalios*, and *Hoplites* of the ancients. On the round hill which thrusts itself like a promontory into the flats of Kopaïs are the ruins of the ancient Haliartos. Before reaching it, however, we notice on the left several earthen mounds, one of which represents the *Grave of Alkmene*, the mother of Hercules (p. 248). Opposite the ruins lies the khan of *Sach* (route to Thespiæ, see p. 158).

Haliartos, now called *Mitilene* or the *Palaeokastro of Mazi*, from *Mazi*, 1 M. distant, the nearest place of any size, was the chief town on the S. bank of Lake Kopaïs, and specially important on account of its position, which commanded one of the main thoroughfares between N. and S. Hellas.

The best-known event connected with Haliartos was the defeat of the Spartans by the Thebans in B.C. 395. The two armies of the former, under *Lysander* and *Pausanias*, had planned to unite at Haliartos, and thence fall upon the Thebans. The design was betrayed to the latter, who hurried with all their forces to Haliartos, repulsed the premature attack of Lysander and completely routed him. Lysander himself fell on the bank of the Hoplites (see above) and Pausanias was forced to retire. In B.C. 171 Haliartos, which had joined Koroneia in espousing the cause of the

Macedonian king Perseus, was destroyed by *C. Lucretius*, the Roman prætor.

The walls of the town adjoin the road, from which the hill rises gradually to the low S. verge of the *Acropolis*. The latter, which is precipitous on the other three sides, has the form of an irregular quadrangle, with jagged and indented sides; several parts of the brow of the hill show no signs of having been fortified. The *Lower Town* was built chiefly on the undulating site to the S. of the Acropolis. Few connected fragments of the town-walls remain, with the exception of a considerable stretch, built of carefully squared blocks, on the brow of the hill near the S.E. tower of the citadel. Some of the lines of the interior walls may be traced, and on a hill outside the town to the S.W. of the Acropolis are the foundations of a square building, which, to judge from its position near the pass, was probably an outlying bastion.

To the E. of Haliartos extends a fertile plain, occupied for the most part by the inhabitants of the above-mentioned *Mazi* and of *Megalo-Moulki*, the latter famous for its small but excellent melons. At (10 min.) the *Khan of Kerbá*, the streamlet of Mazi enters the plain; and $^1/_4$ hr. farther on we pass a mediæval tower, situated on a rugged crag, in the N.E. side of which is a spacious cavern. Near this point is a spring.

In 25 min. more the road enters the pass *(Stená)* between a spur of *Helicon* on the S. and the *Phagás* or *Sphingion Oros* on the N. To the left is an ancient well. The gently sloping hill to the right was the site of the ancient town of *Onchestos*, the remains of which are very scanty. With this pass is connected the legend of the outbreak of the mythical war between Thebes and Orchomenos.

Beyond the pass we enter the monotonous *Tenerian Field*, bounded on the N. by the Phagás, on the S. by the heights of *Mavromáti*, *Kasnesi*, *Vágia*, and *Morokampos*. A little farther on we cross the *Thespios* (the modern *Kanavári*), flowing through the plain of Thebes, pass the threshing-floors of the suburb of *Pyrí* and the spring of *Vránesi* and reach ($2^1/_2$ hrs. from the Stená) *Thebes* (p. 171).

Near the road, about 4 M. on this side of Thebes, lies an old *Sanctuary of the Cabiri* (see p. 172), discovered by the German Archæological Institute (p. 91) in 1887-8. The numerous objects found here are now in Athens. They consist chiefly of small bronzes (bulls, etc.) and terracottas. The deity of the temple appears as the Cabir (in the singular), while his son, represented on vases as a kind of cup-bearer, occupies a subordinate position.

b. Mountain Path viâ Koutoumoula, the Valley of the Muses on Helicon, Thespiæ, Leuktra, and Platæa.

Three Days. 1st Day. From Livadiá by *Koutoumoula* to *Palaeo-Panagia* $7^1/_2$ hrs. (It is possible, by starting early and sending the horses on from Askra (p. 162) to Palaeo Panagia, to visit the valley of the Muses on foot, with a guide.) — 2nd Day. Visit *Helicon* and the *Valley of the Muses*; proceed in the afternoon to *Eremokastro Thespiae* ($^3/_4$ hr.). — 3rd Day. From Eremókastro to *Parapoungia Leuktra* (1 hr.). From Leuktra

to *Plataea* 1½ hr., thence to *Thebes* 2 hrs. — From Haliartos to Thespiæ, see p. 158. The direct route from Thespiæ to Thebes takes 2 hrs.; those who choose it may make excursions from the latter place to Leuktra and Platæa. In this case travellers need not ascend from Platæa to Kokla, but may proceed direct from the ancient town to Parapoungia.

We follow the steep path up the slopes of the ancient *Laphystion*, now called *Mt. Granitsa*, the highest summit of which attains a height of 2940 ft. In 1½ hr. we pass the deserted village of *Granitsa* and the empty convent of *Hagios Georgios*. We then descend the E. side of the mountain, passing the insignificant ruins of the village of *Lestes*, into the valley of Koroneia (p. 159), which we cross, leaving the pleasant little village of *Hagios Georgios* to the left. The feeble spring of *Ponsa* (1¾ hr. from Granitsa) is the source of the chief arm of the generally dry streamlet of Hagios Georgios. The neighbouring *Chapel of the Hagii Taxiarchi Ponsa* is, like the Panagia Gorgopiko at Athens (p. 78), almost entirely constructed of ancient blocks and inscribed stones. Other ancient fragments lie on the slope above the brook, under the large holm-oaks.

Our route leads hence to (1⅓ hr.) the high-lying and well-watered village of *Kivéri*, situated among trees, above which rises a spur of Helicon, bearing the modern name of *Karamoútzi*. To the W. of the latter, between it and Palæovouna (see below), lies the *Pass of Koúkoura*. The view from Kiveri embraces nearly the whole of the flats of Kopaïs.

The path across the Koukoura Pass leads viâ *Stevenikó*, 1½ hr. above Hagios Georgios, and about 2 hrs. from the summit of the pass. The descent is made viâ (1½ hr.) *Kukósi* and (½ hr.) *Dombraena*, two villages separated by a rocky hill, on the W. side of which are the ruins of the ancient town of **Thisbe**, dating chiefly from the time of Alexander the Great. — About 3½ M. to the W. of Thisbe, also at the foot of the Palæovouna, is the village of *Chosiá*, and 2 M. farther on is the convent of *Hagios Taxiarchis*, situated at the upper end of the valley which leads to the harbour of *Saranti*. On the low mountain-saddle before the convent lie some ancient tombs and the ruins of the citadel of the ancient *Chorsiæ*.

From Dombræna a new road leads S. to (3½ M.) the bay of the same name, and E. to Thespiæ and (20 M.) Thebes. About 4 M. from Dombræna a track diverges to the right, and leads viâ *Xeronomi* to *Parapoungia-Leuktra*. — Another road leads S.E. from Dombræna, along the W. slope of the *Koromvoli* chain, to (3 hrs.) the ruins of **Tiphæ** or *Siphae*, the ancient harbour of Thespiæ. At the modern *Aliki*, which occupies almost the same site, are some salt-works in which the salt is obtained by evaporating the sea-water.

Of the two routes between Kiveri and Koutoumoula (¾ hr.) the higher one, passing *Hagios Loukas*, is preferable on account of its finer views. The lower track passes the *Chapel of Hagios Ioannes*. Immediately before Koutoumoula we pass the spring known as *Pēgadi tou Dēmosthénou* and the new *Chapel of Hagios Nikitas*, which is the scene of a highly popular yearly festival. The village of **Koutoumoula**, situated on a ridge known to the ancients as *Leibethrion*, is remarkable for the abundance of water and the luxuriance of the mulberry, pomegranate, and other trees in the vicinity. It was here that Ross discovered in 1833 the scanty ruins of a small and very

ancient fort, now called *Palaeo-Phiva* or old Thebes. Its ancient name is unknown (perhaps *Tilphossaeon*).

To continue our route towards Zagorá, we must retrace our steps as far as the chapel of Hagios Nikitas, and then enter the long upland valley, which extends between the Leibethrion on the N. and *Mount Zagorá* (5010 ft.), the E. part of Helicon, on the S. Through a ravine, in front of which lies a large stagnant pool, we obtain a view to the S.W. of the *Palaeovouno* (5738 ft.), the highest summit of the Helicon group. A gradual descent of 1½ hr. more brings us to the village of *Zagorá*, situated on the N. side of the mountain of the same name and on the upper course of the river of Mazi (p. 160). In an angle of the mountain, 1½ M. to the E., nestles the convent of *Evangelistria*. The abundant springs throughout the whole district remind us that we are approaching the vale of the Muses.

For some distance the path runs parallel with the river, which a little farther on is hemmed in between rocks. The tower of Askra and the E. part of the plain of Kopaïs now come into sight. In another hour we surmount the depression between the hill of Askra and the ridge bounding the valley of the Muses on the N., and pass the chapel of *Hagios Loukas*, at the S. foot of the hill of Askra.

Askra, the native town of the poet Hesiod (9th or 8th cent. B.C.), was destroyed by Thespiæ at an early date, and in the time of Pausanias was entirely uninhabited. The tower which crowns the summit of the hill (an ascent of 25 min.) is mentioned by Pausanias; but it is hardly likely that its construction dates from the heroic period. Its modern Greek name, *Pyrgáki*, or 'the turret', has been extended to the entire hill. The view from this point embraces the *Valley of the Muses*, stretching on the W. to the foot of the highest peak of Helicon with Hippokrene (see below); the lateral valley in which lies the chapel of Hag. Nikolaos, to the S.; and almost the entire Thespian territory, as far as its 'marches' with the territories of Thebes, Platæa, and Haliartos, to the E.

Those who arrive here early in the day may proceed immediately to visit the Valley of the Muses (see below). The route to Palæo-Panagiá crosses several streams, and near a second hill surmounted by a mediæval tower passes the ruins of an old *Chapel of the Hagios Taxiarchis*, at the spot where some authorities locate the ancient *Kerossos* (comp. p. 164). Tolerable accommodation may be obtained at the village of *Palaeo-Panagiá*, 1 hr. from Askra.

The highly interesting visit from Palæo-Panagiá to the **Valley of the Muses** and **Hippokrene** requires at least half-a-day. A guide (4 fr.) should be taken, as the agogiats cannot leave the horses, and the way is difficult to find.

The cult of the Muses among the Greeks had its birth in *Thrace;* and *Orpheus*, *Musaeos*, and *Thamyris* were among its earliest apostles. These Thracians were not the barbarians of a later age; they belonged to a Greek tribe who had settled on Olympos, and who, migrating towards the S., trans-

ferred the seat of the Muses from the divine mountain Olympos to *Helicon*. Certainly no district was more suited to be the home of the Muses than this lovely mountain, with its abundant streams, its quiet valleys, and its majestic peaks; and no valley of Helicon united such luxuriant vegetation with such peaceful seclusion as the valley of Askra, which at the same time was not too distant from the towns of inner Bœotia. Inscriptions and passages in books prove that the worship which flourished here lasted until far on in the Roman imperial period. Like almost no other worship of the gods, this cult was purely intellectual. Sacrifices were not offered in temples by the priests of the Muses; but within the sacred enclosure altars and statues were erected, some of the latter from the chisels of masters like Myron and Lysippos. The advent of Christianity obliterated the original significance of the Muses and put an end to their worship. Zosimos relates that the statues dedicated to the Muses were taken by the *Emperor Constantine* to Constantinople, where they were destroyed by a fire in 404 A.D.

The following arrangement of the excursion is the most convenient. Starting from Palæo-Panagiá we traverse the valley, cross the brook, and beyond some hills covered with myrtle, lentisks, and other shrubs reach (50 min.) *Hagios Nikolaos*, a farm ('metochi') belonging to the convent of Makariótissa and sometimes inhabited only by a solitary monk. The building lies in a shallow lateral valley, surrounded by plane, olive, and fig-trees, its garden watered by a copious spring, which may possibly be the ancient *Aganippe*. The only remains of antiquity, however, which are found here, are the four rounded columns supporting the architrave of the chapel, and an inscription enumerating the victors in the festivals of the Muses (Μουσεῖα).

Our route then turns somewhat to the S., passing a second and now almost dry spring, and leads through a ravine to a small cultivated plain, which extends up to the precipitous S. and E. slopes of Helicon. We ascend the latter by a steep and difficult path through pine-wood, but the horses may be retained for 1¼ hr., until the brow of the highest ridge is reached. We then proceed on foot for 40 min. more. In a small opening, surrounded by rocks, on the N. slope of the highest summit of E. Helicon, we come upon a spring, enclosed like a well, and called *Kryopēgadi* ('cold spring') by the shepherds who water their flocks here. The description in Pausanias leaves little doubt that we can identify in this spring the world-famed Hippokrene, which was said to have gushed out at the stroke of the hoof of Pegasus, as he leapt up towards heaven. The ice-cold water stands about 10 ft. below the coping of the well; but holes have been made in the side of the wall so that it is possible to descend in the interior. It has been justly remarked that the lonely well seems to have undergone no alteration and been subject to no disturbance from the remotest times until now.

'When wearily you scale the height of Helicon's steep mountain,
'How sweet the flowing nectar of Hippocrene's fountain!
'Steep also is the poet's path; but whosoe'er attaineth
'At last the crowning summit, the Muse's guerdon gaineth'.

Anth. Pal. ix. 230, transl. by *J. E. Sandys.*

The roofless *Chapel of Hagios Elias*, a few hundred yards to the S., appears to be built of polygonal blocks from the enclosing wall of the *Altar of Zeus*, mentioned by Hesiod at the beginning of his 'Theogony'. — The view varies as we visit different parts of the hill; to the N. is the wooded Leibethrion (p. 161); to the N.W. the W. part of the plain of Kopaïs; on the N.E., beyond the mountains between Bœotia and Locris, appear the hills of Eubœa: and to the W. rises Parnassos.

A short but difficult track leads hence to the Valley of the Muses, passing the Wallachian village of *Drasa Pollana*. We, however, return to the cultivated plain at the foot of Helicon and take the path leading past the (25 min.) *Pēgadáki tou Iōánaph* and along the edge of the hill, here called *Karaúli*, to a spur of the latter, where the copious spring of *Midgaláki* also claims to be the ancient Aganippe.

The sanctuary of the Muses seems to have been situated in the angle of the mountain which now opens opposite us. The numerous chapels which we find here are largely constructed of ancient inscribed and hewn stones. Among these are the chapels of *Hagia Triada*, *Hagios Konstantinos*, with a spring called *Sikiá* (in Albanian, *Phikthi*); *Hagia Aikaterini* (St. Catharine); *Hagia Paraskevē*; and (farther on) *Hagios Loukas* (mentioned at p. 161). From Midgaláki we can reach the foot of the hill of Askra (passing the *Kókla* spring) in 1/4 hr., and go on thence to Palæo-Panagiá in 3/4 hr. more (comp. p. 162).

The road from Palæo-Panagiá to Erēmókastro (3/4 hr.) skirts the foot of the hill, and opposite the hamlet of *Neochóri* or *Nichóri* passes the ruined chapel of *Hagios Georgios*, erected on an ancient foundation.

At the insignificant village of *Erēmókastro* accommodation and food (ca. 5 fr. per day) may be obtained from Meletis Melissaris, keeper of the 'Museion'. The latter chiefly contains inscriptions from the neighbourhood and has also a few good steles, but the best specimens have been taken to Athens. A few traces of fortifications may be made out on the S. edge of the hill on which the village stands, which stretches up to the (1/2 M.) *Kaskavéli*. Ulrichs regards these as the remains of the ancient town of *Keressos* (comp. p. 162), the frequent refuge of the Thespians when their city fell into hostile hands.

From the village, a low containing wall, hardly rising above the surface of the earth, may be descried in the plain beneath. This marks the site of the famous **Thespiæ.**

The effort to throw off the yoke of Thebes and to attain as great a degree of independence as possible is the pervading principle in the history of both Thespiæ and Platæa. The former city was an ally of Thebes before the Persian wars; but in these great struggles Thespiæ espoused the national cause, in opposition to Thebes, which favoured the Persians. Of all the Bœotian towns Thespiæ and Platæa alone dared to refuse earth and water to the Persian ambassador. At the battle of *Thermopylæ* Thespiæ was represented by a contingent of 700 men under *Di-*

mophilos, who remained true to Leonidas till death. Xerxes, advancing after the battle towards Attica, burnt Thespiæ, the inhabitants of which had retired to the Peloponnesus. Again at the *Battle of Salamis* the Platæans and Thespians were the only Bœotians whose patriotism prevented them from joining the Persian monarch; and 1800 Thespians took part in the *Battle of Plataea*. After the expulsion of the Persians from the country, the sorely-tried city was rebuilt with the aid of its victorious confederates. At the *Battle of Delion* (B.C. 424) the Thespians fought on the left wing of the Bœotians against the forces of Tanagra and Orchomenos. In this fight, however, the town lost the flower of its citizens; and thenceforward it found it difficult to make head against the superior might of Thebes. During the war of B.C. 378-372 Thespiæ long sided with the Spartans, until it was compelled by the Thebans to adopt the Bœotian cause. Epaminondas, however, clearly perceived that he could not rely on the fidelity of the Thespian contingent, and permitted it to withdraw. When the battle of Leuktra (p. 166) resulted in favour of the Thebans, the Thespians recognized their fate and fled to the mountain fastness of Keressos (comp. p. 161), where, however, they were attacked and defeated. Once more rebuilt, Thespiæ joined the Romans in the Third Macedonian War (171-168 B.C.) and received in consequence, after 146, a certain measure of independence. In the middle ages all traces of its history are lost.

The special god of the Thespians was *Eros*, whose original image was a formless block of stone. Subsequently *Praxiteles* added a statue of Pentelic marble, and *Lysippos* one of brass. The former work of art, which alone attracted many visitors to the city, was removed by the Emperor Caligula, and though restored by Claudius, was again taken away by Nero. The statue which Pausanias saw here was an imitation of this work of Praxiteles, by the Athenian *Menoloros*. - The famous courtesan *Phryne* was a native of Thespiæ; and statues of her and of Aphrodite, both by Praxiteles, were also placed here.

The *Ruins* of the town, which even in the 18th century were taken for those of Leuktra, have hitherto been only superficially examined, and the remains which are above ground are entirely insignificant. In some parts there are no remains even of a wall, and the site of none of the towers can be fixed with certainty. The extent of the ruins still, however, justify the statement of Strabo, that in Bœotia in his time only Thespiæ and Tanagra could claim the name of city. Thespiæ, being situated on the plain, was not divided into an upper and a lower town, but outside the comparatively limited city-wall proper (which may still be traced in an elevation of the ground) lay a number of open and scattered suburbs. The largest was on the E. side, adjoining the great plain. On the way to Leuktra (see below) a *Polyandrion*, with an ancient lion, has lately been discovered, similar to the one mentioned at p. 157, in which a large number of warriors were buried. As the inscribed tablets found beside it date from the beginning of the 5th cent B.C., it has been supposed that this is perhaps the grave of the Thespians who fell at Thermopylæ.

The monotonous route from Erēmókastro to Thebes (3 hrs.) follows the course of the *Thespios* (p. 160) and then skirts the N. base of a chain of hills, which extends to Thebes. Near the town are numerous vineyards. — *Thebes*, see p. 171.

Travellers who spend the night at Erēmókastro should visit Leuktra and Platæa on the way to Thebes, instead of going

direct to that town and afterwards making special excursions from it.

Leuktra lies about 3 M. from Thespiæ, beyond a range of hills which separates the plains of the two towns. *Eutresis*, mentioned in the Homeric catalogue of the ships, through which the ancient road from Thespiæ to Platæa ran, was probably situated on the easternmost elevation of this range of hills, and perhaps was watered by the excellent springs of *Arkopódi* ('bear's paw'), which issue there.

The plain of Leuktra, about 1½ M. broad, merges on the E. in the plain of the little river *Asopos*, and on the S. is bounded by a chain of hills on which, side by side, lie the three villages of *Dendra*, *Tsáchani*, and *Tsachanáni*, all included under the common name of *Parapóngia*. [Night-quarters to be obtained here only by travellers provided with an introduction.] This spot is believed to be the site of **Leuktra,** famous for the victory won by the great Theban Epaminondas over the Spartans in 371 B.C. Like Eutresis, Leuktra was a small dependency of Platæa, and probably was never surrounded by walls. It is not to be expected therefore that any considerable remains should be found; and the numerous inscribed tablets and stones built into the churches of the three above-mentioned villages (most in the Chapel of the Hagii Apostoli, ¼ M. from Dendra) and the relics of the trophy on the battle-field are now the only traces of the former existence of the little town.

The Battle of Leuktra is variously represented by different ancient authors, and in the ensuing description we follow *Xenophon*. In order to decide the contentions that had arisen between Sparta and Thebes in consequence of the peace of Antalkidas (p. 172), the Spartan king *Kleombrotos* advanced with an army from Charonea against Thebes. His intention was to outflank the Thebans, who barred his passage at Koroneia, and to fall upon their defenceless city in the rear. Suddenly, however, his march was arrested by the unexpected appearance of the enemy on the hills opposite Leuktra. In spite of the superiority of the Spartan numbers, *Epaminondas* induced his Boeotians to await the attack. The Spartans approached confident of victory. Both armies advanced their cavalry to begin the fight; but the excellent Boeotian horse far excelled that of the Peloponnesians, who, as of old, relied chiefly on their hoplites and mounted only their least efficient soldiers. The Spartan infantry was drawn up in a long line 12 men deep, while the Thebans, less extended, stood 50 deep, ready to hurl themselves (in 'wedge' or 'column formation') against the right wing, under the king, and after routing it to defeat the rest of the enemy at their ease. The Spartan cavalry was soon driven back in wild confusion on the hoplites, closely followed up by the Thebans. For a long time the Lacedæmonians stood firm, but at last not only the king but the two generals Deinon and Sphodrias fell, and also Kleonymos, the son of the last. Their right wing gave way. The left seeing this wavered also, but succeeded in retiring, though with heavy loss, to the camp, which had been formed on the slope of the hill and was defended by a ditch. A few voices were there raised in favour of trying their fortune once more; but the polemarchs, in spite of the disgrace that awaited both them and their army in Sparta, did not venture to renew the battle. About 1000 of the Lacedæmonians fell, among them 400 Spartans; acknowledging defeat, they begged a truce in order to bury their dead. The arms of the fallen were, however, retained by the victors, and five centuries later the shields of the chief Spartan officers were seen by Pausa

nias at Thebes. The Thebans, who according to Pausanias lost 47 men only, reared a trophy on the spot where the battle had raged most fiercely.

It is much easier to form an idea of the events during and after the battle on the actual site than merely from descriptions. The Spartans, arriving at Parapoungia-Leuktra, were greeted with the unexpected sight of the enemy, on the hills lying opposite them on the N. The battle took place in the valley between the two chains of hills, and lasted until the Spartans retired into the camp situated at the foot of the hill of Parapoungia. The *Trophy* which the Thebans erected on the field is particularly interesting as it was not usual to place permanent monuments of the victories of Greeks over Greeks. According to Cicero, who alone mentions it, it was of bronze, standing on a stone base adorned with tablets. Ulrichs believed he had found the remains of the base in 1839, beside the road in the S.W. part of the plain, near a projecting spur of the chain of Parapoungia. These remains lie about $^3/_4$ M. from Parapoungia, and $^1/_4$ M. from the ruined chapel of St. John, in the walls of which some ancient hewn stones are immured. The district is called *stà Mármara;* and the name *tò Trópaeon* is now sometimes applied to the ruin, though Ulrichs states that in his time the latter was taken for that of a church.

Platæa, which lies about $4^1/_2$ M. from Leuktra, may be reached either viâ the village of *Kaparéli*, or by a track passing to the left of it. We traverse the S.W. part of the plain of the Asopos, whence the little stream of *Oeróe* (Ὠερόη), the modern *Potámi Livadostro*, flows off towards the W. On the S. stretches a broad and lofty spur of *Kithaeron* or *Elatiás* (p. 171), on the lower slope of which lies the village of *Kokla*, giving the modern name to the neighbouring ruins of the famous city of **Platæa.**

Platæa lay at the N. base of Kithæron, near the junction of roads from Attica, Megaris, and the N.E. bays of the Corinthian Gulf. Its name probably means the 'town on the plateau'. Although it seems to have been founded or at least re-settled by colonists from Thebes, its relations with that powerful city soon became strained, and it turned for support to Sparta. Sparta, however, referred it to the less distant Athens; and the alliance struck in 519 between Platæa and that city, even although it was only entered into from interest and though Athens derived the greater advantage from it, is an interesting exception to the numerous faithless compacts which stain the history of Greece. In B.C. 490 the Platæans with their whole forces (1000 men) stood shoulder to shoulder with the Athenians at Marathon, and ten years later, although they were only used to fighting on land, they manned 20 Athenian ships at the sea-fight of Artemision. On the retreat of the Greeks the Platæans hastened home to protect their families, and so had no share in the ensuing battle of Salamis. Though Platæa was burned by the Persians in 480, its destruction must have been only partial, for in 479, when the battle took place which drove the Persians from Grecian soil, it again existed as a city.

The Battle of Platæa was fought towards the end of September, B.C. 479. The following description of the battle and preceding events is taken mainly from Herodotus, though the accounts of other authors have also been consulted. *Mardonios*, the Persian leader, led his troops viâ Dekeleia to Tanagra and thence to *Skolos*, in Theban territory, where he formed a camp stretching from *Erythrae*, past *Hysiae*, into the territory of

Platæa (p. 171). The Peloponnesian Greeks joined the Athenians at Eleusis, and the combined Greek army, finding the Persians encamped on the Asopos, took up a position at the foot and on the slopes of Kithæron. Mardonios awaited in vain the descent of the Greeks into the plain; and *Masistios*, whom he at last sent to attack them with the Persian cavalry, was defeated and slain.

The Greeks now resolved to withdraw to Platæa, where the ground was more favourable and where a copious supply of water was offered by the spring of *Gargaphia*. Breaking up their camp, they marched along the slopes of Kithæron past Hysiæ, and encamped in Platæan territory between the low hills beside the spring and the 'temenos' of the hero Androkrates. Here a dispute arose between the Athenians and the Tegeans as to which should occupy the left wing next the Heroon; and at last the former succeeded in carrying their point. The Lacedæmonians formed the right wing, resting on the Gargaphia. At Erythræ the Greeks had faced to the N., but in this *Second Position* their front was turned towards the E. When Mardonios learned that the Greeks stood in battle array near Platæa, he at once shifted his troops also a little towards the W. and took up a new position opposite the Greeks, on the other side of the Asopos. He arranged his troops so that the Persians were pitted against the Lacedæmonians and the Tegeans, the Medes, Bactrians, Indians, and Sakæ against the Greek centre, and lastly the Bœotians, Locrians, Malians, Thessalians, and 1000 Phocians against the Athenians, Platæans, and Megareans. The Macedonians and the auxiliaries from the borders of Thessaly were also opposed to the Athenians. The army of the barbarians amounted to 300,000 men, besides about 50,000 Greek allies; the confederate Greek army was not more than one-third as numerous.

For ten days neither side stirred, except that on the eighth day the Persians cut off a Greek convoy that tried to pass over the Kithæron. At last Mardonios resolved to make an attack. Alexander of Macedon forewarned the Greeks of this, and their commander-in-chief, the Spartan king *Pausanias*, caused his countrymen to change places with the Athenians on the ground that the latter had already had some experience (at Marathon) of the Persian mode of fighting, and would therefore be better able to encounter them. The Persian wings, however, also exchanged positions, so that Pausanias to effect his object was compelled to expose himself to the ridicule of Mardonios, and to adopt his original arrangement. The Persians had meanwhile succeeded by a cavalry attack in filling up the Gargaphia, which supplied the Grecian army with water, and the latter were compelled to take up a *Third Position*, on a spot called by Herodotus the 'Island' (p. 170). The change was accompanied with some confusion. Most of the Greeks made a disorderly rush for the Heræon or temple of Hera between the Island and the town, in order to be as far as possible from the enemy. When Pausanias observed that this division had halted in front of the sanctuary, he supposed that it had occupied its appointed position, and gave orders to the Spartans to fall back upon the 'Island'. The Athenians also marched in the same direction, crossing the plain to the N. of the hills over which the Spartans had to pass. The advance of the latter was, however, temporarily delayed. The Spartan *Amompharetos*, captain of the lochos or band of Pitana, refused to change his position a second time, or to make a retrograde movement; but as Pausanias continued to press on, and as the Athenians also moved forward, he had at length to give way and rejoined Pausanias, who waited for him on the *Moloeis*, 10 stadia (1¼ M.) off, near a temple of the Eleusinian Demeter. Mardonios, more and more convinced that the Greeks were afraid of him, crossed the Asopos and advanced against the Lacedæmonians and Tegeans, while the Athenians continued their march and the other Greeks remained encamped at the temple of Hera. The Grecian forces were thus split into three divisions, separated from each other by considerable intervals.

The Persian cavalry dashed against the troops under Pausanias, while the Athenians were restrained by the Greek auxiliaries of the Persians from coming to the rescue. The Lacedæmonians and Tegeans thus en

countered the Persians single-handed. Mardonios was slain by *Arimnestos*, and the Persians withdrew, after heavy loss, into their intrenchments on the banks of the Asopos.

The Athenians meanwhile had defeated the Bœotians after a fierce struggle. The remaining Greeks, encamped beside the Heræon, had hitherto taken no part in the battle; but on receiving the news of victory, they also advanced, the right centre, which was composed chiefly of Corinthians, crossing the heights towards the temple of Demeter, while the Megareans and Phliasians of the left centre took the easier route through the plain. This last division was however routed, with heavy loss, by the Theban cavalry. In the meantime the Lacedæmonians and Athenians had stormed the strong Persian camp on the Asopos, securing an incredible amount of booty. The meed of valour was, on the proposal of Aristides, awarded to the Platæans, on whose territory and under the eyes of whose gods and heroes the battle had been fought.

The memory of the battle was kept green by the solemn festival of the *Eleutheria*, which until a late period was celebrated every four years under the direction of Platæa. The confederate Greeks also guaranteed the autonomy of Platæa, undertook to protect it against all unjust attacks, and voted a grant of 80 talents to the citizens.

The town now awoke to a new life, and was regarded as inviolable until the Peloponnesian War once more stirred up all passions. The slaughter of 300 Thebans, who had attempted to surprise Platæa (B.C. 431), brought an army of Thebans and Peloponnesians before its walls. After an exhausting siege, which brought the citizens to the end of their resources, they attempted a sortie. A few of the brave Platæans cut their way through the besiegers and effected their escape to Athens, but the rest were put to the sword at the instigation of the revengeful Thebans. The city itself was laid in ruins. The Athenians sent the fugitives to the little Thracian town of *Skione*, where they were allowed to remain only until the end of the war. From that date until the peace of Antalkidas (B.C. 387), which restored independence to all the cities of Greece, the Platæans lived in Athens. The restoration of their city was of short duration; for in B.C. 373 it was once more destroyed by the Thebans. Athens again afforded shelter to the inhabitants, who did not return to their native town until after the battle of Chæronea (p. 156). Its complete rebuilding, however, does not appear to have taken place until the last years of Alexander the Great (B.C. 324). But Platæa played no farther part in history, and in the Roman period was only redeemed from utter insignificance by the memory of its past.

The Ruins of the Town are situated on a flat rocky plateau projecting into the plain from the N. base of Kithæron. The S. side of the plateau is in almost direct contact with the mountain; the N. side is the steepest, but its slope is by no means sheer; the E. and W. sides are both more gradual, and are skirted by water-courses, generally dry, which descend to the valley of the Asopos. The ancient town was dependent on its springs, of which that to the W., on the way from Kokla to the ruins, is still used by the villagers. Near it lie a few large ancient sarcophagi of very simple construction. Among the springs to the E. of the town, the one called *Vergoutiani* is now considered the best, but it must not be confounded with the Gargaphia spring destroyed by the Persians (p. 168).

The extent and style of the ruins render it probable that they date chiefly from the time of Philip II. and Alexander the Great. The entire space encircled by the exterior wall is divided into two parts by a cross-wall, running from E. to W. The latter is, curiously

enough, protected on the outside by a series of towers. The space between it and the outer S. wall seems to have been originally within the town enclosure, and when the town shrank to the inner line of defence, the outer wall was still left standing. The position of the gates cannot be ascertained, but they were probably near the springs.

The Battle Field extends from the N.E. side of the town, across a hilly district seamed with water-courses, to the plain of the *Asopos*. The intrenched camp of Mardonios lay on the other side of the river. The 'island' (νῆσος) to which the Greeks retired was apparently some considerable stretch of land surrounded by brooks, such as may still be seen on the N. side of the town enclosed by arms of the *Oeróe*. The positions of the temple of Hera (20 stadia outside of the town) and of the spring of Gargaphia are uncertain.

About 9 M. to the W. of Kokla the Oeróe flows into the *Bay of Livadostro*, which is bounded on the W. by the fine mountain chain of *Koromili* (2950 ft.). Close to the base of the last lie the ruins of the little Thespian port of **Kreusis**, through which lay the shortest sea-route between Corinth and Thebes. Walls and towers and a gate 10 ft. wide (without flanking towers) are still distinctly traceable.

The road from Platæa to (2 hrs.) Thebes crosses the battle-field. We descend the verdant slopes of Kithæron, cross several arms of the Oeróe and the ground called the 'island' by Herodotus (p. 168), and traverse the well-cultivated plain with its numerous villages, some of which, however, are no longer inhabited. About halfway we cross the Asopos. — *Thebes*, see p. 171.

16. From Athens to Thebes.

44 M. Diligences ply daily between Athens and Thebes in 8 hrs. (fare 10 fr.), leaving Athens (Rue d'Athéné 8) and Thebes (main street) in the evening and arriving early the next morning in both places. Travellers are, however, advised to avoid this night-journey and the unattractive company of the diligence, and should hire a private carriage (about 60 fr.), which performs the journey in 7½ hrs., including 1 hr's. rest at the *Khan of Kasa*.

From Athens to (12 M.) *Eleusis*, see pp. 110 et seq. — The road to Thebes crosses the railway (p. 144) and runs inland through thick olive-woods to (3 M.) the large village of *Mandra* and (6 M.) the *Khan of Koundoura*. Farther on we have a view to the right of Hymettos and Pentelikon. A little to the right of the road, near the point where it crosses the upper course of the Eleusinian Kephisos, is the village of *Mazi*, with an ancient watch-tower.

The *Khan of Kasa*, with police-barracks, lies 7½ M. beyond Koundoura, whence a road to the village of *Vilia* diverges to the left. On an eminence to the right stands the small mountain-hold of *Eleutheræ* (the modern *Gyphtókastro* or 'gipsy castle'), which in spite of its position on the S. side of Kithæron once belonged to Bœotia. Subsequently, however, it became an independent border-town of Attica. Eleutheræ disputed with Thebes the honour of being the birthplace of Dionysos (comp. p. 52).

Considerable portions of the city-walls, strengthened with towers, still remain.

The road next winds for about 1 hr. up **Kithæron** *(Cithaeron)*, now called *Elatiás* ('Pine Mountain'), the highest peak of which (4620 ft.) is visible to the W. from time to time. The woods which clothe its sides abound in winged game, stags, roes, hares, wild boars, wolves, and foxes. Beyond the summit of the ancient *Pass of the Three Heads* or of the *Oak's Heads* (Τρεῖς or Δρυὸς Κεφαλαί), now named after the castle of Gyphtókastro, a fine view is disclosed of the rich and cultivated plain of Bœotia, and its encircling mountains, among which the massive Parnassos (p. 152) and the Delph (p. 206) on Eubœa are specially prominent.

About 3/4 M. to our left as we continue our journey lies the conspicuous and large village of *Kriëkoúki* ('red head' or 'hill'), probably occupying the site of the ancient *Hysiae*. The sites of *Erythrae* and *Skólos* must be looked for to the right. Both before and after crossing the Asopos the road traverses the battle-field of Platæa (pp. 167, 168), and the camp of Mardonios is believed to have lain near the point where we meet the river (p. 168). Thebes is concealed from view until we are quite near it by a low chain of hills stretching from Tanagra (p. 178) to Helicon.

From Phyle (p. 114) to Thebes is a ride of 10 hrs. The track descends rapidly into the plain of *Skourta*, in which lay the ancient strongholds of *Drymos* and *Panakton*. The village of *Dervéno-Sálesi* lies 4½ hrs. from Phyle. On the left, 2 hrs. farther on, is the large village of *Darímari*, where there are a number of sepulchral inscriptions, probably brought from Skolos (see above). From Sálesi to Thebes 3½ hrs.

Thebes.

The accommodation here is very indifferent, the least objectionable quarters being at the *Xenodochion Boeotia*, kept by Drakos (bed 1½ fr.). The only tolerable eating-house is the *Dimitra*, kept by Bellos.

The modern *Thebes*, *Thivae* (Θῆβαι), or *Phíwa*, a little country-town with 3500 inhab., the seat of a nomarch and of a bishop, is situated on the *Kadmeia* or Acropolis of the ancient city. Two Frankish towers, one large and carefully built, the other smaller, rise on the brow of the hill. The chief charm of the place consists in its situation. To the S.W. is Kithæron; to the W. Helicon; to the N.W. the Sphingion (p. 160), behind which lies Lake Kopaïs; to the N. Mt. Ptoon (p. 181); to the N.E. Hypaton (p. 179), the loftiest of the neighbouring chains; and to the E. the heights which conceal Tanagra (p. 178). Only a few unconnected ruins now remain of the fortifications of the ancient capital of Bœotia, comprising a dilapidated Cyclopean wall on the N. edge, and a few fragments of later walls on the S.E. slope of the Kadmeia.

The importance of Thebes dates from mythical times, and indeed prehistoric Thebes, as represented to us by the legends, appears as almost the chief of the Greek cities. The traditions also of Thebes, in spite of all the distortions and attempted reconciliations by later poets and mythologists, have preserved more distinctly than those of any other Greek city the traces of a very early foreign influence, due to immigrations from the

Orient. The legend of Kadmos, in which the Oriental elements are particularly apparent, is a case in point. *Kadmos (Cadmus)*, coming from Phœnicia, represents the undoubtedly Phœnician invention of alphabetic writing and the knowledge of winning and working metals. The proofs, moreover, offered by J. Brandis that the original seven gates of Thebes were dedicated by the Semitic founders to the seven planets, have been very generally accepted. And finally the legend of the Theban Sphinx is closely allied to Oriental conceptions; while the numerous Phœnician local names connected with Thebes and Bœotia speak even more directly on this point. The cult of the Cabiri (see p. 160) is, perhaps, another corroboration.

But in the profusion of traditions and myths of early Thebes we can distinguish a native series side by side with the foreign elements. There are for instance two legends of the foundation of the city, one attributing it to Kadmos and his family, and the other to Zethos and Amphion, the sons of Antiope. The Theban mythic-cycle of *Œdipos*, who unwittingly slew his father *Laïos*, and after solving the riddle of the Sphinx married his mother *Jokasta*, of the strife between his sons *Eteokles* and *Polynikes*, and of the war of the *Seven Heroes* and their sons (the *Epigones*) against Thebes, has become one of the most familiar of all through its popularity with the poets.

From a very early date Thebes exerted itself to extend its sovereignty over the neighbouring independent towns of Bœotia. After the subjugation of Orchomenos (p. 189) in prehistoric times, its attention was chiefly taken up with Platæa (p. 167). Its action in this matter brought Thebes into hostile relations with Athens, and this fact was certainly one of the motives which induced the town to adopt its shamefully unpatriotic course in the Persian wars. After the battle of Platæa Thebes was compelled to deliver up for execution those of its citizens who had favoured the Persian alliance; but the support of the Spartans, who desired to retain so convenient a rival to the ambitious Athenians, preserved the town from destruction. The bitter animosity between Thebes and Athens again broke out during the Peloponnesian War. At the beginning of the struggle Platæa was destroyed (comp. p. 169), and at its close the Thebans were the most urgent advocates for the total annihilation of Athens. The friendship between Thebes and Sparta gradually cooled, and at last changed to hostility. Thebes received the refugees from Athens, and it was while enjoying Theban hospitality that Thrasyboulos compassed the downfall of the Thirty Tyrants. When Agesilaos set out for Asia in B.C. 397, the Thebans not only refused to accompany him but prevented him from sacrificing at Aulis, and during the Bœotian War (battle of Koroncia, B.C. 394) Thebes openly assisted Athens. The peace of Antalkidas (the Spartan (B.C. 387) compelled Thebes to restore independence to the Bœotian towns; and at the instigation of Agesilaos Lacedæmonian harmosts were sent to these towns and Platæa was rebuilt. In B.C. 382 Phœbidas succeeded with the help of treachery in throwing a Spartan garrison into the Kadmeia. The patriotic Thebans found shelter at Athens, and thence Pelopidas made his successful attempt to retake their city (B.C. 379). The vengeance of Sparta was defied with the help of the Athenians, who, however were alienated by the destruction of Platæa (p. 169), and concluded peace with Sparta in B.C. 371.

The Thebans were now left to their own resources. Fortunately they possessed in *Epaminondas* a man who was able to lead them to victory at Leuktra (p. 166), where Sparta lost her preponderance in Greece. Thebes was, however, not capable of permanently wielding the hegemony of Greece, and its star set with the death of Epaminondas at the battle of Mantinea (B.C. 362; p. 285). The interference of Philip II. of Macedon in the so-called holy war against Amphissa (p. 147) and the exertions of Demosthenes eventually brought about an alliance between Thebes and Athens; but the battle of Chæroneа reduced both under the power of the Macedonian king. Orchomenos and Platæa arose once more from their ruins, and the Kadmeia at Thebes was garrisoned by Macedonians. Its revolt on Philip's sudden death in B.C. 336 was visited by Alexander the Great with fire and sword; only the temples and Pindar's house were left standing. It is said that 6000 citizens were slain on this occasion, and 30,000

carried into captivity; while the Theban territory was divided among the other towns of Bœotia. Thebes was restored in B.C. 315 by Kassander, who was aided by the Athenians and other Greeks.

The further history of the town under the Macedonians and the Romans is of little interest.

In the middle ages Thebes was the seat of a bishop and possessed flourishing manufactories, including several silk-weaving and purple-dying works. When, therefore, the Normans invaded Greece in 1147, they found the sacking of Thebes one of their most profitable acts of plunder. It, however, soon recovered from this disaster. After the taking of Constantinople in 1204, Thebes fell for a short time into the hands of the Peloponnesian archon *Leon Sgouros*, and then into those of the Frankish invaders. It became subject partly to the Duke of Athens, partly to the wealthy lords of *St. Omer*, one of whom (Nicolas II. de St. Omer, 1258-94) built a magnificent castle, of which the only relic seems to be the larger of the two towers already mentioned. It was destroyed by the wild hordes of the Catalonians (p. 188) in 1311. Under the Turks Thebes degenerated into a humble village, which has only of late begun to revive a little. The place suffered severely from an earthquake in 1853.

The accumulated rubbish of centuries and the effect of earthquakes have considerably disguised, if they have not essentially altered, the appearance of the old site of the town. With the exception of Athens there is no other town in Greece, in which ancient remains have been found in their original positions at so great a depth (15-18 ft.) as here. But on the whole the place is poor in monuments of antiquity.

An old writer thus describes the general character of ancient Thebes; 'This town', he says, 'lies in the midst of Bœotia and has a circuit of 70 stadia. All its parts are level, its form is circular, and its hue black like the earth. It is a very old city, but it has been newly restored, after being thrice destroyed, as history relates, on account of the quarrelsome and arrogant temper of the inhabitants. It is suitable for rearing horses; and being everywhere well-watered, verdant, and undulating, it includes more gardens than any other town. For two rivers flow through its precincts, watering all the level land adjoining their banks, and hidden springs descend from the Kadmeia in artificial channels, said to have been constructed by Kadmos in very ancient times. This is the present aspect of the town. But it is deficient in wood and is a bad wintering-place on account of the rivers and the wind; for it is much afflicted with snow, and is often very miry'.

Pausanias is the most accurate guide for the topographical details of Thebes. The most important question is that of the position of the seven gates. Even although these had lost their strategic significance by the time of Pausanias, and although probably the walls between them lay partly in ruins, their position was none the less perfectly well-known. We may assume that the *Elektrian Gate* was on the S., as through it entered the road from Platæa, which coincides with the present road (p. 170). The road to Chalkis issued by the *Proetidian Gate*, which must thus have been on the N.E. There is a hollow, surrounded by a water-course, on the hill to the right of the present road to Chalkis; and perhaps we may

take this for the auditorium of the ancient *Theatre*, which is mentioned as adjoining the market-place near the Prœtidian gate. The *Neïtian* or *Neïstian Gate* must be looked for on the N.W.; outside it travellers used to cross the Dirke in order to strike the road to Onchestos (Livadia, p. 157), from which, farther on, the road to Thespiæ diverged to the left. The positions of the other gates are less easily ascertained; they were the *Ogygian* or *Onkæan Gate*, beside which there was an altar to Athena Onka, the *Hyphistaean Gate*, the *Krenaean Gate* and the *Homoloïan Gate*.

Thebes is one of the best-watered towns in Greece. The town-spring proper was the *Dirke* (Dirce), which was personified and involved in many of the Theban myths. The ancients speak of the 'Dircean streams' and the 'Dircean springs', and in fact the Dirke streamlet, now called the *Platziótissa*, is formed by several springs which rise in an undulating district, to the S. of Thebes and near the village of *Tachi* (probably the ancient suburb of *Potniae*). The main source is called *Kephalári*, and one of the smaller ones is named *Pēgadáki*. The source of the latter, amid a tract of marshy meadows, is easily distinguishable by the tall willows beside it. A few large tanks, with ancient masonry and inscribed tablets, serve to regulate the irrigation of the surrounding gardens. A third spring flows from the roof of a little grotto, and is considered to afford the best drinking-water in the district. It is called the *Cadi's Spring* (τοῦ καδῆ ἡ βρύσις), because, as is said, a pasha in Negropont caused water to be brought hence for his daily use at table. The legends of Dirke also connect themselves with this region, especially the myth of her being dashed to pieces by the bull to which Amphion and Zethos, the sons of Antiope, had tied her in revenge for her ill-treatment of their mother. The spring named after her is said to have gushed forth at the spot where she was killed.

On the slope of the Kadmeia the streamlet is powerfully reinforced by the impetuous waters of the *Paraporti* spring. This spring, rising below a shallow cave at the S.W. base of the Kadmeia, flows through several channels into a square tank, partly constructed of marble, where at all times of the day the Theban women are to be seen washing. It is the ancient *Spring of Ares (Aretias)*, and the adjacent cave was the lair of the dragon slain by Kadmos. It was from the part of the Acropolis above this spring that the dead body of Menœkeus (who had slain himself as a propitiatory sacrifice to Ares) fell among the followers of the 'Seven against Thebes' who were pressing the city hard.

The *Spring of Ismenos* is now called the *Kephalári of St. John*, after a chapel that formerly stood here. Its water forms a round pool, whence an aqueduct leads along the right bank of the streamlet Ismenos to a few mills. Farther down, in the suburb of Hagios Theódori, stands a mill on the river-course itself.

Close to this suburb of *Hagii Theódori*, in which the road to

Chalkis begins (p. 176), rises the copious *Spring of Theodoros*, which was anciently called *Œdipodeia*, because Œdipos here purified himself from blood-guiltiness after the death of Jokasta.

In the adjacent village of *Pyrí*, forming the N.W. suburb of the town, are two other celebrated springs, the *Chlevina*, with a marble well-house and bench (to the right of the main street, as we come from the Kadmeia), and the *Vrânesi*.

The Kadmeia presents a contrast to the lower town in being quite without water; but the want was early supplied by means of an *Aqueduct*, fed by springs on Kithæron, 8-9 M. distant This remarkable work was attributed by the ancients to *Kadmos*. It was again brought into use on the construction of the *Kamáraes*, a lofty aqueduct carried by the Franks over the hollow of Hagios Nikolaos, just outside the S. entrance to the city. The water here is seen flowing into the aqueduct from a shaft or channel penetrating the side of the hill. A few apertures afford glimpses into the interior of this carefully constructed channel, which is only a few feet wide at the mouth. Its depth below the surface increases as we follow it up, but it is quite distinct for about $^3/_4$ M., while farther on its course may be traced partly by the dampness of the soil, and partly by a low embankment. Bye-and-bye it makes a bend to the W. and disappears. – At the ruins of another aqueduct we pass the path to the under-mentioned church of Hagios Loukas.

'To the right of the Elektrian Gate', says Pausanias, 'is a hill sacred to Apollo and called *Ismenios*, because the Ismenos flows past it'. This can only be the hill of *Hagios Loukas*, which lies beyond the ravine, opposite (to the E. of) the beginning of the Frankish aqueduct and the approximate site of the Elektrian Gate, for the fragments of marble and hewn stone and the appearance of the church clearly indicate that an ancient temple must once have stood here. But no other trace has been discovered of the temple of Apollo, which was adorned with works of art by Phidias and Skopas.

The inner room of the *Church of St. Luke*, entered by a small door to the right of the 'Holy Portal', contains a large sarcophagus, which was formerly affirmed to hold the body of St. Luke the Evangelist. The superstitious belief in this was so strong that the worshippers believed that water in which splinters of the lid had been immersed possessed miraculous healing powers. The three late Greek inscriptions (probably not earlier than the 3rd cent. of our era) relate to members of a family in which Zosimos and Nedymos are the recurring hereditary names.

Fragments of earlier buildings and inscribed stones are also found in abundance near the two Frankish towers and the churches. A collection of inscriptions from the earliest date down to the Byzantine and even to the Turkish era is preserved in a room in the school (*'Mouseion'*). It also contains a few sculptures, including a relief of Hercules from Pyrí, and is willingly shewn by the 'Ephoros' *Evstratios Kalopaes*.

From Thebes to Chalkis, 19 M. The good road begins at the suburb of *Hagii Theódori* (p. 174) and soon joins the N. road from Tanagra (pp. 179, 180). Beyond the junction the road skirts the S. base of the hills, on which, to the right, lie the ruins of *Mykalessos* (p. 180; 12-13 M. from Thebes), and then ascends the pass of *Anephoritès* (p. 180). The summit of the pass commands a fine view of Eubœa. *Chalkis*, see p. 200.

17. From Athens to Thebes or Chalkis viâ Tanagra.

To Thebes, in 2-3 days, either viâ *Orōpós*, spending the nights at *Kalamós* and *Skimatári*, or viâ *Tatói*, spending the night at *Kako-Súlesi* (8 hrs. from Athens and 8-9 hrs. from Thebes) or (if a carriage has been taken to Tatói) at *Liátani*, 2¼ hrs. farther on. — To Chalkis, also in 2 days, the night being spent in one or other of the same places. The route from *Liátani* to Chalkis viâ *Aulis* and *Mykalessos* takes 6 hrs.

From Athens to Tanagra viâ Oropós. — Railway to *Kephisia*, see pp. 115, 116. The journey is continued on horseback along a new road and then a good bridle-track, passing the ruins of *Aphidna* and *Kapandriti*, to (about 6 hrs.) **Kalamós**, where the traveller may spend the night in the bakáli of *Aléko Kioúsis*.

At *Mavrodilisi*, about 1 M. from Kalamós, lay the Amphiareion or oracle of the seer and hero *Amphiaraos*, one of the 'Seven against Thebes'. As he was fleeing after the defeat the earth, struck by a thunderbolt from Zeus, opened at this point and swallowed him up, thus rescuing him from his pursuers. The Archæological Society (p. 93) has laid bare a *Temple* of the Hellenistic period and a row of *Statue Bases*, both lying to the left of the *Museum*, which chiefly contains inscriptions; to the right of it is a *Colonnade*, behind which are the important remains of a small *Theatre*. The stage, which has been well preserved, is bounded by eight pillars with pilasters, between which the scenes were hung. The only trace of the auditorium consists of five seats in their original position close to the orchestra.

In about 1½ hr. more we reach the *Skala of Orōpós* (Σκάλα Ὠρωποῦ), where the traveller with an introduction will find entertainment at the house of the 'Epistatos' or agent of the banker Syngros in Athens. Some inconsiderable ruins of the small and ancient town of *Orōpós*, often mentioned in the boundary wars of the Athenians and the Bœotians, lie 3½ M. to the S. of the Skala, on the road to Tatoï (p. 177). - Skala Orópou is about 18 M. from Chalkis (p. 200). The places passed on the way are *Dilisi*, ½ M. from which are the unimportant ruins of the ancient harbour of *Dēlion* (p. 177), *Dramesi*, *Gherali*, and *Aulis*.

Travellers bound for Tanagra turn inland at Skala Orópou and follow the road to Tatoï across the richly wooded valley of the *Vourieni* or *Oropós*, the ancient *Asopos*, to (3½ M.) the ruins of *Oropos* (see above). They diverge to the right here, cross the stream and reach (2½ M.) **Sykamino**, a village with several mediæval

churches, charmingly situated below a reddish hill at the beginning of the narrower part of the valley.

Our route next skirts the left bank of the Vourieni, the valley of which soon expands again, passes (½ hr.) a large Roman grave, traverses a series of low hills covered with underwood and arbutus shrubs, andr eaches (1½ hr.) the conspicuous hamlet of *Staniátes*, with its mediæval tower. Staniates is the probable scene of the battle of *Delion* (B.C. 424), when the weight of the Theban phalanx won a decisive victory over the Attic hoplites under Hippokrates on their way back from Delion. Among the Athenians on that occasion were both Socrates and Alkibiades, the latter of whom, at the risk of his life, rescued the philosopher in the mêlée; while Xenophon, who is also said to have taken part in the fight, was in similar manner rescued by Socrates.

From Staniátes we may either proceed direct to the *Chapel of St. Theodore* and (50 min.) the site of Tanagra (p. 178), or we may go to the N.W. to (1⅓ hr.) **Skimatàri,** the largest village near Tanagra, and frequently chosen as headquarters for a visit to the ruins, especially by travellers approaching from Thebes. Accommodation is provided by *Alékos*, the keeper of the antiquities, but it is advisable to bring provisions. The two Museums (chiefly inscriptions) near the church are uninteresting. The distance from Skimatári to the chapel of St. Theodore and Tanagra is about 3 M.

From Athens to Tanagra viâ Tatóï. To *Tatóï*, a drive of 4 hrs., see p. 117. The road ascends through wooded ravines to (1 hr.) the summit of the pass over *Mt. Ozea (Parnes)*, where there are traces of an ancient fortress. At the chapel of *Hagios Merkourios* a spring shaded by a fine plane-tree invites us to a short halt.

Passing numerous gorges stretching down from Parnes, we next traverse a valley watered by a small affluent of the Asopos and bounded on the N. by the *Malesa*, a spur of Parnes. The mountain slopes are clothed with extensive forests of pines and velanídia-oaks (Quercus Ægilops). The road forks at this point, the right branch leading over a ridge to the ruins of *Oropos* and the skale of the same name (a drive of 4 hrs. from Tatoï; comp. p. 117), the left branch to —

Kako-Sálesi, 6 M. (2 hrs.) from Hagios Merkourios, at the foot of the abrupt cliffs on the N. side of the *Arméni*. The view embraces the whole valley to the N. as far as Staniates (see above).

The shorter road from Kako-Sálesi to Tanagra (3 hrs.) traverses the districts of *Vlassati* and *Ginossi*, the latter with an excellent well (καλὸ πηγάδι), and then ascends a rocky hill, honey-combed with caverns, to the large village of (2¼ hrs.) **Liátani.** Liátani is the capital of the whole district and contains a church and several chapels, on the exterior of one of which (the Byzantine chapel of Hagios Nikolaos) is an interesting Byzantine relief.

To the W. we see the sharp peak above Chlembotsári (p. 178).

We now descend and traverse the corn-growing plain of the *Asopos*, now called the *Vourieni*, crossing the river by a new bridge near a mill, not far from the *Chapel of Hagios Theodoros*, with its mediæval tower. The *Lari*, flowing from the N., enters the Asopos here.

On the left bank of the Asopos, about 3 M. from Liátani and as far from Skimatári (p. 177), lies the ruined town of **Tánagra** (now called *Gremáda*), the name of which has become so familiar from the recent excavations. Tanagra, which belonged to the league of the Bœotian towns, played no important part in antiquity, and made its debût in history as the spot where, in B.C. 459, the Athenians first measured their strength in open battle with the Spartans. The treacherous desertion of the Athenians by the Thessalian cavalry gave the victory to the Spartans.

The ruins lie on the extremity of a ridge called *Kerýkeion* by the ancient, and *Malevâlese* by the modern Greeks. The ancient enceinte may be traced almost uninterruptedly, and at places still attains a considerable height, though half-buried in rubbish. The sites of 40 or 50 *Towers* can be recognized, and also three *Gates*, which may be described as the *Chalkidian*, on the N.E., the *Theban* on the N.W., and the *Attic* on the S.E. — The *Theatre* occupies the high-lying ground adjoining the S.W. part of the wall, from which the site of the town descends in two terraces to the bank of the Lari. On the upper terrace are the remains of foundation-walls of dark-coloured stone, which evidently belonged to some large buildings (temples?), and recall the remark of Pausanias that the Tanagræans were distinguished among the Hellenes by a beautiful custom in reference to their gods, for they kept their houses and secular buildings apart from their sanctuaries, so that the latter lay above and far away from taint of human contact. The monument of the Tanagræan poetess *Korinna*, a contemporary of Pindar (500 B.C.), stood within the town proper.

The Necropolis, which has come down to our days uninjured, lies beyond the Lari, mainly on the hill of *Kokkali*. The graves opened here since 1874 are counted by thousands. These graves are the source of the charming 'figurines' in painted terracotta (p. c), which furnish so pleasing a testimony to the love of art among the ancient Tanagræans. The quantity of figures found here is so great that the enormous prices paid at first for them have considerably fallen, and fine specimens may now be purchased for 100-200 fr. Buyers should beware of imitations (which are sometimes largely made up of genuine fragments), and also of re-painted specimens, though unfaded colouring is in itself no proof of spuriousness.

From Tanagra to Thebes there are two routes. The slightly shorter but inferior *S. Road* (4 hrs.) first ascends the valley of the Asopos and after crossing a 'revma' that runs into it, reaches (1½ hr.) *Chlembotsâri*. This village lies on the S.W. slope of a hill, on which are some ancient wheel-tracks and the ruins of a

small fortress (high up beside the chapel of Hagios Elias), probably marking the site of the ancient *Pharae*. If the weather be dry, our farther course lies across the spacious plain; if not, over the hills. Darimari (p. 171) lies to the left on the slope of *Kithaeron*. In 1 hr. we reach the hamlet of *Moustaphádes*, and in 3/4 hr. more find ourselves at the foot of the *Sorós*, perhaps the *Teumessos* of the ancients, with the foundations of antique temples (?). Finally we traverse a barren hilly district to (1 3/4 hr.) *Thebes*, which we enter near the mills on the Ismenos and the large church of St. Luke, see p. 175.

The *N. Road* (5-5 1/2 hrs.), which is chosen by most travellers, leads viâ (1 hr.) *Vrati* to (3/4 hr.) *Dritsa*, commanding a continuous view of the Euboean mountains to the E. Near Dritsa is a mediæval tower with two pinnacles, which has been fixed upon with considerable probability, as marking the site of the ancient *Eleon* or *Heleon*. The remains of the wall, part of which is in fair preservation, show various styles of building but date probably from one period.

The track now runs towards the W., past the little village of *Spaïdes*, passes between the pointed *Soulás* on the left and a few low hills on the right, and in about 1 1/2 hr. strikes the road between Chalkis and Thebes (p. 176). On a mountain-slope to the N.W. lies the hamlet of *Sirdsi*, with some remains of the ancient *Glisas*; to the right of it is *Sagmatás*, the ancient *Hypaton*, adjoined on the E. by *Ktypás* (p. 180) and *Anephorítes* (p. 180). Crossing several bridges over water-courses, which are, however, generally dry, we reach in 1 1/2 hr. more the suburb of *Hagii Theodori* (p. 174), with the spring of Œdipos. *Thebes*, see p. 171.

From Tanagra to Chalkis, 4 hrs. — From Tanagra to *Skimatári* (p. 177), 1 hr. The path traverses a hilly plateau, commanding an uninterrupted view of the mountains of Delph and Olympos in Eubœa, and, more to the left, of Anephorítes, Ktypás (p. 180), and Sagmatás (see above). A little more than halfway, 1 3/4 hr. from Skimatári, in a fertile littoral plain, lies *Vathý*, deriving its name from two bays or havens (μεγάλο and μικρὸ βαθύ) a little to the N.

Near the ruined chapel of *Hagios Nikolaos*, which lies 1 1/2 M. from Vathy and 1 M. from the harbour, Ulrichs has discovered the site of the famous *Temple of Diana*, where Agamemnon was on the point of sacrificing his daughter Iphigeneia, before the departure of the Greek fleet for Troy. An ancient line of wall is traceable on the S. and E. brow of the small hill; and in and near the chapel there are numerous remains of ancient buildings. A spring rises close by.

The scanty ruins of **Aulis** itself lie on the rugged ridge of rock which stretches into the sea between the two bays. The little town never attained any importance, for its site was unfavourable for the development of a community; but the two sheltered bays were excellently adapted to be the rendezvous of a fleet. The thousand vessels mentioned in the catalogue of the ships in the Iliad could

not, of course, have been all afloat at one time in the bays; we must therefore think of them as drawn up on shore according to the ancient custom, at the same time allowing something for the exaggeration of later times, when the desire arose to have every town of any importance whatever mentioned in the Homeric poems.

The direct distance from Aulis to Chalkis, by the path between the beach and the cliffs, is about 3 M. — Most travellers, however, visit the ruins of **Mykalessos,** which lie on the *Megalo Vouno*, a little inland from Aulis. In spite of its proximity to the sea this town, distinguished by an ancient cult of Apollo, was not a seaport, but owed its importance to its command of the frequented pass of Anephorites. At the period of the Peloponnesian War it was very populous, but having been surprised and taken in a night-attack from the sea by the Athenian Diitrephes at the head of a troop of Thracian soldiers (B.C. 413), it lost all its importance. The ruins divide themselves into an *Acropolis*, on the upper part of the hill, and a more extensive but less well-preserved *Lower Town* on the S. Although the walls (about 10 ft. thick) are in ruins, we can still identify the situation of all the towers (about 20 ft. wide) and gates (about 6 ft. wide), and can also distinguish traces of the doors and stairs of some of the former. The construction shows the transition from the old polygonal masonry to the system of regular courses of squared stones.

The Panorama from the summit of the hill has been justly praised. At the feet of the beholder stretches the beautiful *Euripos* with the fortress of *Chalkis* and the dismantled fort of *Karababa*, and the bridge between them. On Euboea the majestic *Delph* (p. 206) towers above the other mountains. To the W. of Karababa extends the coast-plain, with the villages of *Megalo* and *Mikró Chaliá*, near which is the site of the ancient *Salganeus*. To the E. is Aulis; and to the S. the eye follows the hilly Bœotian coast as far the Attic Parnes.

An ancient wall, restored during the War of Independence, connects Mykalessos with the pass of **Anephorites,** which lies between the Megalo Vouno on the E. and the *Ktypás* (3372 ft.; the ancient *Messapion*) on the W. and is traversed by the high-road from Thebes to Chalkis. The summit of the pass is now called Ταμπούρια τοῦ Κριζιώτη, because Kriziotis here repulsed Omer Pasha and his troops on their way from Chalkis in 1829. A space at the exit from the pass, $^3/_4$ M. farther on, is named the 'Mountain-guard (*καραούλι*) of Karaiskakis'. The path winds steeply down to (35 min.) the little plain of *Vlicha*, in which the roads from Thebes, Aulis, and Chaliá unite. The *Hermaeon* mentioned by Thucydides has been conjecturally located not far from the chapel of the *Hagia Paraskevé*. It was probably a small temple of Hermes, the god of roads. The road skirts the old Turkish fort of *Karábaba* (*Kanethos*, p. 200), now a powder magazine. The ancient workings in the rock on its S. side may have been tombs. In 10 min. more we reach the bridge across the *Euripos*. — *Chalkis*, see p. 200.

18. From Thebes along the Eastern Bank of Lake Kopaïs to Orchomenos.

Three days, the nights being spent at *Karditza* (a ride of 5½ hrs. from Thebes) and *Martino* (3½ hrs. from Karditza, via Larmas; 6¾ hrs. from Orchomenos), or at *Topólia* (4 hrs. from Karditza).

In addition to the bridle-path to Karditza described below, there is now a CARRIAGE ROAD, skirting the W. side of Lake Likeri (carr., in 4 hrs., 15-20 fr.). Most travellers will, however, prefer the bridle-track over Mt. Ptoon, which would otherwise have to be made the object of a special excursion from Karditza where it is not always possible to procure saddle-horses.

Thebes, see p. 171. The track diverges to the left from the Chalkis road at the suburb of Hagii Theodori, and leads through the monotonous plain of Thebes. In 2 hrs. we reach the hills to the E. of *Lake Likeri*, called the *Hylican Lake* by the ancients, after the town of *Hyle* which is supposed to have stood on the N.E. bank. The ancient names of the ruined fortifications passed by our route here and at several other points farther on are unknown. We next pass a spring, traverse a 'revma', descending from *Moriki*, and ascend to (¾ hr.) the village of *Houngra*, at the entrance to a vale bounded on the N. by Ptoon, and on the S. by the mountains on Lake Likeri. We follow the road through this valley, the entrances to which were fortified in ancient times. The lake of *Paralimni*, which we do not approach, lies to the N.E. In about ½ hr. after leaving Houngra we reach the foot of the bare **Mount Ptoon** (3280 ft.), now called *Palagia*, and in 20 min. more the summit of the pass, which commands a fine view.

We look back over the valley of Houngra, beyond which is *Mt. Hypaton* with Moriki, while more to the right rises *Parnes*, on the Attic Boeotian border, and between them the long hill-chain of *Tennessos* (p. 179). Below us, on the bank of *Lake Likeri*, lies the hamlet of *Sengena*, situated in a small riparian plain ending at the cliff of Klimatorias, which projects into the lake from the N. To the W. the view comprises part of the *Plain of Kopaïs*, with *Mt. Akontion*, on the farthest slope of which lies *Orchomenos* (p. 189); still farther off rises the massive *Parnassos*, and more to the S. we see the fissured *Helicon*.

The path now keeps on the same level along the slopes of Ptoon, and then descends a little. In ½ hr. it again ascends, and rounding the steep crags on the W. side of Ptoon, reaches (20 min.) a little mountain-valley, in which the *Perdikóvrysis*, or 'Partridge Spring', rises within an ancient enclosure of masonry. Near the chapel of *Hagia Paraskevé* the French Archæological School (p. 91) has recently brought to light the *Temple of Apollo Ptoos*, with the adjoining buildings. The chief objects of interest found during the excavations, including numerous bronzes and some archaic marble statues of Apollo, have been removed to Athens. Some architectural fragments and inscriptions still lie on the site of the temple, and others may be seen at the (1½ M.) convent of *Palagia*, where night-quarters may be obtained. No detailed information has come down to us about the nature of the Ptoan oracle, which existed until the Roman period.

Opposite the chapel our path crosses the revma which receives the water of the Perdikóvrysis, and then descends gradually on the other side through the ravine to (40 min.) Karditza. Another footpath, diverging to the E., leads across the mountain to the village of *Kókkino*.

At the exit from the defile lies the large village of *Karditza*, the seat of a demarch, and above it rises the acropolis of the ancient **Akræphia**, which was always in the hands of the Thebans. On the declivity below the ruins, is the church of *Hagios Georgios*, with numerous inscriptions, perhaps occupying the site of the temple of Dionysos mentioned by Pausanias. The ruins of the fortress belong to different epochs, and some parts are well preserved. This is especially the case on the W. side, where the walls are still standing to a height of 10 ft. or more. The construction almost throughout shows the effort to secure level courses, although large blocks have here and there been also introduced. The principal wall is 8 ft. thick. The N. side has suffered most, as it lies next to the village, but here the ruins of smaller buildings are comparatively numerous. On the S. side a doorway, hardly 3 ft. wide by 3 ft. high, still exists. The gaps in the walls did not exist in ancient times. — The polygonal walls on the side next Lake Kopaïs date from an earlier epoch.

The hill of Akræphía is the last of a long chain called *Kriaria*, which stretches from Ptoon to the plain of Lake Kopaïs. On its S. side expands the *Athamantine Field*, bounded on the S. by the *Megalē Kiaphа*, on which lies one of the more important Katavothræ (see below), the *Katavothra tou Hagíou Nikoláou*, which in summer has often no visible outlet.

Lake Kopaïs (ἡ Κωπαΐς) or *Kephisis*, though the largest lake in Greece, is also the shallowest, as it only consists of the winter overflow of its feeders, the chief of which is the *Kephisos* or *Mavroneri* ('black water'). It is only on the mountainous E. side that the lake has a definite limit, on the W. the level of the water varies according to the season. In summer the lake is almost dried up, in winter (January) it covers an area of about 90 sq. M., sometimes even more. The more elevated parts of the lake bed left dry in summer are extremely fertile, and in some cases yield a double harvest; the lower parts are rank meadows, on which large herds of cattle and swine are pastured. The evaporation, however, makes the air heavy and unwholesome. The lake finds its outlet to the sea in subterranean rifts in Mt. Ptoon (to the E.), similar to those which occur in calcareous formations elsewhere, as in the Alps, Jura, &c. Twenty of such outlets, called 'Katavothræ' by the modern Greeks, are counted, varying greatly in size. Attempts were made in very early times to widen them, in order to render the district fertile and healthy by means of a regular system of drainage; but we have no information how far these, which are ascribed to

the ingenious tribe of the Minyæ (p. 184), prospered. After several ineffectual attempts, the task of draining the lake has been recently resumed.

Ascending the outlier of the Ptoon range to the N.W. of Karditza, we reach the saddle in $^1/_4$ hr. and obtain a view of the N. part of the Kopaic plain with the village of Topólia (p. 187). In front of us, close to the nearer bank of the lake, is the ancient ruin of ***Goulás** ('the tower'). one of the most imposing in Greece, recalling Tiryns and Mycenæ. Even at ordinary risings of the lake it is surrounded by water, and communicates with the shore only by an embankment. The island on which the fortress stands is about $^3/_4$ hr. from Karditza and the same distance from Kókkino. Round the island, which rises very precipitously on the N. side, run Cyclopean walls 16-23 ft. thick. As usual in the most ancient fortifications, there are no towers; but numberless buttresses from 8 to 30 paces apart strengthen the walls, which closely follow the curving of the cliffs. Two gates, each 23 ft. wide, one on the N., the other on the S., can now be distinctly recognized; it is uncertain whether there was a gate on the W. also. The N. gate is very strongly defended on the outside by two massive tower-like buttresses, projecting about 6 ft. from the line of the wall and 6-9 ft. in length. On the inner side the gate is adjoined by a small court-yard. The S. gate is similarly, but not so strongly fortified. On the highest point within the walls, close to the N. edge, some massive foundations (80 paces long by 15 broad) testify to the former existence here of some important seat of power. The roofless chapel that adjoins them probably dates from the War of Independence, when the inhabitants of the shores of the lake sought refuge here. There are also some remains of mediæval buildings.

In ancient times Goulás seems to have been connected with Kopæ (Topólia, p. 187) by an embankment. The present path along the banks of the lake (about 4 hrs.) is only passable when the water is low, owing to the fact that it is intersected by river-channels. Pedestrians, indeed, have a chance of crossing the river in a 'monoxylon' ('single tree' or 'dug-out'), a craft of the most primitive description; but riders must make a detour of $1^1/_2$ M. to the N.E. to a seven-arched bridge, which spans the river beside the ruined *Pyrgos Hagia Marina*. Near the bridge are caught large numbers of the fat Kopaic eels, which were held in great repute by the ancients and were sadly missed by the Athenian epicures during the Peloponnesian War. Red, yellow, and black marks on the cliffs indicate the heights reached by the most considerable inundations.

Most travellers visit the katavothræ and the outlets of the lake on the E. side of the mountain, and also the ruins of Larymna, before going on to Topólia. The track follows the bank of the

lake, near the rocky hills, which are honey-combed with caves. caves. Some of these are used by the shepherds as 'mandræ', or folds; many of them run far into the mountain and were perhaps formerly katavothræ. The line of the hills is broken from time to time by pleasant green valleys. After ¾ hr. the road diverges from the hills, and we turn our horses' heads almost in a straight line for the **Megálē Katavothra,** the largest of all, also called *Katavothra Kokkínou* after the nearest village (p. 182). The entrance, which is visible at a considerable distance, is upwards of 80 ft. high, and is vaulted over by a precipitous overhanging cliff. When the water is high, the most we can do is to look through a wide crevice close beside the little chapel of *Hagios Ioannes* into the space below in which the water disappears. In summer, however, we can advance several hundred paces into the interior. The outlet for the water, half-concealed by masses of rock, is not quite at the end. The courses of masonry on both sides of the cavern-walls are ascribed to *Krates* of Chalkis, an ancient mining engineer who lived in the time of Alexander the Great, and made the only historically vouched for attempt to drain Lake Kopais.

The second largest katavothra, called *Viniá*, which, however, has an outflow only when the water is high, is also on the edge of the plain, about ½ M. to the N. Other katavothræ are mentioned at pp. 182, 187.

Our path now leads past a series of shafts, 6-9 ft. wide and 13-100 ft. deep, which are supposed to be the beginnings of some colossal undertaking of the Minyæ (p. 183), probably the ventilating-shafts for a subterranean draining-tunnel (like the ancient 'Emissarium' of the Alban Lake near Rome) which they had intended to build. Their mouths are partly overgrown with lentisks and other shrubs; and they are in various states of preservation. Some of them still have carefully smoothed walls with foot-holes for descending; others have fallen in.

Beyond the last shaft a path descends to the (½ hr.) *Kephalári*, an outflow of Lake Kopaïs formed by the katavothræ, and dry in summer. A revma, covered with lentisks and oleanders, stretches hence to the sea. The path runs high above the revma. On an eminence to the right we see a mediæval tower and the ruins of upper Larymna. The ruins of lower Larymna lie beside the hamlet of Kastri, which lies on the coast straight in front of us. On the W. side of the rocky hill, by which we descend, a second but perennial outflow (*Anchoé*, ἀναχοή) from Lake Kopaïs gushes from the cliff, and forms a clear deep basin, the brook issuing from which drives several mills on its farther course. In ¼ hr. after leaving the Kephalari we reach a ruined Byzantine church (*Hagios Nikolaos*), cross a bridge of five arches over the Kephisos, and come to the little village of *Kastri*, where accommodation may be obtained of one of the inhabitants, who acts as guide to the ruins.

The fresh green valley of Kastri, with its ruins at either end, still bears its ancient name in the shortened form of *Larmaes* (Λάρμαις, from Λαρύμναις). In early times, when the political centre of the land lay at Orchomenos in the E. part of the Kopaic plain, **Larymna** was an emporium for Bœotia (comp. p. 189); but later it lost all its importance.

The *Ruins of Lower Larymna*, immediately beside the village of Kastri, are by no means uniform in character, and probably date from several different periods. While the principal portion of the enclosing wall, which was strengthened with towers and is still in fair preservation, is built of white and tawny-coloured hewn stones, a fragment of wall on the N.E. has no towers, and is built in the polygonal style. The most interesting remains are those in and about the little crescent-shaped harbour, on the N. side of the village. Sunken buttresses, like the bases of pillars, which were probably used in closing the harbour-mouth with chains, divide the inner harbour from the sea. Fleets of any size, however, must have anchored off the E. side of the town, where there are still traces of ancient moles. There are some ancient foundations in the interior of the peninsula.

The *Ruins of Upper Larymna*, now called *Bazarûki* (*i.e.* 'little market'), lie on the conical hill overlooking the nearest mill and the Anchoé (p. 184). They do not appear to be of any great age; but the traffic carried on here in antiquity is vouched for by the deep ruts, which extend for 300 paces towards the church of Hagios Nikolaos (p. 184). The Acropolis proper consists of two portions, the uppermost of which faces the N., and the lower the S. On the side next the revma this is adjoined by a flat open space like a market, which is probably the source of the modern name. The walls, of which only the foundations (6 ft. thick) are preserved, were entirely built of regular squared stones. Some polygonal walls below served to support terraces.

From Kastri-Larymna to Chalkis' (p. 200) is a ride of 8-9 hrs. The route passes *Skroponeri*, where, according to the opinion of engineers and of the inhabitants of the district, the greater part of the water that disappears in the Megale Katavothra re-appears in nine springs. Thence we ride along the coast, past the ruins of *Anthedon* and *Chalia* (p. 180), to Chalkis.

Those who do not arrive too late at Kastri should proceed to the large village of Martíno, $1^1/_4$ hr. farther on. The path ascends through a long valley, traversed by a mountain-torrent (generally dry) that reaches the sea to the N. of Kastri. Near the end of our journey we pass a few hills, with an ancient ruined wall and several mediæval chapels, called *Palaeochori*, or 'old village', by the inhabitants of Martíno, who believe that their village formerly stood on this spot.

Martino, situated upon a spur of *Mt. St. Elias*, is a prosperous Albanian village, and the seat of a demarch. Tolerably comfortable

accommodation is to be found here; but the traveller will find it pleasanter not to be entirely dependent upon the inns *(bakalia)*.

In the pleasant valley of *Malesina* lie (4½ M.) the hospitable *Convent of Hagios Georgios*, conspicuous from a considerable distance, and the little ruined sea-port of (3¼ M.) *Halae*. Thence we may ride past (4½ M.) *Cheliadon*, near the supposed site of *Korseia*, to *Monachou*, the ancient *Kynos*, and to *Dendra*, with the ruins of *Hyettos* (6 M. from Cheliadou).

From Martino to Thermopylae, 16 hrs. — From Martino a new road leads viâ *Proskina* to Atalante, 12 M. (4 hrs.) to the N.W. In about 2½-2¾ hrs. we pass the rocky Acropolis of **Opūs**, the capital of the E. Locrians. This fortress, which commands the entire plain, dates from the earliest times, and Deukalion and Pyrrha are said to have dwelt here after they descended from Parnassos. Their daughter Protogeneia, wife of Lokros, bore Zeus a son named Opus, who became the founder of the city. In Homer Ajax, the son of Oileus, is the ruler of Opus. During the Persian Wars the Locrians were at first on the side of the Greeks, but before the battle of Salamis they had gone over to the Persians (p. 168). Subsequently they allied themselves with Sparta. In the war between the Romans and Philip V. of Macedon the town was taken by the former in B.C. 197, although the Acropolis held out until Philip's defeat at Kynoskephalæ. The walls, which are built of solid polygonal blocks, distinctly present the characteristics of high antiquity, and in many places still stand 6 ft. high. They encircle the lofty Acropolis, which faces the S.E., and the lower town. Two gates are still recognizable in the Acropolis. The finely minted coins of the Opuntians testify to their artistic taste. — A Frankish tower shows that the height of *Kokkinovrachos*, as it is now called, was also fortified in the middle ages. The fine view from it includes the peninsula of *Gaidaronisi* on the N.E., the triple-peaked island of *Atalante* and (more remote) the roadstead of the ancient Kynos (see below) on the N., and also a great part of N. Eubœa, beyond the Euripos. — The adjacent village on the road to Atalante is called *Kyparisio*.

The little town of **Atalántē** consists of two parts, *Atalante* and *Macedonia* or *Pella*, not very distinctly divided from each other, and seems to occupy the site of an ancient town, the name of which, however, is not known. Various ruins, inscriptions on wells, and the like recall the rule of the Turks. High above Macedonia are the remains of an ancient aqueduct. For night-quarters travellers are dependent upon private hospitality. There is a poor eating-house in the main street, near the principal church. The *Skala*, where the steamer plying on the Euripos touches, is connected with the town by a carriage-road, 3½ M. long.

The road from Atalante to Thermopylæ passes the (1½ hr.) spacious village of *Livanates*, 1 M. to the S.W. of the site of *Kynos*, the port of Opus, and (¾ hr. farther) *Arkitsa*. The ruins of the ancient *Alope* are passed in 1¾ hr. more, then (2 hrs.) those of *Daphnus*, near *Hagios Konstantinos*, in a district evergrown with myrtles. We now pass numerous mills, and reach (1¼ hr.) the ruins of **Thronion**, the capital of the Epiknemidian Locrians, who derived their name from the mountain-chain of *Knemis*. Thronion was pillaged in B.C. 131 by the Athenian general Kleopompos, who had sailed up the Euripos with 30 ships, and in B.C. 353 it was taken by the Phocian Onomarchos, and its inhabitants sold into slavery. The ruins are now called the *Palaeókastro of Pikraki*.

From Tronion the road proceeds past the little villages of *Kaconoúrio* and *Anterau* (1½ M. to the right) to (2¼ hrs.) **Molo**, a prosperous village with 950 inhab., where good quarters for the night may be obtained. It was probably the port of Boudenitza (p. 193) in the middle ages, and received its name from the old mole, which may, perhaps, be of very ancient date. The distance from this point to the mill at the E. end of Thermopylæ is 2 2½ hrs. The road leads past *Alpenoi*, mentioned at p. 196. The ancient *Nikaea* must also have been somewhere in this neighbourhood. *Thermopylae*, see p. 194.

The route from Martíno to (1¾ hr.) Topólia passes the (½ M.) chapel of *Hagios Demetrios* and several other fragments of ancient buildings. After 1 hr. we regain sight of Lake Kopaïs, and in another ½ hr. the road descends and reaches the village of **Topólia.** Topólia, the ancient *Kopae*, which has given name to the lake from time immemorial, is situated on a peninsula connected with the mainland by a flat isthmus, and was inhabited also in the middle ages. The ancient buildings have thus almost vanished in the course of time, and only a few fragments of polygonal walls are now to be found on the N. side of the town, above the isthmus, and on the edge of the isthmus itself. Numerous inscriptions have been immured in the various chapels. The large new church is dedicated to St. Elias.

The road from Topolia to (5 hrs.) Skripoú skirts the N. verge of the lake and passes *Mount Koumitis*, at the foot of which, beside an old mill ('Palaeomylos'), is a katavothra (p. 182), generally dry in summer. The varying height of the water is indicated by the colouring of the rocks (comp. p. 183). Farther on rises a steep rocky hill with three peaks, the middle one called *Bazarâki* and the highest *Tourloyanni*. There are ancient walls on both. The ascent is rewarded by an extensive view.

Almost the entire basin of Lake Kopais lies before us; and we can distinctly make out the village of *Skripou*, above which, on the declivity of Akontion, lie the ruins of the ancient *Orchomenos*. To the N. is the hill of Hagios Athanasios, near *Dendra*, the site of the ancient *Hyettos* (p. 186). The view also includes the plains of Boeotia, enclosed by *Parnassos*, *Helicon*, and *Kithaeron*, while to the E., rising above the lake and the villages of *Kokkino* and *Karditza*, is *Mt. Ptoon*.

Near the chapel of *Hagios Georgios*, which we reach in 25 min. after leaving the foot of the hill, lie some farm-buildings and a metochi *(Hagios Demetrios)* belonging to the Attic convent of Mendéli (p. 118). An ancient temple also stood in the district, which is now named *Stroviki*.

Beyond the chapel the road turns to the N. towards the summit of the *Chlomós Mts.* (3546 ft.), the spurs of which descend to the N. bank of the lake. In ¾ hr. we cross a low ridge, on the slope of which lies the hamlet of *Rado*. The plain on the other side is planted with cotton and maize. Skirting the edge of the plain for about ½ hr. we reach a hill, surmounted by a large Frankish tower, and bearing fragments of a polygonal wall as the relics of the ancient *Tegyra*. The houses and an old chapel of the 'Isodía tés Theotókou' at the foot of the hill are usually included under the name *Hagia Triada*. Tegyra is known only as the seat of a temple and oracle of Apollo, and as the scene of the victory won in B.C. 374 by Pelopidas and the Sacred Band of Thebans over twice the number of Spartans, who had advanced from Locris.

In the distance, at the W. extremity of the plain (2 M. from Tegyra), a white hill glistens between the darker heights. Here lay the little town of *Aspledon*, the scanty remains of which, consisting

of a wall about 600 paces round, now bear the name of *Avriókastro*, or 'Castle of the Hebrews'.

We have still nearly 2½ hrs. to ride before reaching Skripou, as the path has to make a wide detour on the W. bank in order to avoid the marshes of the *Melas* and *Kephisos*, which here flow into the lake. Traces of an embankment are visible at various points, and it thus seems probable that an embanked road ran all the way from Orchomenos to Kopæ. In 1 hr. beyond Avriókastro we pass through a kind of gully, on the N. (left) side of which a good spring rises, and in 20-25 min. more we reach the convent-farm of *Tsamáli*, belonging to Skripoú. A deep rocky ravine about ½ M. to the left of our route gives birth to the spring of *Pétukas*, one of the chief sources of the little river of Melas, the deep bed of which is fringed with reeds. Near the mountain is a singular natural shaft or chasm.

In rather less than a hour after leaving Tsamali we reach the *Akontion*, on the summit of which is the conspicuous Acropolis of *Orchomenos*. We ascend by the rough path mentioned at p. 190, traverse the precincts of the ancient town, and then descend to the (10 min.) Panagia Convent near the village of *Skripou* (see below).

19. From Livadiá to Orchomenos.

About 2½ hrs.; new road. — Travellers coming from *Thebes* (6 hrs.) diverge to the right before reaching Livadiá. The route from *Chaironea* to Orchomenos takes 3 hrs. — Many travellers proceed to Thermopylæ (R. 20) after visiting Orchomenos.

Livadiá, see p. 157. — We leave Livadiá by the Lamía road, and then turn to the right and follow the road to Skripou. The town is soon lost to sight behind the hills. We then skirt the S. base of a spur of Parnassos, called *Thourion* (p. 157), and pass the village of *Arapochóri*. The road crosses numerous mountain-torrents descending to Lake Kopaïs. The marshy bottom across which we ride was the scene of a battle on 15th March, 1311, in which Gautier de Brienne, Duke of Athens (p. 43), fighting with his knights against the mutinous Catalonian mercenaries, lost both his kingdom and his life. The Frankish tower on one of the N. eminences of Thourion dates from about the same period.

In 2½ hrs. we reach the *Kephisos*, which here separates the villages of *Petromagoúla* and *Skripou*. The sides of the river are embanked in many places to prevent floods. On the slope of Mt. Akontion, close to Skripoú, is the hospitable *Convent of the Panagía* (Κοίμησις τῆς Θεοτόκου, 'the Entombment of the Virgin'), where travellers are received on special introduction only. The 'magazi' in the village is tolerably comfortable. The convent occupies the site of a famous temple of the Graces (Charites), where Charitesia, or contests in poetry, music, and the drama, used to be held until a very late period. Several inscriptions in the court in front of the entrance to the church refer to these contests.

The ruins of **Orchomenos**, situated on the extreme E. height of *Akontion*, date from the mythical period when the town was the central point of the Minyæ. The name Akontion, meaning lance, probably refers to the long shape of the hill; the modern name is *Doudourvana*.

The earliest Orchomenos, according to the unanimous testimony of the ancients, occupied a different site, probably at the E. base of the future Acropolis. The periodic inundations of the lake, an ineffectual attempt to regulate which had been made in the incompleted shafts mentioned at p. 184, compelled removal to a new site. In the prehistoric period Orchomenos seems to have surpassed the other Bœotian towns in importance. Through its possession of Larymna (p. 185) it became a member of the Kalaurian naval league (p. 243). The Minyan cycle of myths includes the story of the *Argonautic Expedition*, undertaken by *Jason*, a descendant of the royal house of the Æolidæ, in order to secure the golden fleece, which was the condition of his obtaining the paternal throne. In historical times Orchomenos gave way to Thebes, and took the second place in the Bœotian league. It was several times destroyed, notably by the Thebans in B.C. 368 and 346, but on each occasion it rose again from its ruins. It was at Orchomenos that *Sulla* defeated *Archelaos*, the general of Mithridates, in B.C. 85. Judging from the inscriptions that are extant, the place seems not to have been entirely uninhabited during the middle ages.

About halfway between the convent and the E. wall of Orchomenos lies the*Treasury of Minyas, now called τὸ θησαυροφυλάκιον, a venerable relic of the earliest antiquity, and at the same time a proof that a very ancient city once stood here, perhaps inhabited by a different race from the builders of Orchomenos. Pausanias describes it as follows: — 'This wonderful work, which is second to no other monument either within or without Greece, is built in the following manner. It is of stone, and has a circular shape, and runs into a not too sharp point (*i.e.* it has a flat dome). The top-stone (*i.e.* the keystone of the dome, which is not constructed of wedge-shaped stones but of horizontal courses gradually diminishing in diameter) imparts harmony to the whole building'. In another passage the same traveller ascribes to this edifice a higher antiquity than the Tholos Tombs of Mycenæ, which otherwise are essentially of the same character. An open passage ('Dromos'; now completely ruined), 16 ft. wide, leads to the doorway, which is about 17½ ft. high and becomes narrower towards the top. The lintel consists of a massive block of greyish blue marble, 19 ft. long. The interior of the domed chamber, recently freed by Schliemann from the rubbish of centuries, has a diameter of about 45 ft. The walls are formed of large squares of marbles, with holes for fastening rosettes of metal. In the middle stands a large platform, lately reconstructed, which belongs to a comparatively late epoch and probably formed a base for several statues. In front of it perhaps stood the sarcophagus of Hesiod, whose bones were transferred from Naupaktos to the Treasury of Minyas; the adjacent lion's feet may have formed part of this sarcophagus. To the right is a door, 6½ ft. high, resembling those in the treasure-houses of Mycenæ (p. 255) and leading to a second chamber, hewn in the rock and supposed to be the

actual tomb. The walls and ceilings were adorned with slabs, now on the ground, with tasteful patterns of rosettes and spirals. The outside of the building was originally covered by a mound of earth.

Instead of proceeding directly to the ruined E. wall of the fortress, travellers should first visit the N. base of the hill, where in the most southerly source of the river Melas the ancient *Akidalia* or *Fount of the Graces* has been recognised. Steps in the rock lead down to the spring, at and near which the women of Skripoú assemble to wash their clothes. Above is the chapel of *Hagios Anargyri*.

We now ascend the steep N. slope of the hill by a rough path, partly paved in the Turkish manner, and proceed to the right to (¾ hr.) the tower-like summit of the *Acropolis, which is reached by a very ancient staircase cut in the rock. The latter is about 3 ft. wide at the foot, but is broader above, and consists of three flights, the first, of 20 steps, mounting towards the W., then the second with 25 steps towards the N., and the third, with 43 steps, again towards the W. About the middle of the last flight we notice on the side-wall, and in the steps themselves, several holes, which were probably used to support a strong door of timber.

The Acropolis, which has the form of an irregular pentagon, or rather, if the broken line of the E. side be not taken into account, of a rough square, is very small and really forms little more than the strongest point of the fortifications. Wall fragments of any size are now only to be seen on the W. side, where a slight depression divides the fortress from the rest of the Akontion, and on the S. side. These are built in regular courses of squared stone, and reach a height of about 23 ft. Each wall consists of a strong and roughly finished exterior, and a carefully jointed interior, connected with each other by an intermediate filling-wall of slighter workmanship. A ruined wall, on the Akontion, about 80 paces to the W. of the Acropolis, and running towards its S. edge, seems to have been meant to defend the approach on that side, and more especially to protect the cisterns in the hollow. The N. wall of the Acropolis, on the side next the marshes of the Melas, is only partly traceable. It surmounted a particularly steep precipice, which could defy all attempts to scale it.

The Acropolis affords the best point for a survey of the site of the town and the whole district of ancient Orchomenos.

On the N. side of Lake Kopaïs, the heights of *Avriokastro* (p. 188), *Pyrgos tes Hagias Triadas* (p. 187), and the peninsula of Kopae are most conspicuous; on the E., *Ptoon*, *Phoenikion*, and *Sphingion*; on the S., the hill of *Hal'artos* (p. 159) and *Petra* (p. 159), and the fertile plain of *Livadia* as far as *Mount Granitsa* (p. 161). Near the edge of the plain and the marshy flats, in a line with Skripoú, are the villages of *Kargá*, *Hagios Demetrios*, and *Degles*, the last on the river of Livadia; between Degles and Mt. Granitsa lies *Rachi*. Parallel with the Akontion on the S. stretches a massive outlier of Parnassos, bounded on the W., between Daulia and Distomo, by the river *Platania*. At the N. base lie *Hagios Vlasis* (Panopeus, p. 155), *Kapraena* (Chæronea, p. 155), and *Brámagas*.

At the foot of the steep Acropolis begin the *City Walls*, at first only 35 paces apart, but gradually increasing their distance as they follow the N. and S. edges of the gently sloping hill, until they reach the above-mentioned ruined cross-wall on the E. The territory thus enclosed may be compared to the delta of a broad stream. The town probably originally extended to the E. beyond the present convent, so as to include both the temple of the Graces and the treasury of Minyas within the walls. Its contraction may have been the result of the destruction at the hands of the Thebans in B.C. 638 and 346 (see p. 189). The lower town seems to have been inhabited during the Roman period, if we interpret aright the remains of a Roman bath and aqueduct.

As is generally the case with the larger Greek fortresses, we can trace in Orchomenos the characteristic building styles of different epochs. Thus while the Acropolis in its present state hardly goes farther back than the time of Alexander the Great, the city walls are evidently some centuries older. The best preserved is the S. wall, which was probably always the most strongly built on account of the easy slope on that side. The average thickness of the walls is about 6½ ft.; the polygonal blocks of the outer face are throughout considerably larger than those of the interior. The remains of a gate may be seen in the E. wall; and there are traces of posterns in the N. and S. walls, close to the Acropolis. The sites of several towers are also recognisable, while within the town-limits, especially in the upper part, the foundations of numerous buildings can be easily made out.

From Skripou to Drachmani, 5 hrs. — The path at first follows the S. slope of the Akontion, on which lie the villages of *Veli* and *Bisbardi*. Farther on it crosses the Kephisos and several of its affluents, and joins the road from Livadiâ (see R. 20).

A mountain-path connects Skripoú with the humble village of *Exarcho*, about 12 M. to the N. Leaving this path about halfway we reach in 1-1½ hr. the very ancient ruined town of **Abæ**, destroyed by the Persians, and a little to the W. a modern village, also called *Exarcho*. The ruins, on the summit of a high pyramidal hill, affording a fine view, consist of a circular town wall, and of a carefully constructed acropolis wall, concentric with the other, round the highest peak. On a projecting hill to the N.W. of Abæ are fragments of the peribolos and other foundations of the *Temple of the Abaean Apollo*, which contained an oracle once held in as great repute as that of Delphi. It, however, lost its fame after the Persian wars.

An oval hill, 1 M. farther on in the same direction, is the site of the ruined **Hyampolis**, one of the oldest towns in Boeotia, which, though destroyed by the Persians, enjoyed a certain importance even in the Roman period. The ruins, which hitherto have generally borne the name of the vanished village of *Bogdâna*, are tolerably extensive.

About 4½ M. farther to the N. is the village of *Kalopódi*, on the road from Livadia to (1¼ hr.) Atalante (p. 186). The neighbouring ruin is perhaps that of *Kleonae*, a village belonging to Hyampolis. *Drachmani* may be reached hence in 3 hrs. (new road).

20. From Livadiá to Lamía viâ Drachmani and Boudonitza. Thermopylæ.

From Livadiá to *Drachmani*, road, 6½-7 hrs.; thence to *Boudonitza*, bridle-path, 5¼ hrs.; from Boudonitza to *Thermopylae* 3¼ hrs., and through the pass to *Lamia* 3½ hrs. — Those who combine a visit to Orchomenos (R. 19) with a visit to Thermopylæ may prefer on the second day to follow the mountain-path to Drachmani (8½ hrs.) described in R. 19. — Lamía may be more conveniently reached from Livadiá by means of the new road viâ *Dadi* and *Palæochóri* (about 44 M.).

Livadiá, see p. 157. — We follow the road described on p. 157, crossing the *Thourion* ridge to *Kapraena* (p. 155; 1¾ hr.), without, however, actually entering that village. We then cross numerous irrigating canals and the little *Plataniá* (p. 155), one of the chief tributaries of the Kephisos, and enter (1¾ hr.) the defile of *Belesi*, between the lower or Bœotian plain of the Kephisos and the upper or Phocian-Locrian plain. In ancient days the ravine was named after the stronghold of *Parapotámioi*, to the N.E. of the Khan of Belesi.

A path that diverges here leads viâ *Biskeni* and *Hagia Marina* and through the picturesque ravine of the *Kachales* to (2¾ hrs.) *Velitsa*. This village lies at the foot of a high cliff in a well-wooded district where tobacco is successfully grown, and is known on account of being built in the midst of the ruins of **Tithora**, which are among the most picturesque in Greece. Tithora or *Tithorea* is minutely described by Pausanias, but has little importance beyond that fact. In the lower part of the modern village rises a lofty tower of two stories (with loop-holes below and windows above), which formed the N.W. angle of the old fortifications. Near it is a gate. The other towers, notably on the S. side, adjoining the cliff, are also still standing. The walls, formed of immense square blocks outside and smaller stones inside, are nearly 10 ft. thick. The hills to the S. of the village command a good view of the ruins and of the gorge of the Kachales. We reach them from the Panagia Convent, passing the arches of a primitive aqueduct.

From Vélitsa to *Drachmani* (see below), 2 hrs.; to *Daulia* (p. 154) 2¼ hrs; to *Dadi* (p. 153) 2 hrs.

About 2 M. beyond the pass of Bélesi - Parapotámioi the new road to Lamía viâ Dadi (p. 153) diverges to the left. We follow the Atalante road to the right, cross (1 M.) the Kephisos and several of its N. tributaries, and gradually ascend. About 3 M. farther on a side road diverges to the left to (1 hr.) the large village of **Drachmáni**, where tolerable accommodation for the night may be obtained in a 'magazi'. A few ancient architectural and sculptured fragments have been used in the construction of the village-well. A small museum, the key of which is kept by the Demarch, contains the inscriptions and other antiquities brought to light by the excavations of the French School (p. 91) on the site of the temple of Athena Kranæa and at Elatoia itself.

About 1 M. to the E. of Drachmani, near the chapel of the deserted village of *Lefta*, lie the ruins of the small but ancient town of **Elàteia**, the capital of *Phocis*. It was placed so as to command the lowest pass between the plain of the Spercheios and the middle valley of the Kephisos, forming the most frequented military route between N. and Central Greece.

Elateia is best known in history from its occupation at the beginning of the holy war against Amphissa (p. 147) by Philip II. of Macedon, whose first overt act against Greece it was (B. C. 339). The astounding impression which the event produced in Athens is reflected in a famous oration of Demosthenes; but the alliance with Thebes formed at his urgent representations was able to withstand Philip but for a short time; barely ten months later the decisive battle of Chæronea (p. 156) was fought and lost. Elateia was taken by the Romans in B. C. 198; but in B. C. 85-86 it offered a successful resistance to Taxiles, the general of Mithridates.

The lower line of the town-walls, which now looks like an earthen rampart, rose only a little above the plain. The town stretched along the steep slope from W. to E., between the deep beds of two mountain-torrents. The ruined chapels probably mark the sites of ancient sanctuaries. The top of the hill served as the Acropolis. A ruined temple of *Athena Kranaea*, 3 M. to the E. of Elateia, is scarcely worth visiting.

The track from Drachmani to Thermopylæ descends a little and then ascends the Knemidian-Œtæan chain of hills, past (40 min.) the hamlet of *Selim Bey*. At a lofty knoll or 'tourla', 1¾-2 hrs. from Selim Bey, we reach *Dervéni*, the summit of the pass (1968 ft.). From this point we have a fine retrospect of the imposing Parnassos, with the villages of Velitsa (p. 192) and Dadi (p. 153) at its foot; on this side of the Kephisos lies *Modi*. To the N. we see the Gulf of Lamia and Mt. Othrys. A spring rises just beyond the summit of the pass, and farther on joins the stream that enters the Euripos at Thronion (p. 186).

We now descend a long valley, among fine ivy-twined plane-trees, turn to the W. at an imposing rocky 'gate', and cross the flat and partly wooded hills to the hamlet of *Loukéri*. On the hills opposite lies *Lapatues*. Here we catch a distant view of the nearest houses and mediæval castle of Boudonitza, about 8 M. (2¾ hrs.) distant from Dervéni.

Boudonitza or *Mendenitza*, a village with 550 inhab. (accommodation at the house of the demarch or other inhabitant), probably lies on the site of the ancient town of *Pharygae*, of which, however, only insignificant remains are now extant. The place played a more important part in the middle ages, after Boniface de Montferrat (p. lxii) had made it the seat of a margrave and bishop (1205) for the protection of the always important Thermopylæ. The first margrave was *Guido Pallavicini* (d. 1237) whose family, in spite of various vicissitudes, remained in possession of the lordship until 1311. In 1410 the district passed into the hands of the Turks, whose possession, however, was intermittent until 1454.

The citadel, which crowns the precipitous hill to the N. of the village, consists first of an ancient and carefully built polygonal enceinte, several times repaired in the middle ages, and secondly of the margraves' castle proper, in which ancient fragments have also been plentifully used. Two of the gateways are almost entirely constructed of ancient masonry. The view ranges over the

Gulf of Lamia, Mt. Othrys, the peninsula of Lithada in Eubœa, and a great part of Kallidromos. Close under the N. slope lies the village of Karavidia, whence a gorge extends to Molo (p. 186).

Our route follows the slope to the W. of Boudonitza, which is sprinkled with ruins. The surrounding heights of *Mt. Phrikion* are all well-wooded. Beyond a miserable Wallachian village, we approach a depression between two hills, which ends abruptly. To the N. rises the steep convent-hill of *Palaeoyannis*, reached in 1¾-2 hrs. from Boudonitza. The ruined walls on this hill, which are visible from a considerable distance, belong to a fortress which guarded the mountain-path above Thermopylæ. This was probably the fortress which formerly shared the name of *Kallídromos* with the whole of the range. The modern name is *Sarómata*.

Ascending still farther along the W. slope of the ravine beyond Palæoyannis, we reach in 10 min. the prettily situated and shady village of *Drakospēliá*, which commands a view of the entire plain of the Spercheios. This seems to be the beginning of the *Pass of Anopaea*, through which Ephialtes led the Persian division under Hydarnes to the rear of the Greeks. The path descends through a gorge wooded with plane-trees, passing (55 min.) the wretched *Kalyvia* (huts) *of Drakospēliá*. A descent of 25 min. more brings us to the mill driven by the warm springs (p. 196) and to the E. entrance of the **Pass of Thermopylæ** (αἱ Θερμοπύλαι), the name of which has been immortalized by the heroic death of Leonidas and his 300 Spartans and the 700 Thespians in July, B. C. 480.

The Persian fleet under Achæmenes, cruising in the N. Eubœan waters, had fought several actions with the Grecian squadron whose object was to prevent a landing in Central or S. Greece. Xerxes in the meantime had marched through Thessaly and across Mount Othrys, intending to lead his army through the valley of the Spercheios and N. Locris into Central Greece, where he hoped especially to attack Athens. The Greeks under *Leonidas*, the Spartan king, abandoned the defence of Tempe as useless, and posted themselves in the more easily defended pass of Thermopylæ. Besides 300 Spartans, their forces consisted of 500 hoplites from Tegea and as many from Mantinea, 120 from Orchomenos in Arcadia, 1060 from the rest of Arcadia, 400 from Corinth, 200 from Phlius, 80 from Mycenæ, 700 from Thespiæ, 400 from Thebes, and 1000 from the Opuntian Locris.

Prof. Curtius describes the events of the contest as follows: — *Xerxes* crossed the *Spercheios* (p. 197), advanced towards the pass, and encamped on the plain of Trachis (p. 197), where the Asopos dashes forth from the cliffs of Trachis, which rise in an imposing crescent on the S. verge of the bay. The hostile camps thus lay but 3 M. apart. Xerxes, who wished to avoid unnecessary bloodshed, expected that the Greeks would retire from Thermopylæ as they had retired from Tempe. The latter, however, remained in their position, exhibiting themselves in front of their trenches, strengthening their limbs by gymnastic exercises, and adorning their long hair as for a banquet. At last, on the fifth day, the Persian monarch ordered his troops forward to punish the arrogance of his opponents and for two days, from morning till evening, the battle raged in the small coast-plain. Again and again the Medes advanced against the Greeks as against the ramparts of a fortress; their foremost ranks, thrust forwards by the pressure of the myriads behind, met certain death. They had no protection against the Grecian lances, while the Median missiles rebounded like hail from the bronze armour of their foes. The

onslaughts were repeatedly repulsed, and Xerxes, overlooking the battle from a height, saw the blood of his choicest troops flowing like water across the path. To hurl fresh masses of troops forward was useless. The only method was to march round the pass, and for this neither road nor guide was wanting.

Ephialtes, a Malian, offered to guide the invaders through the heights which stretch upwards from the pass. The Persians, leaving the gorge of the Asopos in the evening, climbed upwards all night through the oak-forests, and when day broke found themselves on the crest of the hill. The stillness of the morning air favoured their march. The sleeping Phocians were only aroused by the tread of the enemy. Unable at once to assume a posture of defence, their hearts failed them, and they withdrew to the summit of *Kallidromos* (p. 194), believing that the attack was directed against themselves. The Persians, however, had no thought of delaying for any such purpose, and pushed on in order to fall upon the rear of the Spartans.

The latter soon learned how matters stood. The position had been forced through the neglect of the Phocians to post sentries. *Hydarnes* was still above on the heights and the rear was still open. But *Leonidas* could not hesitate as to what he had to do. He was not there as a general to carry on the war according to circumstances after his own plans; he was there simply to defend the pass. Whatever just reason he had to be indignant with the Spartans who had left him in the lurch, to remain at his post was only the fulfilment of his duty as a citizen; and that to the true Spartan was second nature.

In order to avoid useless bloodshed he permitted the contingents from the other states to depart. The *Thespians*, however, and the *Thebans* remained; the former, according to unanimous admission, from a spirit of heroism, which deserved all the more credit because no exterior claim of duty chained them to the spot: the latter, says Herodotus, because Leonidas would not let them go. He was aware that if they survived that day they would only serve to swell the ranks of the Persians. Immediately after the departure of the allies, retreat was cut off, and the Greeks were hemmed in on both sides by overwhelming numbers.

At ten o'clock in the morning the devoted band prepared for battle. Leonidas led them into the midst of the foe, that they might sell their lives as dearly as possible, but when they were exhausted with fighting, and their lances were shattered, they withdrew to a small hillock, which rose about 30 ft. above the springs (p. 196). Here they fell one by one under the arrows of the Medes, standing by each other like brothers to the end. Their self-devotion was not in vain. It was an example to the Hellenes; to the Spartans it was a stimulus to revenge; and to the Persians a proof of Grecian valour, the impression of which could never fade. Their grave became an imperishable monument of heroic patriotism, which preferred death to violation of oath and duty.

The strategic importance of Thermopylæ was illustrated several times afterwards, as in B.C. 279, when about 24,000 Greeks under *Kallippos* the Athenian defended the pass for months against more than 170,000 Gauls (Galatians) under Brennus. The Gauls too eventually found their way across the mountains, but the Greeks had time to depart in the ships which were kept in readiness.

In B. C. 191 *Antiochos III.* of Syria, with 10,000 men, retired to Thermopylæ before a Roman army of 40,000 men under *Manius Acilius Glabrio*, who was joined also by the Macedonians. Antiochos fortified himself in the pass with rampart and ditch to await the arrival of his large Asiatic army; but once more a detour gave victory to the attacking force. *M. Porcius Cato*, the legate, stormed the fortress on Kallidromos (mentioned for the first time on this occasion; comp. p. 194), and pressed on against the Syrian camp from the height above, while Acilius Glabrio attacked it from beneath. This decided the fight; the camp was stormed, and only the king with 500 followers escaped.

Several armies have marched through the pass in mediæval and modern times, without, however, coming to any decisive battle there.

A survey of the district from the rocky eminence above the mill shows us that the spot must have undergone considerable alteration since the days of Leonidas. For instead of an easily closed defile 50 ft. wide, between the precipice and the sea, there extends before us a flat and partly marshy plain from 1½-3 M. broad, which has been formed by earthquakes and the alluvial deposits of the Spercheios (p. 197) and several mountain-torrents. The easternmost and westernmost of the three circular hillocks near the mill bear mural fragments of undoubtedly ancient origin; for the E. entrance to the pass seems from the first to have stood more in need of artificial fortification than the W. As the walls were repeatedly repaired, even so late as under Justinian in the 6th cent. A. D., it is now impossible to say when they were first erected. Acilius Glabrio and Antiochos fought at the E. end of the defile; while the struggle between Leonidas and the Spartans certainly took place at the W. end. On a fourth hill, which lies 2½ M. to the E., in the direction of Molo (p. 186), are some ruins believed to be those of the little town of *Alpenoi*, whence the Greek army drew its supplies in B.C. 480.

The two hot *Sulphureous Springs* (temp. over 120° Fahr.) which have given the pass its name, rise at the foot of the mountain, nearly ½ M. to the W. of the mill. For a considerable distance round the springs the ground is encrusted with the white and glistening deposit of the sulphurous water and sounds hollow under the horses' hoofs. In the conduits by which the water is led to the mill and other points the water has a bluish-green colour. This fact was observed by Pausanias; "I noticed", he says, "that the water of the springs at Thermopylæ was coloured like the sea, not of course at all points, but on its course to the basins, which the inhabitants call 'chytroi' or cooking vessels". These 'chytroi' may perhaps be identified with the square basins, beside which the wooden huts for the accommodation of visitors have been erected; they have, however, had their appearance much altered by the sulphur deposits. The water in the springs themselves is quite clear.

About 1 M. to the W. of the thermal springs, just beyond a copious cold spring, rises a round hill, surmounted by a ruined cavalry barrack, and commanding the W. entrance of the pass. This is the *Kolonos* mentioned by Herodotus, on which the surviving Greeks assembled for the last deadly struggle, and on which was afterwards placed a lion as a monument to Leonidas, with the famous inscription:

'Ω ξεῖν' ἀγγέλλειν Λακεδαιμονίοις ὅτι τῇδε
κείμεθα τοῖς κείνων ῥήμασι πειθόμενοι
'Stranger, tell the Spartans that we are lying here
in obedience to their commands.'

The inscription referring to all the combatants ran:

'On this spot four thousand, Peloponnesians,
Fought against more than three millions.'

From this hill we can trace with our eye a long reach of the *Spercheios* (the modern *Helláda*), here bordered by plane-trees. In the time of Herodotus this river entered the Malic Gulf much farther to the N.; and its present tributaries, the *Asopos*, *Melas*, and *Dryas*, flowed directly into the sea. The marshes to the N. of Thermopylæ are traversed by long drainage-canals, which also empty themselves into the Spercheios. Beyond the marshes pasture-lands stretch as far as Mt. Othrys.

Following the new road from Atalante (p. 186) to Lamia, between the marsh on the right and the heights on the left, we now leave the valley of Thermopylæ and reach (20-25 min.) the *Mill of Zestano*, to which water is brought from the mountain by means of a long aqueduct supported by arches. A little before reaching the mill, we pass a shallow water-course, over the reddish stones of which flows luke-warm mineral-water. This is doubtless the ancient *Phoenix*, which obtained its name from its reddish colour, and formerly flowed into the Asopos (p. 198). This district is also said to have contained the little town of *Anthele* and a *Temple of Demeter*, where the Greek Amphictyons assembled as they did at Delphi (p. 148).

We cross the Spercheios $^3/_4$ M. farther on by the *Bridge of Alamanna*, named after the adjoining group of houses, among which are a guard-house and a khan. The bridge is known as the scene of the heroic resistance offered by the young *Athanasios Diakos* and the brave Bishop of Sálona, at the head of 700 Greeks, to a strong Turkish army under *Omer Vriones* and *Mehemed Pasha*, on 5th May, 1821. The leaders of the Greeks were both put to death by the Turks.

The route from Thermopylæ is joined at the Bridge of Alamanna by a bridle-path, bearing the curious name of Βασιλικὸς Δρόμος, coming from ($2^1/_2$ hrs.) the khan of *Prokoveniko* (p. 147) across the hill of *Kallidromos* (Sarómata, p. 194). On this path, $1^1/_2$ M. from the bridge, lies the village of *Moustaphám Bey*. About $1^1/_2$ M. farther to the W., on a double-peaked rocky hill rising above the road from Gravia (p. 147) to Lamia, a little back from the path and to the left of the point where the *Karvounaria* (the ancient Asopos) enters the 'Trachinian Plain', are the scanty ruins of **Heráckleia**. This ancient town and castle was founded in B.C. 426 by the inhabitants of Trachis, accompanied by Dorie (Spartans and others) and Æolic colonists. It was destroyed in B.C. 371 by the Thessalians but was rebuilt by the Œtæans and Malians. The first encounter between the Greeks and Macedonians in the Lamian War (p. 198) took place here, in consequence of which the Macedonians, under Antipater, withdrew to Lamia. Heraklcia was taken in B.C. 191 by the Roman consul M. Acilius Glabrio (p. 196). The modern name of its site and also of the rocky ravine of the stream is *Sideroporta* or 'iron gate'.

Nearly 3 M. farther to the S.W. lies the hamlet of *Koúvelo*, on the S. slope of a steep flat-topped hill, on which in early antiquity stood the town of **Trachis**. Numerous legends of Hercules are connected with this district, among others that of his death on the funeral-pile whence he ascended to Olympos. At the date of the Persian wars Trachis ruled the neighbouring part of the plain and the mountains as far as Thermopylæ. The ruins have not yet been carefully examined.

The plain beyond the Alamanna bridge is occupied by tilled land and pasture, vineyards and tobacco-plantations. We ride past

the mouth of the *Asopos*, descending from Trachis (see above), and past the villages of *Omer Bey* and *Saramsakli* or *Sarmousakli* ('onion village'), and in 2 hrs. after leaving the bridge reach —

Lamia. — *Xenodochion tou Savvas* (named after its proprietor), *Xenodochion ton Xénōn*, both in the Platía; R. charged according to number of beds (2 fr. each). — *Restaurant* also in the Platía.

Lamía (Λαμία), called *Zitoúni* by the Turks, and by the Greeks also until quite lately, is a busy little town with 5500 inhab., extending along the slopes of two spurs of Mount Othrys, under the shadow of a mediæval castle. It is the seat of the nomarch of *Phthiōtis*. The streets are now tolerably regular, although they still bear traces of the Turkish dominion, such as the paintings on some of the houses in the bazaar and a fairly preserved mosque and minaret. The gardens, also, on the N. side of the town are a reminiscence of the well-known predilection of the Turks for such enclosures; and there are numerous Turkish graves on the low hill to the W., on the slopes of which are several mills driven by the copious water of a single stream.

The antique remains are scanty and uninteresting. For whatever glamour the Homeric poems may have cast about the country round the Malic Gulf as the home of Achilles and his Myrmidons, the later inhabitants of the district appear as semi-barbarians. Lamía is chiefly known from the unsuccessful siege of *Antipater* here by the Athenians and Ætolians under the Athenian *Leosthenes* in B. C. 323. It was the last effort of the Greeks, encouraged by the death of Alexander the Great, to shake off the Macedonian yoke. Leosthenes was killed during the siege; and his successor Antiphilos suffered the decisive defeat at Krannon (p. 216) in the following year. The fact that the entire army of Antipater was cooped up here for a considerable time speaks for the size of the town. The enclosing wall probably extended over the lower heights in front of the depression between the two main hills. There are a few fragments of walls, built of regular squared stones, on the S. side of the W. hill.

The E. hill is crowned by a mediæval CITADEL, built on ancient foundations. Permission to visit it must be obtained from the nomarch. As the height is divided from Othrys, on the N. and N.E., by a slight depression only, the strategic importance of the fortress has long vanished. A small garrison is kept here merely on account of the powder-magazine in the former barracks, built under King Otho. The view is celebrated.

To the N. is the long chain of *Othrys*; to the E. the *Malic Gulf* (Gulf of Lamia), with the adjoining part of the *Plain of the Spercheios*, stretching as far as Thermopylæ, where the *Knemidian Mountains* and *Œta* begin. Far to the W., beyond the village-sprinkled plain, through which the Spercheios winds like a ribbon, rises the massive *Tymphrestos*, the modern *Velouchi* (7608 ft.).

About 12 M. to the N. of Lamía, in a pleasant nook beneath the crest of Mount Othrys, which formed till 1881 the boundary between Greece and Turkey, lies the hospitable convent of Antimitsa. The road,

leading to the W. over the *Phoúrka Pass* (p. 226) has been the main artery of traffic between Thessaly and Greece proper since the dawn of history. The view hence across the Pharsalian plain to the distant Olympos is magnificent.

Between Lamía and (9 M.) Stylída, there is a good road, on which a diligence plies several times weekly in connection with the coasting-steamer mentioned below and at p. 210 (3-4 fr. each pers., small articles of luggage free; saddle and pack-horses at the khan, 3 fr.). The road runs through *Megalovrysis* and *Avlaki*.

Stylida (Στυλίς), a small town with 1800 inhab., in a pretty but unhealthy situation, is the port for the whole district of Phthiotis, and also one of the outlets for the S. of Thessaly. At the harbour is the large factory of Giannópoulos & Co., in which various articles are produced. At the foot of the neighbouring hill of *Hagios Elias* lay *Phalara*, the ancient port of Lamía.

About 6 M. to the E. is *Achinó*, the ancient *Echinos*, and 9 M. farther on is *Gardiki*, with the ruins of the ancient town and citadel of *Larissa Kremaste*, taken in B.C. 302 by Demetrios Poliorketes.

21. Eubœa.

From Athens to *Chalkis*, see R. 17. — The land-route is not so convenient as the voyage by one of the *Greek Coasting Steamers* mentioned at pp. xx-xxii, which ply from the Piræus to *Chalkis* in about 13 hrs. (fares 19 fr., 14 fr.). — Comp. also R. 22.

Euboea, Εὔβοια (pron. *Évvia*), is the largest island belonging to the modern kingdom of Greece. It lies like a great breakwater so near the E. coast of the mainland, that the ancients believed it had been separated from it by an earthquake. All the harbours on the island are situated on its W. coast; its E. coast consists almost entirely of precipitous cliffs, interrupted here and there by practicable landing-places, but presenting no sheltered haven. The mountains, composed mainly of micaceous and argillaceous slate, are grouped in four masses: to the N. the *Hagios Elias* or *Galtzades Mts.* (4436 ft.; the ancient *Telethrion*), with the peninsula of Lithada; in the W. part of the N. half of the island the *Kandili Mts.* (3965 ft.; the ancient *Makistos*); to the E. the mountain system of *Delphi* (5725 ft.; the ancient *Dirphys*); and in the S. the *Hagios Elias* or *Ocha Mountains* (4830 ft.).

Among the throng of peoples that inhabited Eubœa at the beginning of the historical period, the most conspicuous were the Thessalian *Ellopians* in the N., the Thracian *Abantes* in the middle, and the *Dryopians* in the S. Ionians from Attica afterwards amalgamated with the Abantes and formed a new race, which acquired the dominion of the entire island. Their two chief towns were *Chalkis* and *Eretria*, which disputed for many years the possession of the 'Lelantian District'. This people was powerful and numerous enough to send out several colonies to Magna Græcia, Sicily, and the Thracian Chersonese (Chalkidike or Chalcidice). The continuous history of the island begins, however, in B.C. 506 with the subjugation of Chalkis by the Athenians, for the barrenness of the Attic soil made the possession of the fertile island almost a matter of life and death to the powerful maritime trading city. The disastrous issue of the Sicilian expedition resulted in the loss of Eubœa by the Athenians, towards the end of the Peloponnesian War (B.C. 411). The inhabitants maintained their independence, but generally stood by Athens in the later wars. The battle of Chæronea (p. 155) decided the fate of Eubœa, as of the rest of Greece, and it became subject to Macedonia. Subsequently, after several battles, it was subdued by the Romans.

The taking of Constantinople in 1204 transferred the Eubœan sea-ports to the Venetians, who, after repeated wars with the Frankish princes, finally made themselves masters of the whole island (1366). At this period Eubœa received the name of *Negroponte* (from 'Evripo', 'Egripo') which it retained until quite recently. Next to Crete, it was the most important Venetian station in the Levant. The Turks succeeded the Venetians in 1470 as possessors of the island, and held it until the Protocol of London (3rd Feb., 1830) transferred it to the new kingdom of Greece.

The main attraction of Eubœa is its fine scenery,' particularly in the N. half, but the S. part of the island also contains some interesting ruins.

a. Chalkis.

Xenodochion Olympia, moderate, good cooking; *Xenodochion tōn Xenōn*, comfortable night quarters. The other inns are not so good. — The office of the *Greek Steamers* is in the Kastro.

The name Chalkis probably means 'ore' or 'metal-town', though as yet no mines have been traced in the neighbourhood. Possibly therefore the name may be derived from χάλχη (murex) and may point to a settlement of Phœnicians engaged in procuring the purple dye of this shell-fish. The strikingly favourable position of the town at the narrowest part of the strait, where Bœotia and the fertile island approach each other, makes the early foundation of a sea-port extremely probable. The town was fortified at an early period, but beyond a number of squared stones, incorporated in later edifices, and the remains of a breakwater, there are no ancient relics extant.

The present town of *Chalkis*, with 6900 inhab., is the fortified capital of the eparchy of Eubœa, and contains several modern churches, a Turkish mosque, and other public buildings. Seen from a distance, especially from the mainland, it presents a charmingly picturesque appearance, but a nearer acquaintance with the irregular interior is apt to be disappointing. The town comprises two quite distinct parts: the diamond-shaped citadel and the suburban district.

In B.C. 411 Chalkis was connected by a wooden bridge with the mainland, where the old Turkish fort of *Karâbaba* (p. 180) probably represents the ancient fortified hill of *Kanethos*. The bridge, which was of course frequently renewed in the course of time, has recently been replaced by a strong swing-bridge. The Euripos at this point was originally wider and quite open to shipping; but in the above-mentioned year the Eubœans filled up part of the channel and erected the fortified bridge in order to prevent communication with Bœotia being cut off by the ships of the Athenians. The strait is divided into two arms by a small rocky island, on which is a small fort, with two round towers, resting on ancient foundations. The shallow channel between this island and the mainland is about 85 ft. wide; the other, through which a strong current flows, is 120 ft. wide. The widening of the Euripos has recently been undertaken by a Belgian company. — The powerful currents, for which the Euripos has been famous from time immemorial, depend both on the ebb and flow of the tide, and upon

the varying quantity of water brought by the streams emptying into it. They are more violent in flowing from N. to S. than in the opposite direction and they, are avoided even by the steamer when they are at their strongest.

Close to the E. end of the bridge, and more than half-surrounded by the sea, lies the KASTRO, the citadel of Chalkis, with massive battlemented and turreted walls dating chiefly from the Venetian period, though here and there they have been strengthened by the Turks. Here, as well as in the fort in the middle of the bridge, the lion of St. Mark, the well-known cognizance of Venice, occurs repeatedly. The church of the *Hagia Paraskevé*, in the S. part of the Kastro, once the chief church of the Venetians, is said to have been built at the close of the Byzantine period. The wide fosse, hewn out of the solid rock, is spanned by two wooden bridges, defended by imposing gateways. The N. gate lies at the end of the chief street of the Kastro, which is prolonged thence to the suburban town; the S. gate leads to the ruins of the old Jewish quarter and to a part of the fortress now used as a state-prison. The ruined *Venetian Aqueduct*, which also begins at the S., passes through part of the suburb and is thence carried across the plain by a series of arches, some of which are 30 ft. high. It was fed by springs in the Delph Mountains, about 18 M. distant (p. 206).

The character of the busy SUBURBAN TOWN (προάστειον) is much more modern than that of the Kastro. In the main street are the inn mentioned at p. 200, and a large church, with a detached bell-tower that was formerly a Turkish minaret. Not far off are the *Dēmarchia*, where a few antique sculptures are preserved, and the great square, stretching to the shores of the gulf, and containing the coffee-houses and the shops of the fruit and fish-sellers. Vessels anchor along the bank. The houses of this part of the city extend to the E. up the gentle slope of the *Velibabas*, crowned by a chapel of St. Elias, formerly a Turkish oratory (Tekés).

Near the chapel of *Hagios Stephanos*, on the coast road to Vasiliko and Eretria, 1 M. to the S. of Chalkis, rises a spring, which may perhaps be identified with the ancient *Arethusa*. This spring supplies the greater part of the water now used in the town, and waggons with the water-casks are almost always to be met on the road. In the neighbourhood are some rock-tombs; higher up, near the chapel of *Hagios Ioánnes Pródromos* are several ancient domed structures of the 'Tholos' (θόλος) type.

b. From Chalkis to Karystos viâ Eretria, Aliveri, and Stoura.

This excursion occupies three days, the nights being spent at *Aliveri* (11 hrs. from Chalkis) and *Stoura* (10½ hrs. from Aliveri and 6 hrs. from Karystos). — A visit to *Eretria* alone takes one day.

The road passes the Arethusa (see above), ¼ M. beyond which is an iambic inscription cut on the rock, announcing that the Byzantine Protospathar Theophylaktos made the road along the

coast. Farther on we enter a gradually expanding plain, among the cotton plantations and corn-fields of which lies (2 hrs. from Chalkis) the large village of *Vasilikó*, recognisable at a considerable distance by its well-preserved Venetian tower. A hill about 1½ M to the left is crowned by the mediæval castle of *Phyla*.

Beyond Vasilikó the road traverses an undulating agricultural district and then leads across an uncultivated moor, passing several ancient wells, to (2½ hrs.) the mills of *Neu-Eretria*, where there are some ancient fragments of walls and graves, and ancient wheel-ruts. About 1 M. farther on (4¾ hrs. from Chalkis) is the now unimportant **Erétria**, generally called *Aletria*, sometimes also *Nea-Psará* from the Psariotes who settled here in 1821 (comp. p. 136). The marshes which now render this district unhealthy must have been drained by canals in ancient days.

Eretria was the most important town in Eubœa next to Chalkis, and like it probably owed its rise to Ionic settlers from Attica. The Eretrians, as is well known, joined the Athenians in succouring Miletos when threatened by the Persians in B.C. 500, and on this account drew upon themselves the wrath of Darius, who gave special orders to his generals Datis and Artaphernes to destroy Eretria. The Persians, after capturing the town by treachery, plundered it and set it on fire, and sent many of the inhabitants to Susa as slaves. Eretria, however, seems to have been soon rebuilt; at all events its inhabitants were present with seven ships at the sea-fights of Artemision and Salamis, and with several hundred hoplites at Platæa. In B. C. 411 the Eretrians contributed greatly to the deliverance of Eubœa from the dominion of Athens; after the disastrous naval engagement which the Athenians fought with the Spartans under Agesandridas, they destroyed the Athenian ships that sought refuge in the supposed friendly shelter of the harbour. Eretria afterwards joined the new Attic naval league in B. C. 378, and took part in the struggle against the Macedonians. In B. C. 198 the Romans under Lucius Quinctius stormed the town, in which they found little gold, but a great store of 'antique' works of art, the legacy of its past greatness. — Eretria was the birthplace of the philosopher *Menédēmos*, a pupil of Plato.

The ruins of Eretria, although the most considerable relics of antiquity that Eubœa has to show, are not in themselves of any great importance. Ancient foundations may be traced at numerous spots among the three rows of houses composing the modern village. The site of the *Gymnasium* is indicated more or less exactly by a block of marble, bearing an inscription in honour of a liberal citizen. A bacchanalian *Mosaic*, formed of sea-pebbles, dates from the Roman period. Between the three roofless buildings on the outskirts of the village, and the Acropolis, is the site of the *Theatre*, formed by an artificial mound (about 3 min. from the village). The *Acropolis*, which is visible from a considerable distance, was fortified mainly with polygonal walls; regular courses of masonry occur in the towers only. On its N. verge is a tower, 39 ft. long by 33 ft. broad, which commands a view of Olympos (3848 ft.) on the N. and across the strait to Oropos (p. 176) on the S. Two long walls, which, however, can only be traced intermittently, run from the E. and W. edges of the fortress towards the level ground adjoining the shore. On the beach also, at the point where the market-boats

lie, is a connected line of wall; and there are a few remains extant of a cross-wall dividing the citadel from the lower town. A tolerably coherent idea of the arrangement of the ancient town may be gathered from the position of these various remains.

Shortly after leaving Eretria, we pass some ancient graves with the sarcophagi found in them; farther on are some hewn stones, and then a ruined chapel, the altar of which is the pedestal of an ancient statue, with an inscription. At the *Skala* of the village of *Vátheia*, which lies 1½ M. inland, is (2 hrs. from Eretria) the large *Khan of Kolonna*, where quarters may be had for the night if necessary.

On the plain corn-fields alternate with vineyards and orchards. On a hill, 1½ M. beyond Kolonna, are a few remains of ancient buildings, partly incorporated in some mediæval chapels, which indicate the site of an ancient town, commanding the W. entrance of the *Kakí Skala Vátheias*. This laborious pass skirts the *Kotylaeon*, a range of mountains continuing the Delph system (p. 206) southwards to the sea, and forms the only means of communication between the middle and the S. of Eubœa. Beyond the Kakí Skala, which is 5-6 M. (2 hrs.) long, we enter the fertile plain of Aliveri. About 3 M. from the E. end of the Kakí Skala and about ¾ M. to the right of the road is the ruined 'Chapel of the Kid' ('Sto Riphi'), with some fragments of ancient buildings.

Passing several other ruins we next reach (½ hr.) the pretty and high-lying village of **Alivéri** (1000 inhab.), the chief place between Chalkis and Karystos. Travellers who wish to pass the night here are dependent on the hospitality of the well-to-do inhabitants. There is hardly a doubt that Aliveri occupies the site of the ancient *Tamynae*, where the Athenian general Phokion, on his expedition against Eretria in B.C. 350, was surrounded by the united Eubœans, but succeeded through the bravery of his troops in effecting an honourable retreat.

On a spur of the hill on which the village lies, on our left as we descend to the Skala, is an ancient sarcophagus, apparently in its original position. The *Skala Aliverión*, ¾ M. from the village, is probably on the site of *Porthmús*, a ferry-station often mentioned by the ancients. At the Skala there are generally passenger-boats to Chalkis or Laurion to be found, but they do not start unless they have ten passengers (3-4 fr. each pers.). — A tall Venetian tower and a ruined castle rise on the coast 1 M. to the S., but there are no ancient remains near them.

We now follow the new carriage road to Koumi (p. 206), on which lies the wretched village of *Velousia*, 3¾ M. from Aliveri. Farther on, we pass near a ruined mediæval castle and below the village of *Koutoumoulá*. Our route next skirts the edge of a marshy valley (often under water), to the S.E. of which rises a steep rocky hill. The mediæval ruins which crown this height occupy the site

of the Acropolis of the ancient little town of *Dystos*. The village of the same name lies at the foot of the hill; and in its neighbourhood are some ancient walls and towers, a large rock-hewn sarcophagus, gates, and a cistern.

Our farther course leads past a considerable number of ruins among which those near the village of *Zarka* perhaps mark the site of the ancient *Zárētra*. At this point we catch a glimpse to the right of a deep bay running far into the land, with the island of *Kavaliani*, perhaps the ancient *Glaukonnesos*, at its mouth. Before reaching (3 hrs.) *Harmyropótamo* we pass a spring, where two ancient sarcophagi are used as water-troughs. From the height to which the road now ascends we overlook the E. coast of the island as far as the dreaded Kavo Doro (p. 205), while on the W. we see the Bay of Stoura, in which lies the rugged and straggling island of *Stouronisi*, the *Ægíleia* of the ancients. Beyond the village of *Mesochóri* we reach a point called *Dilisi*, marked by ancient and modern ruins and by a spring of good water. Thence the route leads over hills, through defiles, and across a small plain to (2½ hrs. from Harmyropótamo) the village of **Stoura** (800 inhab.), situated on the slopes of a double-peaked hill. Opposite the white church of the Panagia is a coffee-house, where refreshments and, at a pinch, night-quarters may be had. The ancient *Styra*, a town of the Dryopians, which is named along with Eretria in the history of the Persian wars, lay ¾ M. from here, on the coast, but its foundations can now hardly be distinguished.

An interesting excursion may be made from Stoura to the so-called 'Dragon Houses'. We climb by a steep path to (½ hr.) the depression between the peaks above the village, and follow a track past some ancient quarries, which still contain half-hewn blocks, unfinished columns, perpendicularly cut walls, and the like. In 15-20 min. we reach the foot of the hill of Hagios Nikolaos, where stand three ancient but well-preserved stone-huts, known as the **Dragon Houses** (τα σπίτια του Δράκου). These huts, made of massive slabs of stone, were more probably shelters for the quarrymen than either royal palaces or primitive temples. – The opportunity should not be lost of climbing the neighbouring **Mt. Hagios Nikolaos**, which is surmounted by the imposing Frankish castle of *Larmena*, and a chapel of the saint. The top affords a fine view of the S. part of Eubœa, with the gloomy Ocha Mts., and of the Attic coast from Marathon to Cape Colonna.

Stoura is about 5-6 hrs. ride from Karystos; but the route passes through no village or town with the exception of the hamlet of *Kapsala*, close to Stoura. It runs partly along mountain-slopes, partly over chains of hills, and finally across a spacious plain. About halfway is the 'Bey's Spring' (του βέη ή βρύσις).

The modern **Karystos** (4100 inhab.), where a wretched khan offers accommodation, is the capital of S. Eubœa, and was founded after the War of Independence. The ancient town of the same name was situated on the slope of the Acropolis, more than 1½ M. inland, on the other side of the *Megalo Revma*, which is spanned by a stone bridge. It was compelled to supply auxiliaries by the Pers-

ians, and on that account was afterwards laid under contribution by Themistokles; in Roman times it was famous for a light-green marble. Its site is called *Palaeochóra* (old town) and is occupied by lemon-groves, ivy-wreathed mediæval ruins, and the metropolitan church of the Transfiguration ('Metamórphosis toū Sotéros). The top of the Acropolis, which is surrounded by a wall (3 M. from the sea), is occupied by mediæval buildings of different kinds. The view includes a large number of villages, the ancient quarries near the village of Myli (with unfinished column-shafts), and the peak of Ocha.

From Karystos we may make the ascent of **Mt. Ocha** (4830 ft.), generally now called *St. Elias*, after a chapel of that saint, in $3^1/_2$ hrs. We ascend by Palæochora and *Grambiás*, the latter also situated on the slope of the Acropolis and then past the arches of a mediæval aqueduct and several mills. The last part of the ascent is practicable for walkers only. From the chapel a climb of a few minutes more, over smooth rocks, brings us to a very ancient building, under the shelter of a massive rock, which Ulrichs, with universal assent, regards as the most ancient Greek (Dryopian) temple extant, probably a Sanctuary of Thelbia Hera, or of Zeus and Hera together. This remarkable building is called *Spiti toū Drakou* by the peasants, and is in fact constructed of massive blocks and slabs like the 'dragon houses' mentioned at p. 204. It lies with its greatest axis running from E. to W., close to the N. side of the hill, which protects it in some measure from wind and weather. It is 41 ft. 8 in. long by 25 ft. 3 in. broad outside and 32 ft. 4 in. long by 16 ft. 3 in. broad inside. The perpendicular doorway, 6 ft. 10 in. high and 4 ft. broad, and two small windows are in the middle of the S. wall. The walls inside are 7 ft. $9^1/_2$ in. high. The roof is formed by successive projecting courses of stone, bevelled off inside; these do not meet in the middle but leave a hypæthral opening $19^1/_2$ ft. long and $19^1/_2$ inches wide. A stone bracket, projecting from the middle of the W. wall inside, probably supported the image of the god. A splendid *View is obtained from the rock rising above the temple on the N.

About 15 M. to the N.E. of Karystos, 3 M. from Dramesi, is another group of Dryopian stone-buildings, now called **Archampolis** (vulgo *Charchambolis*). About 9 M. farther on is the promontory of **Kavo Doro**, the ancient *Kaphareus*, known from the legend of Nauplios, father of the unfortunate Palamedes. He kindled here false beacons to decoy the Greek ships returning from Troy, but as his chief enemies Ulysses and Agamemnon escaped, he threw himself into the sea.

Another remarkable relic of antiquity is the **Hellēnikon**, a terrace with massive supporting walls, which was doubtless a sanctuary of some kind. It lies about $^3/_4$ M. from the village of *Platanistós*, which is situated 9 M. to the E. of Karystos. *Palaeo-Kastri* on the coast, 6 M. farther to the E., is probably the little port of *Geraestós*, famous for its temple of Poseidon.

A market-boat leaves Karystos for *Laurion* (p. 126; $3^1/_2$ fr. each pers.) several times a week.

c. From Chalkis to Koumi.

Bridle-path, about 13 or 14 hrs., including the ascent of the Delph, 16-17 hrs. Night-quarters poor. — From Koumi to Aliveri, 6½-7 hrs.

The path, following pretty closely the course of the Venetian aqueduct (p. 201), leads to the E. through the fertile *Plain of Ampelia*. 40 min. *Vromousa*. At (20 min.) *Stoppeï* the path begins to ascend gradually. Near (½ hr.) the *Chapel of Hagios Elias* we reach the bed of a stream flowing towards *Vasilikó* (p. 202), the general course of which we now ascend. About 3 hrs. after leaving Chalkis we reach the small table-land of *Pissonas*, a little to the right of the village of that name, with its Venetian tower. Towering above the lower spurs is the bare pyramidal peak of **Delph** (ἡ Δέλφη, the ancient Δίρφυς; 5725 ft.), the flanks of which are wooded with fir.

The ascent is made from Pissonas, passing (1 hr.) *Vouno*, near the *Springs of Hagios Stephanos*, and (1 hr.) *Steni*, which may also be reached by a detour viâ *Kambiá*. Here we obtain a view of an ancient channel for the brook cut deep in the rocks about ½ M. distant. From Steni we take 2½ hrs. more to reach the summit, whence Mt. Athos can be seen to the N. in clear weather.

The massive chain called *Xerovouni* (or *Platanos*), which adjoins the Delph on the S.E., is equally barren. Beyond (1¼ hr.) *Pourno*, on a hill to the S. of the stream, we lose sight of the aqueduct, which ascends towards the Chapel of Hagios Stephanos. Below the high-lying village of *Mistro* (1½ hr. farther on), near a mill, is a khan, which, however, offers no accommodation except bare walls. Adjacent rises a Venetian tower.

We now ascend along the slopes of the Xerovouni, and in about 1½ hr. reach a point commanding a fine retrospect of the mountains on the mainland as far as Parnassos and Helicon. In ¾ hr. more the sea comes into sight on the E., and also the E. coast of Eubœa as far as the forked summit of Mt. Ocha. Numerous villages also come into view as we proceed. After passing near the hamlet of *Monodris*, with its mediæval tower, we reach (3¼ hrs.) *Gagia*, situated in a fertile district. From (¼ hr.) *Neochori*, which our route passes, we may ascend to the *Palaeókastro of Episkopi* (½ hr.), one of the principal ruins in Eubœa, with both ancient and mediæval walls, though its ancient name is not known. ½ hr. *Vrysis*; ½ hr. *Dyrevmata*; ¼ hr. *Konistraes*; ½ hr. *Kakoliri*. At (1 hr.) *Kastravolá* we obtain a fine view of two-peaked *Oxylithos*. Other villages lie on farther off from the road. On a pleasant plateau, hardly ¾ hr. farther on, lies —

Koumi, where we obtain accommodation in one of the coffee-houses. The little town contains 3600 inhab. and carries on the culture of the vine, and trade extending as far as the S. of Russia. The name is identified with that of the ancient *Kyme*: but that town seems rather to have stood on *Cape Koumi*, 3 M. distant, or on the site of the ruins adjoining the chapel of *Hagios Georgios*, 2¼ M. off, near the secluded convent of *Hagios Soter*. — A field of lignite

or brown coal, 3 M. to the N.W. of Koumi, has been worked under the direction of German officials since 1834, but without any great result. The fossil flora of the mineral is interesting.

A picturesque road leads from Koumi to Aliveri in $6^1/_2$-7 hrs., passing numerous villages, several of which possess Venetian towers. About halfway, in the S. part of the plain of *Avlonári*, stands the Byzantine church of *Hagia Thekla*, where a frequented fair (Panēgyris) taken place every year, lasting from the 24th to the 28th September. — *Aliveri*, see p. 203.

d. From Chalkis to Xerochori. Artemision.

The journey from Chalkis, viâ *Achmed Aghá*, where the night is spent, to *Xerochori*, takes 18-19 hrs. Travellers who do not catch one of the coasting-steamers (mentioned at p. xix-xxii) at *Oreous* return by the route mentioned at p. 209 to Achmed Aghá (18-19 hrs.).

The road leaves Chalkis near the Velibabas and skirts a shallow bay, where we observe numerous remains of ancient masonry. The *Harpágion*, whence Zeus carried off the beautiful youth Ganymede, is conjectured to have been below the cypress and myrtle-surrrounded village of *Vathondas*. At ($2^1/_2$ hrs. from Chalkis) *Kastellaes* numerous remains, apparently of an ancient marble temple, have been found near the church. A few minutes later we cross the bed of a river. About 3 M. to the right of our road, and the same distance to the N. of the village of *Psachná*, lies the large Venetian castle of *Kastri*. The scenery now becomes wilder, and the continuous though gradual ascent of the road begins to be fatiguing. From the crest of the ridge, where ($2^3/_4$ hrs. from Kastellæs) a copious spring rises, we enjoy a fine retrospect of the Euripos, with Chalkis and the mountains opposite, and of the Delph (p. 206), while to the N. we survey the magnificent forests of N. Eubœa, with the islands of Skíathos and Skópelos in the distance.

Our route now runs through fine mountain scenery, passing near an ancient castle (perhaps the *Klimakae* of the ancients) afterwards rebuilt by the Venetians, and then descending by a steep rocky path, called the *Klimaki*, to the little convent of *Hagios Georgios*. We next traverse a long valley, clothed with a luxuriant growth of arbutus and myrtle and watered by a branch of the ancient *Boudoros*, and reach (1 hr.) **Achmed Aghá** (9 hrs. from Chalkis), an extensive property belonging to Mr. Noel, an Englishman, who receives travellers provided with an introduction with great hospitality. His handsome mansion occupies the highest point in the village.

A track leads from Achmed Aghá across the *Kandili Mountains* to (4 hrs.) the little town of **Limnē**, on the W. coast of Eubœa, the port of export for the magnesite found in this district. Limne stands on the site of the ancient *Ægae*, which, like other places of the same name, claims to have had a palace of Neptune in its vicinity, and to have given name to the Ægean Sea. — Steamers, see p. xx, xxi.

The next part of our route, passing through the fine mountain

and forest scenery of Eubœa, is very picturesque. We skirt the E. base of the *Kandili Mts.*, passing the village of *Spathari*, and then traverse the valley of *Pharakla*, which is watered by the second main branch of the ancient *Boudoros*. Here the path to Limne (p. 207) diverges to the left. About 100 paces to the W. of (4 hrs.) *Mandianiká* are the foundations of an ancient stronghold. The land here belongs partly to French and English owners, but is gradually passing into the hands of rich Greeks. We pass the high-lying village of *Kokkinomilia* and 5-6 hrs. after leaving Mandianika reach —

Xērochóri (2800 inhab.), the capital of the N. part of the island, on the *Xeropotamos*. Notwithstanding that there are here several large churches and coffee houses of a better class, strangers are dependent on private hospitality for a lodging. The fertile plain in which Xerochori lies is rich in corn and wine, and is enclosed by beautifully wooded mountains. It formerly belonged to the ancient city of *Histiæa*, which was taken by the Athenians under Perikles in B. C. 466, and retained under their dominion by the planting of a colony in the neighbouring *Oreós* (Ὠρεός). Though the name of Histiæa remained, the place itself seems to have been depopulated. After the Peloponnesian War Histiæa-Oreos allied itself with the Spartans, but subsequently entered the Attic naval league. Later it fell successively into the hands of the Macedonians and the Romans.

The site of Histiæa may be looked for with tolerable certainty at the village of *stoûs Oreoûs*, 3 M. to the N. of Xerochori. About ½ M. farther on is the *Skala of Oreoûs*, where the steamers of the Greek companies call (pp. xx-xxii). — Oreos lay on the coast, 2½ M. to the W. Its Acropolis stood on the hill, adjoining the town on the N., now covered with bushes and the remains of a Venetio-Turkish fortress. Opposite the rocky island with the chapel of the *Panagía Nisiótissa*, which is about 50 paces from the shore and closed the mouth of the ancient harbour, was a second citadel, which played an important part in the siege of Oreos by the Romans and their ally, Attalos II. of Pergamon. A number of ancient blocks are built into the mediæval walls. The hill itself is partly artificial.

About 11 M. to the S.W. of Xerochóri, beyond *Varvára*, which contains one of the largest plane-trees in Greece, and *Hagios*, lies **Lipsós**, the ancient *Edepsós*, situated in the midst of a very picturesque district. The warm sulphur-springs here (68°-158°) were much frequented in ancient times, especially in the Roman period, and are now again used for medical baths. — The promontory of **Lithada**, 12 M. farther to the W., on which is a village of the same name, commands a splendid view of the mainland opposite.

To the N.E. of Xerochori the spurs of the finely wooded mountains project far into the coast-plain. The oak and pine woods now give place to the wild olive, the bushy holm-oak, the lowly arbutus, and various other shrubs. The wide plateau is seamed with long ravines, while here and there, in the more open spaces, a lonely

mill or shepherd's hut stands near a bubbling fountain under the shade of a spreading plane-tree. Our route passes through the villages of *Asméni* and *Kourbâtsi* (about 2 hrs. from Xerochori). From May till September the sardine-fishery on the coast here attracts fishermen from all quarters. A strip of land along the coast, 13 ft. wide, is granted free by law to the fishermen for building their huts, but those who require more space must buy it from neighbouring proprietors.

A spot near a ruin known as *sti Giorgi*, about $^1/_2$ M. from Kourbatsi, has been identified as the site of the *Temple of Artemis Prosĕoa* ('the eastward-looking Artemis'), which in ancient times gave name to this whole coast-district. Here, at **Artemision** *(Artemisium)*, the first naval encounter between the Greeks and the Persians took place in July, B.C. 480.

The Persian fleet, steering out of the Thermaic Gulf and along the peninsula of Magnesia, was awaited off the coast of Artemision by the Greek squadron under *Eurybiades* and *Themistokles*. After long hesitation the Greek attacked the main body of the Persians just as twilight began. The latter sought to surround their assailants, but the Greeks formed quickly in a circle, and captured 30 vessels. *Lykomedes* of Athens had the honour of capturing the first Persian ship. Luck also was on the side of the Greeks; 200 hostile ships were wrecked by a storm while endeavouring to sail round Eubœa, and 53 fresh Attic triremes reinforced the patriotic fleet. Another attack was made, again in the evening; and after a keen and not unsuccessful fight, the Greeks returned to Artemision with the Cilician ships. Next day the Persians attacked at midday. They advanced in a semicircle in order to shut in the Greeks against the coast; but this formation produced a block in the centre where the ships had not room to move freely. Against this point the Greeks directed their attack, led by the skilful Athenians. The battle lasted till night-fall, and though it was by no means a decisive victory, still, as Prof. Curtius says, 'the patriotic fleet received its baptism of blood; it was the prelude to the Hellenic naval victories'. After the battle the Greeks steered for the Euripos.

We may extend our journey, for the most part skirting the coast, to *Agrio Botani* (2 hrs. from Kourbatsi), which commands a view of the small islands of *Pontikonisia*, (1 hr.) *Hellenikâ*, and (2 hrs.) *Vasilikó;* and thence viâ *Pappádes* and *Achlâdi* to the prosperous village of (5 hrs.) *Hagia Anna*, where there is a xenodochíon, with a room for strangers. From Hagia Anna we may go on to *Peleki*, situated at the mouth of the little river Boudoros (p. 207), with the ruins of the ancient town of *Kerinthos*. Travellers who have come thus far may now strike inland to *Mantoudi* and regain the route already described at ($4^3/_4$ hrs.) *Achmed Aghâ* (p. 207).

THESSALY.

The province of *Thessaly*, which has belonged to Greece since 1881, is the most fertile in the entire kingdom, although it still contains extensive uncultivated tracts. The present government is actively endeavouring to restore the prosperity of the long neglected province by means of canalization and other works. Thessaly is almost the only province in Greece in which large estates are found in the hands of single owners. It is bounded on the N. by *Olympos* (*Elymbos*, 9754 ft.) and the *Cambounian Mts.* (*Mts. of Chassia*), which stretch to the W. to *Mt. Lakmon*; on the W. by the *Pindos Range* (7665 ft.); on the E. by *Mt. Ossa* (*Kissavos*, 6398 ft.; *Mavro Vouni*, 3563 ft.) and *Mt. Pelion* (chief summit *Plessidi*, 5308 ft.); and on the S. by the *Othrys Range* (5670 ft.) and the low chains that link the latter with Mt. Pelion. A low and by no means continuous range of hills runs from N. to S. through the centre of the province and divides it into two nearly co-extensive plains. *Larissa*, the capital, lies to the E. of this ridge, while *Karditsa* and *Trikkala* are the chief places in the W. plain. Both plains are drained by the *Peneios* (the modern *Salamvriás*), which rises on Mount Pindos, enters Thessaly near the monasteries of Meteora (p. 224), penetrates the central range of hills, and forces its way through the *Vale of Tempe* to the Gulf of Saloniki. The only other outlet which Thessaly has towards the sea is the slight depression at the *Pass of Pilav-Tepé*, which unites the district of Pheræ (the modern Velestino) with the Pagasæan Gulf (now the Gulf of Volo). As there are no harbours in the delta of the Peneios, the latter route has always been the main artery of traffic for the district.

The chief places in Thessaly are now easily reached by railway. *Horses* cost 7-10 fr. a day. The agogiat is here called *Keratzēs* (κερατζής).

22. From Athens to Volo.

Greek Steamers (pp. xx-xxii) several times weekly through the Euripos to Volo, in 38½ hrs. (fares 38 fr. 70, 28 fr. 80 c.; provisions extra). Steamers of the Austrian Lloyd and the Compagnie Fraissinet make the voyage without stopping in 24 hrs., both starting on Thurs. forenoon (the first returning on Thurs. evening), the former once a fortnight (fares 55, 39 fr.), the latter once a week (fares 52½, 42 fr.).

The *Piraeus*, see p. 105. — The Greek steamer skirts the W. coast of the Attic peninsula, passes between the uninhabited *Gaïdaronisi* and the mainland, and four hours after starting doubles *Cape Colonna* (*Sunion*, p. 128), which is crowned with the columns of the temple of Athena. It then steers between *Makronisi* (p. 128) and the mainland and reaches (½ hr.) *Laurion* (p. 126), where a short halt is usually made.

Beyond Laurion the course of the steamboat lies almost due N.,

in the gradually narrowing strait separating Attica on the left from the S. end of Eubœa on the right. In about 9½ hrs. after our departure from the Piræus we lie to at the Skala of *Alivéri* (p. 203), situated in the S. part of the gulf of Eubœa. *Chalkis* (p. 200) is reached in 3 hrs. more.

The passage of the steamer in the rapid and changeable current that sweeps under the swing-bridge of the Euripos, a little farther on, usually attracts a number of interested on-lookers (comp. p. 200). — Thence we steam past the sheer cliffs of the *Kandili Mountains* to (2¾ hrs.) *Limnē* (p. 207).

From Limne we steer straight across the gulf to the landing-place of (1½ hr.) *Atalántē*. Farther on we pass the *Lichadian Islands* on the right, and soon after enter the Malian Gulf and reach (4½ hrs.) *Stylída* (p. 199) the port of Lamía, where the night is usually spent.

Next morning the steamer returns to the Eubœan coast and touches at (3¼ hrs.) *Oreoūs* (p. 208), at the foot of a square-topped hill surmounted by the ruins of a mediæval citadel. We then again head for the mainland, round the *Kavo Stavro* (the ancient *Poseidion*), traverse the strait (Boghazi) of *Trikeri*, with the village of that name on a height to the right, and enter the **Gulf of Volo**, the *Pagasaean Gulf* of the ancients. Here, after steaming 2 hrs. more, we touch at *Nea Minzela* (formerly called *Amaliopolis*), and in another ½ hr. at *Armyró*, near which the ruins of the ancient *Halos*, now known as the *Palaeókastro of Kephaloūs*, are visible on a steep mountain spur. From Armyró we steer towards the N., passing the *Kavo Anghistri* and the small islands in front of it, called by the ancients *Deukalion* and *Pyrrha*, and soon approach the little town of Volo, situated on the flat coast. The circular elevation to the right, with its seaward face seamed with quarries, bears the ruins of *Demetrias* (p. 212), and the undulating hills to the left, among which appear the arches of an aqueduct, surround the ancient *Pagasae* (p. 213). The massive forest-clad mountain that towers above Demetrias and Volo is the famous *Mount Pelion* (τὸ Πήλιον), on whose highest summit, now called *Plessidi* (5308 ft.), sacrifices used to be offered to Zeus Akraeos. The villages on its slopes are among the so-called 'Twenty-four Villages', which are all distinguished for wealth and independence, and with the partial exception of the large village of *Lechónia*, are exclusively inhabited by Greeks. In 1½ hr. after leaving Armyró, the steamer drops anchor in the busy harbour of Volo. Landing, 1 fr. each person, luggage included.

Volo. — **Hotels.** Hôtel de France, opposite the usual landing place of the steamers, with a good restaurant, bed 2 fr.; Hôtel d'Angleterre, Hôtel de Paris, both in the main street, with similar charges.

Cafés. The better cafés are on the beach, and may be distinguished by their separate position. Some of the larger ones have French newspapers. Other foreign newspapers may be seen in the *Casino*, to which strangers may be introduced by a member.

Railway Station (RR. 23, 25), at the E. base of the Kastro; carr. 1-2 fr.
Boats, for excursions along the coast, may be hired near the mole and the cafés; the charge is about 3 fr. per hr., less for long excursions. — In leaving by steamer travellers should let the hotel-keeper order the boatmen, who then call for the luggage at the hotel (charge $1^1/_2$ fr.).
British Vice-Consul. *A. A. C. E. Merlin*, Esq.

Volo (Βῶλος), with a steadily increasing population of 4000, most of whom are Greeks, is the chief seaport of Thessaly, and is second to Larissa alone in industrial activity. It is only within the present century that it has attained any importance, formerly consisting merely of a group of store-houses, taverns, and the like, serving as the 'Skala', or landing-place, for a village of the same name, $2^1/_2$ M. inland. The town proper consists of a few rows of houses, running parallel with the shore. At the W. end, surrounded by white walls, is the small *Kastro*, the Turkish name of which, *Gólos*, is said to be derived from a mediæval corruption of *Iolkos*. The landward side of this now dilapidated fort is protected by a broad dry moat, spanned by a bridge at the N. end. Within are barracks, a mosque, and the dwellings of the few Turks who have remained since Volo passed into the possession of Greece. The hewn stones and others with ancient inscriptions in the walls were brought from Pagasæ (p. 213). There are similar ancient remains from the same place at the church of *Hagios Nikolaos*, at the E. end of the town.

Volo has succeded to the inheritance of three ancient towns, the sites of which can be visited in the course of two pleasant walks. *Demetrias* and *Iolkos* lie to the E. (a round of 3-4 hrs.) and *Pagasae* to the W. (there and back 2-3 hrs.).

Proceeding to the E. from Volo along the coast, we soon reach the foot of a cliff, rising perpendicularly from the sea to the height of 690 ft., called *Agorítza* or *Gorítza*, after a now vanished village. We first ascend a rounded spur to the S.W. and so pass in about 1 hr. to the main hill, on which are situated the ruins of **Demetrias,** a town founded at the beginning of the 3rd cent. B.C. by *Demetrios Poliorketes*, the son of Antigonos.

The town was formed by the union of numerous older places (*Neleia*, near the present Lechónia, *Iolkos*, *Pagasae*, etc.) and for a long time was the leading member of the *Magnesian League*, which embraced the country between Pelion and Halos (p. 211), and kept itself independent in a measure of the rest of Thessaly. The Macedonian kings often resided here, attracted not only by the strength of the town (Philip V. called Demetrias, Chalkis, and Corinth the three fetters of Greece) but also by its situation immediately above one of the most beautiful bays of Greece, and close to the teeming game-preserves, ravines, and woods of Pelion. After the battle of Kynoskephalæ, fought in B.C. 196 (p. 220), the Romans entered the town; but it was soon restored to Philip V., and it remained in Macedonian possession until the battle of Pydna in B.C. 169 (p. 218) deprived Perseus of both throne and liberty. Demetrias existed till far on in the Christian era.

The fortifications on the W. side rise from a sharp ridge of rock, running along the hill. The walls are regularly built of squared stones. At the N.E. angle stood the small citadel, within

which, on the site of an older edifice, a chapel of the Panagía has been erected. Close behind it lies an ancient square cistern, in which it is fabled that the water rises miraculously during the celebration of the Easter service. To the right and left of the entrance are two ancient bottle-shaped water-basins hewn in the rock, and similar basins are still to be found on other parts of the hill. The town proper, of which a few streets may still be traced, lay on the E. part of the hill, within the old fortifications.

About 1 M. to the N. of this point, near the village of *Volo* (p. 212), a rocky spur of Mt. Pelion, surmounted by an *Episkopí Chapel*, rises steeply above the olive-clad plain. This, probably, is the site of the ancient town of **Iolkos**, famous in the legends of Jason and Medea and in other myths. In later times it was known only for its temple of Artemis Iolkia.

About 3 M. to the S.W. of Volo lie the ruins of **Pagasæ**, which derived its name from the brackish springs (παγαί, πηγαί) rising among the quarries and rocks on its N. side. Although Pagasæ is mentioned in the myths of Jason, it is probably only by later interpolation; its importance is better vouched for by the fact that it gave name to the Pagasæan Gulf. It has already been mentioned (p. 212) that the inhabitants of Pagasæ were mostly removed to Demetrias, on the founding of the latter town. Under the Romans, however, the deserted town recovered some of its prosperity as the port of Pheræ (p. 214). The extensive ruins resemble in their style of building those of Demetrias, with which they are probably contemporary (3rd cent. B.C.). The massive walls, strengthened with towers, ascend the rocky ridge above the springs, encircle the summit of the hill so as to form an Acropolis, then descend towards the S. along the slopes of the hill, and turn E. towards the sea, where they end near a lighthouse. (A boat may be ordered to meet us here.) The main gate, on the W. side, through which the road to Pheræ issued, is in fair preservation. Among the ruins within the town, we observe the arches of a Roman aqueduct, and the hollow in which the theatre formerly stood.

Near the village of *Dimini*, about 3 M. to the W. of Volo, an ancient vaulted tomb has recently been discovered, closely resembling that of Menidi (p. 116) in size and arrangement. The objects found (in gold, bronze, paste, etc.) have been removed to Athens, but are of comparatively small importance.

23. From Volo to Larissa.

37½ M. Railway in 2 hrs. (fares 8 fr. 85, 7 fr. 60 c.). Railway Station, see p. 211. Views to the right.

The railway crosses the small and well-tilled plain of Volo, to the N.E. of which rise the broad flanks of Pelion, with their villages. Beyond (6 M.) *Latomeion* ('quarry'), we enter the pass of *Pilav-Tepé*, enclosed by low hills; the pass takes its name from the pointed tumulus at its highest and narrowest point. We then descend,

passing several tumuli (common on all the roads of Thessaly) and (right) a hill crowned with a ruined Turkish watch-tower.

11 M. **Velestino**, the junction of the railway to Trikkala (R. 25). The little town, which possesses several copious springs and a luxuriant growth of trees, lies to the left of the railway; it is inhabited by about 300 families, most of whom are Turkish. It was the home of the Greek poet and patriot *Rhigas*, who was shot by the Turks in May, 1798. The chief spring, the ancient *Hyperia*, rises in front of a mosque in the midst of the town, and falls into a large basin, partly covered with marble slabs. Velestino occupies the site of the ancient **Pheræ**, and everywhere, in the streets and houses and in the cemetery, numerous fragments of marble attest the importance of the ancient city. Pheræ is the mythic seat of *King Admetos*, whose flocks Apollo once tended; and its most prosperous days were in the first half of the 4th cent. B.C., more especially in the time of the able and energetic tyrant *Jason* (374-370) who received the lordship from his father Lykophron, and transmitted it to his brothers. Philip II. of Macedon made himself master of the town in B.C. 352. The ancient Acropolis was situated on the square-topped hill above the present Wallachian quarter; but it formed only a small part of the upper town, which stretched down to the plain on the W. in a series of terraces. A careful investigation enables us to trace the course of the ancient walls, of which the best preserved portion lies near the Church of the Panagía.

The train now runs through the monotonous E. part of the Thessalian plain, which is bounded on the E. by the *Mavro Vouni* uniting Pelion with Ossa. A bright streak indicates the position of the large *Lake Karla*, the *Boibëis* of the ancients. Among the numerous ruins round this sheet of water are those of *Glaphyræ* to the S.E., near Kapræna, *Boibe* to the E., near Kanalia, and *Amyros* to the N.W., near Kastri. — To the N. rises the peak of *Mt. Ossa* (p. 217), and to the left of Ossa is the massive *Olympos* (p. 210), covered with snow nearly all the year round. To the W. is the lower range of hills dividing the plain into an E. and a W. half. The serrated hills, which we see to the left of (19½ M.) *Gherli* or *Yerelí*, belonged to the ancient town of *Skolussa;* part of them forms the famous *Kynoskephalae* (p. 220). — 22½ M. *Kililer;* 27 M. *Tsoulari;* 30½ M. *Topouzlar.*

37½ M. **Lárissa.** — The Railway Station lies about 1 M. from the town (carr. 2 fr.). The omnibus (40 c.), always crowded, should be avoided.

Inns. The Xenodochion tou Vamvakás (Βαμβακᾶς) lies near the barracks and contains about 10 rooms at 2-2½ fr. per day; it also possesses a good restaurant and the best café in Lárissa. The Hôtel de France is a similar establishment. There are several other *Cafés* in the same neighbourhood and to the N. of the town, near the Peneios; the latter are pleasant resorts in good weather.

Horses and **Carriages** may be hired at the large khans on the N.W. side of the town, near the bridge over the Peneios. To the *Vale of Tempe* and back, horse about 10, carriage 20-25 fr.; carr. to Trikkala about 50 fr.

A *Military Band* plays several times a week beyond the Peneios bridge.

Lárissa (Λάρισα, Λάρισσα), in Turkish *Yenishehr* ('new town', comp. p. 216), a town with 13,170 inhab., has still quite a marked Oriental character, which finds its most obvious external expression in the 27 lofty minarets of the mosques, many of which are now, however, falling into decay. The impression is deepened by a closer acquaintance with the interior of the town, where the spacious private houses are built in the regular Oriental style, with blank walls towards the street, and open courts and arcades within. The streets, however, have been made broad and regular by the new government. The Greek element is steady growing, while many of the Turkish families have retired to Saloniki or Asia Minor.

The situation of Lárissa, in the centre of a large and fruitful plain, on the right bank of the broad and rapid *Salámvrias* (the ancient *Peneios*), the chief river of the country, and exposed in summer to the cooling winds from Olympos in the N. and Ossa in the N.E., has always marked it out as the natural capital of Thessaly. Now that commercial enterprise has been freed from Turkish despotism and security guaranteed by energetic magistrates, the town has, made, like Volo, visible strides in prosperity. The Peneios, which is well stocked with fish, changes its course here from E. to N.

Difference of religion has here also brought about a local division of the inhabitants; and there are distinct Turkish, Jewish, and Greek quarters, which, however, overlap to some extent in the neighbourhood of the *Bazaar* (now the *Agorá*). The Turks do not in general engage in trade; they prefer to live in the country, and most of the land belongs to Turkish owners.

There are few antiquarian remains at Lárissa. The ancient, and at one time strongly-fortified *Acropolis* may perhaps be recognised in the only eminence near the site of the town, *viz.* the hill to the N., on which rises the *Metropolitan Church*, with its school. The *Theatre* was situated on the S.W. edge of the hill, opposite the large cavalry barracks and immediately below a solitary minaret; but the only remains of it are a few blocks of one the rows of seats, with an inscription referring to the actors. A considerable number of inscriptions and some sculptures have been brought together in the court of the half-finished new building of the grammar-school, near the chief barracks and the inn (entr. by the large wooden door on the S. side; 30 c.).

As capital of the country, *Larissa* has always played an important part in the history of Thessaly. The name, which repeatedly occurs in connection with Pelasgian settlements (*e.g.* at Argos, p. 250), means simply 'the city', and is the best proof of Larissa's dominating importance in the most remote ages. In historical times, the fate of the town, and in part that of the whole country also, was directed by the family of the *Aleuadae*, whose founder *Aleuas*, surnamed *Pyrrhos* ('red head'), succeeded with the help of the oracle at Delphi in making himself king. To him is traced the division of the country into the so-called 'Tetrades' of *Hestiaeotis* (to the W. and N.W.), *Pelasgiotis* (between the Pagasaean Gulf and Olympos), *Thessaliotis* (S.W.), and *Phthiotis* (S. and S.E.). The Aleuadae continued

to be the most influential family in the whole country, rivalled only by the wealthy Skopadæ of Krannon (p. 216), until the Macedonian period, and even then they retained their prominence when Philip II. of Macedon (4th cent. B.C.) replaced the Tetradæ with *Tetrarchies*, under Macedonian rulers. For a long period the privilege of supplying the *Tagos* or leading king in time of war, belonged to this family, but in B.C. 369 the brave and active Jason of Pheræ (p. 214) succeeded in winning the honour for himself and his house. After the battle of Kynoskephalæ (p. 220.) Thessaly was declared autonomous by the Romans, and was formed into a commonwealth (κοινόν) with a Strategos at its head, who seems to have had his seat at Larissa. The town flourished till far on in our era; it is only since the appearance of the Turks that the name of Old Larissa has been applied to Krannon (see below). — The famous physician *Hippokrates* (ca. B.C. 460-370) lived and died at Larissa.

About 10 M. to the S.W. of Lárissa lie the insignificant ruins of Krannon. Halfway, $^1/_2$ M. to the right of the road, is the village of *Hassan-Tatár*, with numerous wells; and $^3/_4$ M. on this side of the ruins lies the large half-Turkish village of *Hadjilári*, where the horses may be left.

Next to Larissa, KRANNON was the most important town in Thessaly. It was the seat of the wealthy and powerful family of the Skopadæ and was noted for the victory won here in B.C. 322 by Antipater, which brought the Lamian War (p. 198) to an end. The ruins, called by the Turks *Palaeo-Larissa* (Old Larissa, in contrast to Yenishehr, p. 214) and now generally known as the *Palaeókastro of Hadjilári*, are very inconsiderable. The position of the walls is indicated by an earthen rampart running round the hill. The upper part seems to have consisted of bricks of unfired clay ('Pisé'; comp. p. 330), which have crumbled away in the course of time. The whole of the material of the building within the walls seems to have been removed, and all that is now to be seen is a few blocks of marble and shafts of columns near the *Panagía Chapel* and two wells on the way from Hadjilári. A considerable number of coins have been found among the ruins. The site commands a good view over the plain with its numerous tumuli (p. 213).

From Hadjilári we can proceed past *Alifaka* and the ruins of the same name in the gorge of the Peneios to (4 hrs.) the *Khan of Zarkos*, and there strike the road from Larissa to Trikkala (R. 24).

The *EXCURSION TO THE VALE OF TEMPE from Lárissa is much more attractive than that to Krannon (there and back, 12 hrs.; horse about 10, carriage 20-25 fr.; supply of provisions advisable). Travellers are advised to drive, so that they may be able to enjoy without fatigue the walk through the Vale itself. A recent traveller has justly remarked that there are two points in Thessaly which especially affect the imagination and produce the most enduring impression, *viz.*, the Meteora Rocks at Kalabaka (p. 224), where the Peneios enters the province, and the wonderfully majestic and at the same time lovely Vale of Tempe, where it quits it. The ancients apparently considered the former not worth mentioning, but

the latter, which lay on the main approach to Greece from the N.E., was widely celebrated in both song and myth.

The road at first descends along the course of the Peneios, but quits the river where it bends to the W. We then cross the plain in the direction of a range of low hills, among which, a little way to the left, appears the village of *Bakrina*, with some ancient ruins, which are perhaps those of *Elatia*. In about 2½ hrs. we pass a little to the right of the straggling village of *Makrychori*, and soon after see (to the right) the two villages of *Kisserli*, situated at the foot of *Mount Ossa* (ἡ Ὄσσα), the pyramidal summit of which (*Kissavos*, 6398 ft.) seems almost to overhang the plain.

A ride of 4 hrs. (driving quicker) brings us to the village of *Babá*, at the mouth of the defile of Tempe, where we dismount at a large khan. Opposite, on the other side of the Peneios, lies the village of *Balamoutli*, about 1½ M. to the W. of which, also on the left bank of the river, is the village of *Dereli*. Both of these are chiefly inhabited by Turks. On a triple-peaked hill near Dereli lie the ruins of the fortress of *Gonnos*, commanding the entrance of the pass. Most travellers visit the Vale of Tempe on foot, although driving is also possible.

The ***Vale of Tempe** (τὰ Τέμπη, 'the cuttings') is a mountain-defile about 4½ M. long, between the precipitous sides of *Mt. Ossa* and *Olympos*, through which the Peneios rushes to the Gulf of Saloniki. From the earliest times the vale has been famed for its beauty; and its renown is amply justified by the picturesque rocky walls on either side, the peculiar grey hue of the impetuous stream, alongside of which there is hardly room for the rock-cut path, the luxuriant growth of plane-tree and willow, wild fig-tree and agnus castus, the clinging tendrils of ivy, wild-grape, and clematis stretching far up the rocks, and the lovely view of the sea at the end.

Here and there the rocky walls retire so as to enclose beautiful little glades, as for example just at the entrance near Babá, whence we see the village of *Ambelakia*, formerly noted for cotton-spinning and dyeing, perched on a terrace to the right. In one of these glades there stood an altar to *Apollo*, to which a solemn embassy made a pilgrimage from Delphi every eight years; for here, it was said, the God found expiation for the slaughter of the Python (p. 148).

About 3 M. from Babá, we pass the copious spring of *Kryologon*, where we may rest and take luncheon. The mediæval *Kastro tēs Oraeâs*, ½ M. farther on, built partly on lofty rocks, commands at once the pass of Tempe and the entrance to a rough mountain-gorge which opens here; probably a stronghold stood here in ancient times also. A little farther on, near the small guard-house, the following ancient inscription is cut on the rock immediately beside the road: 'L. Cassius Longinus procos. Tempe munivit'. The inscription (which refers to Cæsar's legate) has become almost illegible, and is difficult to find without a guide from Babá.

As we emerge from the pass we enjoy a lovely *View of the sea and the Gulf of Saloniki. At the mouth of the Peneios lies the village of *Laspochori*. In antiquity sacrifices were here offered to *Poseidon Petraeos* (the 'Rock-God'), and games held in his honour; for to him was ascribed the forcible opening of the gorge which afforded an outlet to the waters previously dammed up within the plain.

Most travellers return hence to Larissa. The *Land Route from Tempe to Saloníki* (2½ days) is somewhat monotonous, and the night-quarters are bad, not to mention that Mt. Olympos presents a much more majestic appearance as seen from the sea between Volo and Saloniki.

We are ferried across the river at the entrance of the Vale of Tempe and leave Greek soil at the frontier-station of *Karali-Derveni*. In 2½ hrs. we reach the Turkish village of *Platamóna*, where perhaps we may place the site of the ancient *Herakleia*. — On the second day we ride past (2 hrs.) *Litochori*, (1 hr.) *Maláthria* (near the very insignificant ruins of *Dion*), *Katerini*, *Great* and *Little Ayáni*, and *Kítros*, with the battle-field of *Pydna*, where Æmilius Paulus defeated Perseus in B.C. 169, to (4 hrs.) *Eleutherochóri*. — On the third day we pass *Libánovo*, and cross the rivers *Vistritza* (the ancient *Haliakmon*, in Turkish *Indjé-Karasiá*) and *Vardári* (the ancient *Ludias*) and numerous other small streams, and reach (ca. 7 hrs.) Saloniki. — **Saloniki** *(Hôtel d'Orient)*, the ancient *Thessalonica*, with 70,000 inhab. and an active trade, is now next to Constantinople the most important town of Turkey in Europe. It occupies a fine site on the northernmost bay of the Gulf of Saloniki. It contains numerous mosques, and interesting architectural remains of antiquity, including Roman triumphal arches, a Corinthian colonnade, and the Rotunda, a building resembling the Pantheon at Rome, now used as a mosque. The citadel and the walls, partly built by the Venetians, are much dilapidated.

24. From Larissa to Trikkala.

37 M. New road; carriage in 8 hrs. (about 50 fr.). Riders take two days, passing the night at Zarkos.

Larissa, see p. 214. — A tolerable road leads to the W. through a flat undulating country towards the low range of hills which intersects Thessaly and divides the E. from the W. plain (comp. p. 210). At (3 hrs.) *Koutzóchero* the road crosses the Peneios (Salamvriás) and enters the depression, known as the *Kalamáki*, which affords a passage to the river, between the hills on the N. and S. On the right bank, near the village of *Alífaka*, and at the narrowest part of the pass, at the foot of the *Dobroutza Hills* (the ancient *Titanos*), we see the conspicuous fortifications now known as the *Palaeókastro of Alífaka*, which date originally from antiquity, but were repaired in the middle ages. According to the latest discoveries and researches they seem to have belonged to the ancient town of **Atrax.** In the last centuries before the Christian era Atrax is often mentioned as a strategic point of considerable importance; and it was known to the Romans for a kind of variegated marble, quarried in the neighbourhood. Its chief gate, still distinctly recognisable, was situated just where the road, here running close to the right bank of the river, touches the foot of the hill. The fragments of wall flanking it are good specimens of the polygonal style

of building. The town, encircled by a wall which was connected with the citadel and may still be easily traced, lay on a low terrace, under the E. slope of the rugged hill.

About 2 hrs. from Koutzóchero, and about 1 M. to the N. of the road, is the village of **Zarkos,** situated at the foot of a long rocky spur on the E. side of a lateral valley stretching towards the N.W. There is a poor khan here, but those who have provided themselves with the necessary introduction will find better accommodation at the house of Christaki Effendi. Zarkos, which occupies the site of the ancient *Phaistos*, is the seat of the bishop of Gardiki (see below).

A little farther on, the Peneios (to the left) is spanned by a bridge of five arches (by which travellers visiting the ruins of Atrax from Koutzóchero return to the road). To the right is the village of *Tsioti*, at the entrance of a lateral valley opening to the N.W. On the right bank of the Peneios, which is here joined by the *Enipeus*, from the S., rise two isolated rocks, topped with half ancient, half mediæval fortresses. That to the E., near the W. declivity of the Dobroutza and above the village of *Vlochó*, is probably the ancient *Peiresiae;* while the walls on the other height, which rises abruptly from the plain near *Kortiki*, may be the remains of *Limnaeon*. A similar eminence, with an ancient enclosing wall, repaired in the middle ages and probably a relic of the ancient *Pharkadon*, rises near the village of *Kokotó*, about 1½ M. to the left of the road and 6 M. from the bridge. The ground round these eminences, and northwards to *Mt. Adami*, is very marshy. To the W. and S.W. appears the jagged Pindos range. On a rock to the right, at the narrowest part of the road (which is sometimes flooded with marshy water), is a carving of a sort of bill-hook. The inhabitants regard this as a seal and have called the place *Boulla;* but archæologists are inclined to recognise in it only the whim of an ancient workman. The weaving of rushes, which are cut with a bill-hook, into mats and other articles forms a considerable industry in this district. We quit the marshy region ½ hr. farther on.

Soon afterwards we pass on the right the hill of *Palaeó-Gardiki*, the **Pelinnæon** of Strabo, with walls on its S.W. flank and along the top. The ascent (20 min.) should only be undertaken if the traveller has spent the night at or near Zarkos. The summit, on which lie the ruins of the church of Hagia Paraskevé, affords the best survey of the course of the walls, parts of which still rise to a considerable height, with numerous square towers and several gates. We also enjoy an extensive survey over the W. Thessalian plain, bounded by the Dobroutza Hills on the E. and the ridge of Pindos on the W. and S. A crater-like gorge on the N. side of the hill, surrounded with rugged rocks, is a conspicuous object in the view. The name Palæo-Gardiki refers to a former Byzantine town, of which the only traces now extant are the ruins of the church, and the title of the bishop, who resides at Zarkos.

Farther on we pass to the right of a tumulus and reach (3/4 hr.) *Kritzini*, and the church of *Hagios Taxiarchēs*, the latter containing a few antiquities from Pelinnæon. The route next leads past *Bochoúnista* (left) and *Stournovousso* (right) to (2½ hrs.) *Trikkala* (p. 223), which is visible from almost every part of the plain.

25. From Volo to Trikkala and Kalabaka.

Railway to (87 M.) *Trikkala* in 5½ hrs. (fares 18 fr. 10, 15 fr. 15 c.); thence to (14 M.) *Kalabaka* in 3/4 hr. (fares 2 fr. 70, 2 fr. 30 c.).

From Volo to (11 M.) *Velestino*, see p. 213. The line to Trikkala penetrates, by several cuttings in the rock, the chain of hills separating the plain of Velestino from the plain of *Armyró*, the territory of the *Phthiotic Thebes*. Stations *Persouphli*, *Ævalí*, *Orman-Magoúla*.

On a grassy hill, 5 M. to the N. of Orman-Magoula, lie the extensive ruins of the ancient fortified town of *Skotussa*.

A series of low hills runs hence to a chain of steep, gray crags, now known as *Karadág* or *Mavro Vouni* ('black mountain'), but called in ancient times *Kynoskephalae* ('Dog's Heads'). In this neighbourhood, on a site which it is impossible more exactly to identify, was fought in B.C. 197 the decisive battle betwixt the Romans under *Titus Quinctius Flamininus*, and the chivalrous *King Philip V. of Macedon*. The latter had assembled the entire forces of his kingdom, and had advanced through the vale of Tempe to meet his opponents, who were approaching from the S. Both armies were about 26,000 strong, but the Roman cavalry had received powerful reinforcements from Ætolia. For a long time the battle remained doubtful, but at last the attack of the Roman elephants, aided by a sudden manœuvre of the right wing, broke the Macedonian phalanx, and decided the victory for the Romans. Nearly half of the Macedonians were killed or captured.

Beyond stat. *Lazarboúga* the train crosses the deep bed of the *Tshianarli*, the ancient *Enipeus*, and enters the famous battle-field of Pharsalos (comp. p. 221).

42 M. **Phérsala.** — The Railway Station lies nearly 2 M. to the N. of the town. The khans, cafés, and cook-shops here are all so unbearably dirty, that visitors are entirely dependent on private hospitality.

Phérsala, the ancient *Phársālos*, a straggling little town with about 2500 inhab., lies under the shadow of a steep Acropolis, on the right bank of the generally dry *Aíkli* or *Phersalitis*, and at the N. foot of a spur of the *Chassidiári Mts.* (3770 ft.). With the exception of Larissa and Velestino, it is the only place in Thessaly in which any considerable number of Turks (about 1000) have remained since that province passed to Greece. Formerly the Greek element was almost entirely confined to the E. quarter of the town (*Varoúsi-Machalás*) in which lay the metropolitan church and the archbishop's residence; but it is now spreading over the other quarters also. The filthiness of the streets and squares and the entire absence of all comfortable accommodation for strangers are ample evidence that the former importance of the town as a commercial centre for W. Thessaly has vanished. Karditsa (p. 222) has taken its place. A fair lasting for a week continues to be held

every August, and still attracts a certain amount of traffic; but the inhabitants are for the most part now engaged in the preparation of the excellent tobacco which grows in the neighbourhood.

The traveller should not fail to ascend the two-peaked hill, on which, 360 ft. above the town, lie the extensive ruins of the ancient CITADEL, partly restored in the middle ages. The ascent is best made from the W. side, and takes (there and back) 2 hrs. The ancient walls stretch from the summit of the hill on the E. and W. sides down to the town; in the depression between the peaks are situated two gates. Near the S. gate is a circular *Cistern*, constructed of large blocks of stone, and widening from the top downwards; and on the rocky slope to the E. we can still distinguish the artificial channels, by which the rain-water was conducted to this reservoir. The view embraces the entire W. Thessalian plain as far as the rocks of Meteora (p. 224) on the N.W., Olympos and the intervening hills on the W., Ossa on the N.E., Mavro Vouni and Pelion on the E., and the summits of the Chassidiari Mts. on the S.

Leake has suggested that the castle of Pharsalos is to be identified with the Homeric *Phthia*, the home of Achilles. In historical times *Pharsalos* first appears after the Persian wars, and was then a strong and wealthy city with a strictly oligarchic constitution. In B.C. 455 it was vainly besieged by the Athenian general Myronides; but afterwards it was one of the few Thessalian towns that espoused the Athenian cause. In later times Pharsalos was captured by Jason of Pherae (p. 214), Acilius Glabrio (p. 195), and on several other occasions.

The name of Pharsalos is, however, best known from the decisive battle between Cæsar and Pompey, which took place on 9th August, B.C. 48, either in the small plain to the N. of the town, now traversed by the railway, or in front of the Kynoskephalæ, to the N. of the Enipeus (p. 220). *Cæsar* with 8 legions (22,000 foot and 1000 horse) occupied a position near Pharsalos and seems to have moved forward in the direction of the present railway-station. The road leading from the latter to the town crosses the deep, embanked bed of the Enipeus by a seven-arched bridge, about ½ M. farther up. Pompey, with his 11 legions (47,000 foot and 7000 horse) lay encamped on the heights on the opposite bank. The exact point where the two armies came to close quarters is uncertain. In his account of the battle Cæsar says nothing about crossing the river, though one of the armies must have done so.

Mommsen ('History of Rome', Vol. IV; translated by Dickson) gives the following account of the battle. 'Pompeius rested his right wing on the Enipeus; Cæsar opposite to him rested his left on the broken ground stretching in front of the Enipeus; the two other wings were stationed out in the plain, covered in each case by the cavalry and the light troops. The intention of Pompeius was to keep his infantry on the defensive, but with his cavalry to scatter the weak band of horsemen which, mixed after the German fashion with light infantry, confronted him, and to take Cæsar's right wing in rear. His infantry courageously sustained the first charge of that of the enemy, and the engagement there came to a stand. Labienus (Cæsar's lieutenant in Gaul, who had joined Pompey's party on the outbreak of the civil war) likewise dispersed the enemy's cavalry after a brave but short resistance, and deployed his force to the left with the view of turning the infantry. But Cæsar, foreseeing the defeat of his cavalry, had stationed behind it on the threatened flank of his right wing some 2000 of his best legionaries. As the enemy's horsemen, driving those of Cæsar before them, galloped along and around the line, they suddenly came on this select corps advancing intrepidly against them, and, rapidly

thrown into confusion by the unexpected and unusual [infantry attack, they galloped at full speed from the field of battle. The victorious legionaries cut to pieces the enemy's archers now unprotected, then rushed at the left wing of the enemy, and began now on their part to turn it. At the same time Cæsar's third division hitherto reserved advanced along the whole line to the attack. The unexpected defeat of the best arm of the Pompeian army, as it raised the courage of their opponents, broke that of the army and above all that of the general. When Pompeius, who from the outset did not trust his infantry, saw the horsemen gallop off, he rode back at once from the field of battle to the camp, without even awaiting the issue of the general attack ordered by Cæsar. His legions began to waver and soon to retire over the brook into the camp, which was not accomplished without severe loss. . . . . So ended the day of Pharsalus. The enemy's army was not only defeated but annihilated; 15,000 of the enemy lay dead or wounded on the field of battle, while the Cæsarians missed only 200 men; the body which remained together, amounting still to nearly 20,000 men, laid down their arms on the morning after the battle'. — Pompey fled through the Vale of Tempe to the sea and embarked for Egypt.

On the low chain of hills, bounding the plain of Pharsalos on the N., is a small Turkish convent, surrounded with cypresses and standing out picturesquely on the horizon. To the left are the S. spurs of *Mt. Pindos*, the streams descending from which in winter convert this district into a marsh. — 50 M. *Demerlí*. About 2 M. to the N. of (60 M.) *Sophades*, on a double-peaked rocky hill near *Pyrgos*, are the ruins of *Kierion*.

68 M. **Karditsa** *(Xenodochíon)*, a thriving little town with about 4500 inhab., mostly Greeks, and a considerable trade in corn, cotton, and tobacco, lies on a branch of the small river *Karditsis*, 3/4 M. to the N. of the railway-station.

The N. horizon is formed by the *Cambounian Mts.* To the left, at the foot of the hills, but not visible from the railway, lies *Palaeókastro*, the ancient *Metropolis*, a town rebuilt by the inhabitants of Ithome (see below) in the Roman period.

74 M. **Phanári** (the 'light'). The little town, containing about 1000 inhab., hangs on the steep slope of a rocky hill, the site of the Acropolis of the Homeric *Ithome* (κλιμακόεσσα, the 'rocky'), now crowned by the walls of a Byzantine citadel (ascent 1/4 hr.). The key of the iron door of the last is to be obtained at the large barracks on the hill; but the view of the town and the surrounding plain is just as good from the outside of the walls of the citadel. A few ancient stones have been built into the walls; and a considerable number of fragments of columns are to be seen among the Turkish graves.

Farther on, to the left, in an angle of the Pindos range, rises an amphitheatrical hill, which bears the walls of the ancient *Gomphi* (near the village of *Ghelánthi*). Gomphi is often mentioned by ancient writers as a point of strategic importance (*e.g.* Cæsar, on his march from Dyrrhachium, entered Thessaly here), but is otherwise of little interest. Behind it the chain of Mt. Pindos is broken by the so-called *Portaes*, a deep cleft through which ran the road from the plain of Thessaly to the upper basin of the Aspropotamos

(Acheloos, see pp. 27, 29) and the circumscribed territory of the Athamani. The part of Pindos to the N. of the Portæs was anciently called *Kerketion*, now *Kótziakas*.

Near *Phanári-Mayoúla* (right) the train crosses the *Bliouri*, the ancient *Pamisos*, and beyond *Stephanossaeus* it crosses the *Peneios* (now *Salamvriás*), the chief river of Thessaly, flowing rapidly along its wide channel. Tríkkala, overlooked by its Turkish fortress and embedded in luxuriant vegetation, now comes into sight.

87 M. **Trikkala.** — *Xenodochion*, unpretending but clean, near the centre of the town, in one of the side-streets of the bazaar, R. 2 fr. — The *Restaurants* and *Cafés* on the river and near the bazaar are indifferent; the best café is the *Lesche* (Club).

Tríkkala, the ancient *Trika*, a famous seat of the worship of Æsculapius, situated on the slope of a hill crowned with a citadel, and on both sides of the *Trikkalinós* (the ancient *Lethaeos*), and is now the second largest town in Thessaly. The population is about 5,600, but in winter when the neighbouring herdsmen retire into the town, this number is increased to about 10,000. The most populous quarter is near the busy *Bazaar*, in which centres the trade in corn, maize, tobacco, and silkworm-cocoons for the country round, as far as the district of Jánnina. The Jews live close to the bazaar, but with the exception of the Wallachian herdsmen in the N. quarter, the other nationalities do not live apart from each other.

Tríkkala contains ten churches and several mosques, but only two of the latter are in use. Several narrow bridges (the chief near the bazaar) span the broad but shallow river, the banks of which are shaded with handsome planes and other trees. The town has few antiquities to boast of. In the *Metropolitan Church* is a fragment of a Roman mail-clad statue; in the *Club* the epitaph of a physician; and the *Gymnasium* and some private houses contain a few inscriptions.

The best survey of the city and an extensive prospect of the environs are obtained from the top of the Byzantine *Citadel* (still occupied), which stands on the site of the ancient Acropolis. None of the old walls remain. Admission (by the gate on the W. side) is obtained nominally only by special permission from the commandant, but the sergeant (λογίας) on guard usually admits visitors.

No one should leave Tríkkala without having made the *Excursion to the Monasteries of Metéora, at Kalabáka. As the trains do not run at convenient hours, many travellers will prefer to make this excursion by carriage (20-25 fr.), taking a whole day. Carriages may be obtained on application at the khans at the E. end of Tríkkala.

Neither the railway nor the road to the monasteries is very interesting. We pass several villages and traverse extensive mul-

berry plantations. The singular rocks of Metéora are visible nearly all the way.

14 M. **Kalabáka** (Καλαμπάκα) formerly bore the Byzantine name of *Stagoús* or *Stagi* (εἰς τοὺς ἁγίους). It lies at the point where the Peneios enters the Thessalian plain, on the site of the ancient town of *Æginion*, which commanded the pass, and of which a few inscribed and carved stones in the modern town are relics.

The ***Monasteries of Metéora**, founded in the turbulent and warlike 14th cent., owe their name, which means the 'monasteries in the air', to their remarkable position on the summits and in the clefts of a number of curious pillar-like rocks, rising precipitously from the valley. The nucleus of the settlement was the monastery of the Panagía of Doúpiano, round which 23 other similar establishments gradually arose. Of these, however, nearly the half had disappeared before the middle of the 16th cent.; and at present there are extant but seven monasteries, inhabited by about 50 monks. The rest are for the most part in ruins, though the chapels of some of them are occasionally still used. The largest and highest of the inhabited monasteries (1820 ft.) bears the name of *Metéoron*. Of equal importance are the monasteries of *Hagios Barlaam* and *Hagios Stephanos*, the latter, founded by the Eastern emperor John Kantakuzenos (Introd. p. l), being the richest. The others are named *Hagios Nikolaos Kophinás*, *Hagia Moné*, *Hagia Rosáne*, and *Hagia Trias*. — Those who pass the night at one of the convents should chose St. Stephen's.

About the foot of the imposing masses of rock, which are divided into two groups, grows the most luxuriant vegetation, while above appears the naked grey conglomerate cliff. A deep stillness reigns all around, broken now and then by the sudden sound of the convent bells.

Most travellers content themselves with a visit to the monastery of *Hagios Stephanos*, which is visible from Kalabáka, on one of the rocks to the E. The bridle-path (1 hr.) leads up the E. side of the hill, and reaches the gate of the monastery by a wooden bridge over a yawning abyss. The attendant monk who receives the visitor and presents the visitors' book expects a small gift, and travellers who spend the night in the convent place an adequate compensation in the alms-box.

The *View embraces nearly the whole of the W. Thessalian plain, which is spread out like a lake before the beholder, bounded on the W. and S.W. by the rugged Pindos chain, the nearest part of which is the ancient *Kerketion*, now *Kótziakas* (p. 223). The range of hills on the S. end of which Trikkala is situated looks like a long peninsula. Towards the W. the valley of the *Peneios* widens to a considerable breadth, intersected by numerous brooks, which unite in a single course farther down. About 6 M. off in the same direction, rises the steep conical hill named *Skoümbos*, the extensive ruins on which are generally identified with the ancient *Phalorea*.

In returning to Kalabáka, we descend to the W. from Hagios Stephanos by a steep path which affords a view of the situation of

the other convents. The horses are in the meantime led down by the path to the E. — The most interesting of the other monasteries to visit is that of the *Hagia Trias* ('Holy Trinity'). A steady head is necessary, for the traveller must either be drawn up in a basket by the monks to the rocky plateau on which the monastery stands, or mount by means of ladders.

Beyond Kalabáka the road leads over the pass of *Zygos*, at the N. end of the principal chain of Pindos, to *Jánnina* or *Joánnina*, the capital of Albania, a journey of two days. The night is spent at *Metzovo*.

26. From Phersala to Lamia viâ Domokó.

This journey takes 1½-2 days, the night being spent at *Domokó*. Carriage-road; horse 7-8 fr. per day.

Phersala, see p. 220. The road to (12 M.) Domokó runs towards the S.W., passes (1½ M.) the copious spring of *Gouyáva* and (½ M.) the insignificant remains (to the right) of a *Palaeókastro*, and ascends gradually to the depression between the hills of *Skia* (right) and *Alogopáti* ('horse's hoof'; left). It then descends the W. slope of the latter. To the right, at some distance, lies the village of *Hadji-Amár*. About 4½ M. from Phersala we cross the outflow of a small marshy plain generally known by the name of the village *Vrysiá* ('village of springs') in its W. corner. The hills to the S. of the Vrysia, ¾ M. to the left of the route (6 M. from Phersala), are crowned by the ruins of *Proerna*, a town of no importance in ancient times, now known as *Gynaekókastro*, or 'Ladies' Castle', from a mediæval legend. The ancient walls, built in regular courses of squared stones, are still in tolerable preservation, especially on the W. side of the hill. The N. wall, however, which stood in the plain and encircled the lower town, has completely disappeared. The E. wall, strengthened with towers, stretches almost straight up the hill; while the S. wall extends along the edge of the height, about 330 ft. above the plain. One large gate was situated in a depression to the E.; another smaller gate opened near the S.W. corner; and a third lay on the saddle across which the W. wall ran. The hostile demonstrations of the shepherds' dogs are rather a hindrance to an inspection of the ruins. Traces of walls are also to be seen on a small height to the W., outside the citadel.

Proceeding towards the S., we cross two brooks, pass near the village of *Pournarí* (left), and ascend through the deep ravine of the *Domokiotikó Potámi* to (6 M.) —

Domokó, a small town commanded by a strong fortress. Travellers who are fortunate enough to have letters of introduction will find a friendly reception at the 'Episkopí', or bishop's house; others must put up with the comfortless accommodation of the khan and the poor fare of the cook-shops. Domokó is a corrupted form of *Thaumakoí* (*i.e.* 'wonder-city'), the name given by the Greeks to the ancient predecessor of the present town, on account of the

surpassing beauty of its situation. The place of Thaumakoí in history is, however, unimportant. Besieged by Philip V. in B.C. 198, it was succoured by the Ætolians; but seven years later it was taken without a blow, like many other Thessalian towns, by Acilius Glabrio (p. 195). A few scanty remains of the old walls still linger on the W. slope of the hill on which the fortifications rise; and stones with inscriptions have been found near the church and other parts of the town and the fortress.

From Domokó to Lamía the distance is about 24 M. (carriage, seldom to be had at Domokó, about 60 fr.). In $1^1/_2$ hr. we catch a glimpse to the right of the lake of *Nezeró* or *Daouklí* (the ancient *Xyniás*), surrounded by low hills; and then gradually ascend to the *Phourka Pass* (2790 ft.), the lowest pass across *Mt. Othrys*. To the E. the loftily situated monastery of *Antinitsa* (p. 198) is visible beyond a deep ravine. The road then descends in numerous windings.

Lamía, see p. 198.

THE PELOPONNESUS.

The *Peloponnesus* (ἡ Πελοπόννησος), known from the later middle ages until recently as the *Morea*, is the southerly, peninsular portion of the mainland of Greece, connected with the N. portion only by the narrow *Isthmus of Corinth* (3 M. wide). Its area is 8288 sq. M. The centre is occupied by the hilly district of *Arcadia*, which is itself almost entirely encircled by mountains. The other districts either descend from this central mountain-system to the coast in successive terraces (such as *Achaea*, in the N., *Elis*, on the N.E., and *Argolis*, with *Corinth*, in the N.W.), or project from it in the form of independent peninsulas, with mountain ranges of their own (e.g. *Messenia* and *Laconia* to the S.). The chief mountains in the N. of Arcadia are *Kyllēnē* (modern *Ziria*; 7790 ft.) on the N.E. and *Erymanthos* (modern *Olonos*; 7300 ft.), with its offshoot *Panachaïkon* (6320 ft.), on the N.W. In the S.W. of Arcadia rises the *Lykaeon* (4660 ft.), which is prolonged by *Mt. Ægaleos* (4560 ft.), the backbone of the peninsula of Messenia. The low hills of S. Arcadia are adjoined by *Taygetos* (the mediæval *Pentedaktylon*; 7905 ft.), the longest and highest range in the peninsula; while the *Artemision*, *Parthenion*, and the other mountains on the E. border of Arcadia, with a height of 4500-5300 ft., are continued to the S. by *Parnon* (modern *Malevo*; 6365 ft.), in the E. Laconian peninsula. The chief rivers of the Peloponnesus are the *Alpheios* (modern *Rouphiá*), flowing into the Ionian Sea, and the *Eurotas* (modern *Iri*), flowing into the Laconian Gulf.

However naturally these districts accommodate themselves to the physical divisions of the country, they had at no time during the period of Greek independence any political significance. With the exception of the district in the S.W. subject to Sparta, there were hardly any political entities in the Peloponnesus beyond the city-republics. After what is known as the Doric migration which introduced the Dorians and other N. Greek peoples into the Peloponnesus and left them conquerors over the earlier Achæan settlers, the inhabitants of the S. and E. coasts were regarded as belonging to the *Doric* stock, while those of the mountainous interior, and of the N. and N.W. coasts were included in the *Achaean-Æolic* family.

The earliest invasions of the N. races were the temporary predatory raids of the Goths in the years 267 and 395 of our era (comp. p. 43); the peninsula, like the rest of Greece, remained subject to the Byzantine empire. But in the 6th and the two following centuries appeared the *Avars*, *Slavs*, and other tribes, who established themselves in the country and in a great measure dislodged the Greeks. Converted, however, to Christianity by the Byzantines, these

strangers from the N. gradually adopted the Greek tongue, so that by the 10th cent. it was once more the language of the country. In 1204 and 1205 *Geoffroy de Villehardouin* and *Guillaume de Champlitte* conquered the Peloponnesus with the aid of their Burgundian knights; and the latter assumed the title of 'Prince of Morea.' Geoffroy de Villehardouin succeeded him in the title, and the dignity remained in his family until 1278. The country meanwhile was divided into 14 baronies; and baronial castles were everywhere built, after the manner of W. Christendom. The coasts were occupied by the Venetians. From 1278 till 1383 the Peloponnesus was in the possession of the Neapolitan house of *Anjou*, who ruled it by means of governors. Before the close of the 13th cent. the Byzantines had again effected a footing on the peninsula, and at the beginning of the 15th cent. it was once more subject to their power, despite the invasion of the pastoral *Albanians*, who made their first appearance in the century before. When the Byzantine empire fell before the Ottoman power, the Peloponnesus also, with the exception of the Venetian coast-settlements, passed in 1460 into the possession of the Turks. In 1685 the Venetian general *Francesco Morosini* landed in the Peloponnesus with an army, largely recruited in Germany, and in three years was master of the entire peninsula; but the Venetian power lasted only for a short time (till 1715).

Next to Athens and Attica, the Peloponnesus is the most extensively visited part of Greece. Some travellers content themselves with an expedition from *Corinth* to *Mycenae* and *Nauplia* and a visit to *Olympia*, while others make in addition a circular tour through the entire peninsula (comp. p. xxiv). Railways have been opened from *Corinth* to *Argos*, *Mycenae*, and *Nauplia* (R. 27), to be continued to Tripolitza and Sparta, and from *Corinth* to *Patras* (R. 28), to be prolonged to Pyrgos. The number of good Roads is steadily increasing. The sail round the Peloponnesus in the Greek coasting-steamers is also very interesting; comp. RR. 31, 33, & 44; also pp. xix-xxii.

27. Corinth and the Isthmus of Corinth.

Arrival. The *Railway Station* (RR. 12, 28, 29) lies near the *Steamboat Landing-Place* (RR. 4, 13). Boat to or from the steamer 1 fr.; the boatmen often make extortionate demands.

Hotels and Restaurants. Railway Restaurant, good; in connection with it is a *Lodging-House*, in the Rue du Chemin de Fer, containing three double-bedded rooms and one single room (each person 5 fr.). In the town, not far from the landing place of the steamers, is the Xenodochion to Stemma (*Hôtel de la Couronne*), a fairly good house containing four rooms (each person 4-5 fr., 'salon' 6 fr.), with a restaurant attached. The Xenodochion tôn Parisíon (*Hôtel de Paris*), kept by *Konstantinos Gounaris*, has eight rooms, at similar charges, but no restaurant.

Carriage to Old Corinth 10-12 fr. — **Horse** to the Acro-Corinth 2½ fr., there and back (5 hrs.) 4-5 fr. It is advisable to order carriages or horses immediately on arrival; the keeper of the railway-restaurant will procure either on request.

Corinth, hitherto called *New Corinth* (Νέα-Κόρινθος), a regularly built little town with 8000 inhab., is of quite modern origin,

ENVIRONS DE
CORINTHE.
1: 136.000
Kilomètres
Hauteurs en Mètres.
BAIE DE CORINTHE
Monts
Géraniens
Port
Posidonia
Nelle CORINTHE
Phare
Canal maritime
Perigiali
Anc. Port de Lechaion
Gare
Plaine Vokha
Kolombozi
Vignes
Caserne
Cimetière
Bois d'Oliviers
Isthmia
Rue de l'anc.ne Schoinos
Kalamaki
Gare
Port
Phare
Source
Théâtre
Anc.ne Ville de l'Isthme
Enceinte sacrée
Stade
Bains d'Aphrodite
Anc. Cirque
Rhakhiani
CORINTHE
Temple ant.
Aqueduc ant.
Carrières antiques
Source
Anc. Tombeaux
Carrières ant.
Hexamilia
120
Pente Skoupia
625
AKRO-CORINTHE
Carrières Vignes
Rue de Kenchreai
Aqueduc ant.
Xylocheriza
GOLFE
Bains d'Hélène (Sources chaudes)
Mont
Tour ruinée
D'AIGINE
Mt Oneion.
582
Monts Oniens.
Mt Skona
703
Neokhorion
Source

having been founded not much more than 30 years ago. The ancient town lay about 3½ M. to the S.W., at the foot of the citadel of Acro-Corinth. A village stood on this site during the middle ages and down to 1858, when it was almost totally destroyed by an earthquake. The inhabitants then founded the present little town, which lies quite close to the sea.

The unusually favourable situation of Corinth, on the isthmus connecting N. Greece with the Peloponnesus and in close proximity to the seas on both sides of the country, early made it a centre of far-reaching commercial enterprises and the great emporium for the produce of both the E. and the W. The mythical founder of the town was the astute *Sisyphos*, and its original name is said to have been *Ephyra*. The Phœnician element was present here in strong force and exercised a very powerful influence upon the development of the social life of the inhabitants. This influence was manifested not only by the cult of the Sidonian Astarte (Aphrodite) in the citadel, with its Asiatic service of the Hierodouli, and by the worship of the Tyrian Melkart on the Isthmus (p. 233), but also by the ancient manufactures of purple and woven stuffs, and by the commercial spirit which prevailed in the whole public life of the city. Even the strongly-marked and severe character of the Dorians, who forced an entrance in the 9th cent. B.C., was lost in the luxurious trading-city. Corinth planted numerous colonies, of which the most famous were Syracuse, Potidæa, and Corcyra. Until the Persian wars its only rivals as the leading centre of trade in the Greek world were Ægina (p. 131) and Miletos in Asia Minor.

Corinth was at first an oligarchy. The chief power was in the hands of the *Bacchiadæ*, a family of the stock of the Herakleidæ, who, however, were overthrown about B.C. 657 by Kypselos. Under the tyrants (*Kypselos*, B.C. 657-629; *Periander*, B.C. 629-585; and *Psammetichos*, murdered in B.C. 582), who depended on the people for support, Corinth was mightiest and its people happiest. Under the restored rule of the oligarchy, the Corinthians, who had but little warlike ambition and had taken but a modest share in the Persian wars, attached themselves more and more closely to Sparta, in order to defend themselves against the irresistible advance of Athens. It was Corinth that specially instigated Sparta to the decisive trial of strength with Athens. But the greatness of Corinth was already on the wane when the overthrow of its rival in B.C. 404 (p. 41) for a moment freed the dominion of the seas; nothing availed to recall its former splendour. The so-called Corinthian War (B.C. 395-387), in which Thebes, Argos, and Corinth endeavoured to clip the wings of Sparta, was partly waged within the Corinthian territories.

With the exception of the short prosperity of the Achæan League (B.C. 243-222), the citadel was in the possession of the Macedonians from B.C. 335 to B.C. 197. After the declaration of independence by the Romans in B.C. 196 (p. 233), Corinth became the head of a new Achæan League; but its rebellion against Rome was punished (probably at the instance of the commercial party in the Roman senate) with the complete destruction of the city by the victorious consul *Lucius Mummius*. The inhabitants were sold into slavery, its territories were divided, and for a hundred years its site lay desolate. Cæsar refounded the town and planted there a civil colony, consisting chiefly of freedmen, which speedily attained a new prosperity, and became the seat of the proconsul of Achæa. This was the Corinth that St. Paul knew, the most splendid commercial city of Greece, and the chosen abode of luxurious materialism and frivolous immorality. Here the apostle founded a community, whose later divisions he reproves in his two epistles to the Corinthians.

In the middle ages Corinth possessed no importance. The fortress of Acro-Corinth fell into the hands of the Turks in 1458, was taken by the Venetians in 1682, and from 1715 till 1821 was again in Turkish possession. Byron describes its capture by the Turks in 1715 in his 'Siege of Corinth'.

A visit to the site of Old Corinth and the Acro-Corinth on horse or mule (p. 228) takes 5 hrs., there and back; driving is practicable to Old Corinth. The route at first follows the Patras road, which is crossed by the railway, and then diverges to the left.

The village of *Old Corinth (Palaea-Kórinthos)* consists of a few houses only. Visitors usually halt at a tavern close beside the venerable columns of an ancient temple. Ancient Corinth lay in the plain sloping gradually up to the foot of the citadel-crowned rock of Acro-Corinth. The town-walls began on the E. and W. slopes of the Acropolis and were prolonged on the N., beyond the city proper, to include the port of *Lechaeon* (now called *Diavatiki*). The best known of the suburbs is *Kraneion*, the abode of Diogenes the Cynic, who was visited here by Alexander the Great. The circuit of the town proper is said to have been 40 stadia (4-5 M.), or with the suburbs 85 stadia. If the walls running down to the sea be also included the circuit was about 12 M.

The ***Temple,** one of the oldest monuments of the Doric style (comp. p. 329), is the only relic of the ancient town that calls for notice. According to the common opinion the building was peripteral, with six columns at each end; and of these five on the W. side, with the two immediately adjoining on the S., together with a portion of the entablature, are still preserved. There were 15 columns on each side. The interior was occupied by two cellæ, each with a portico of its own. The E. cella was the larger; it was oblong in form and contained 8 interior columns. The smaller W. cella was almost square, and had only 4 interior columns. It has been supposed from this arrangement that the temple sheltered two different cults. The building material is a rough and porous limestone, overlaid with a reddish-yellow stucco. The monolithic columns have 16 flutes and taper regularly towards the top. Their extraordinarily massive proportions (height 23½ ft.; diameter at the base 5 ft. 8 in., at the top 4 ft. 3 in.) combine with the projecting capitals and heavy entablature to produce an impression of hoary antiquity. — A large block of rock with several niches and chambers; the so-called *Bath of Aphrodite* (λουτρὸ τῆς Ἀφροδίτης; ¼ M. to the N., on the edge of the terrace marking the N. limit of the old town), with narrow artificial channels, from which spring water flows; and the remains of a *Roman Amphitheatre* (¾ M. to the E., towards the Isthmus) are hardly worth a visit.

The ascent to the top of the ****Acro-Corinth**, possible from the W. side only, should not be omitted. The lower entrance may be reached in ¾ hr. from the ruined temple on horseback or on foot; when the gate is shut, the pensioner (φύλαξ) living in the citadel must be summoned (fee 1 fr., on leaving). The mediæval fortifications, which form a triple line on the side by which we enter, have a circuit of more than 1½ M. At only a very few places have the

ancient remains been directly used; several Venetian cannon still lie scattered about. The innumerable ruins of small houses and the remains of Greek and Turkish chapels, the whole forming a scene of perfect chaos, date from the last two or three centuries. Near the lower part of a minaret, to the right of the footpath by which we ascend, lies a large cistern (16 ft. deep, 98 ft. long, and 32 ft. broad), a huge relic of the Roman period of Old Corinth. In 20-25 min. from the lower entrance we reach the summit of the Acropolis (1886 ft.), which descends precipitously on the N. side. Here we notice the remains of a Turkish oratory, and to the W. of it a few large blocks from the temple of Aphrodite. The **View which now presents itself was famous even in antiquity. It embraces a great part of the mountainous districts on both sides of the Corinthian Gulf and of the Isthmus, which lies spread out like a map at the foot of the observer.

'To the S. our gaze commands the valleys stretching towards the *Mountains of Argolis*, as well as those bare mountain walls themselves, which conceal the plain of Argos and descend abruptly on the E. into the *Saronic Gulf*. To the W. towers the lofty *North Arcadian Chain*, with the snowy *Zyria (Kyllene)* and *Chelmos (Aroania)*, while in front of it a fruitful plain extends along the sea as far as the ancient *Sikyon*. To the N. we look across the town, lying far below at our feet, to the glassy surface of the *Corinthian Gulf*, above which rises the hilly peninsula of *Perachora* (the ancient *Peraea*), stretching to the W. from the *Geranean Mts.* and ending in the abrupt promontory of *Hagios Nikolaos (Hera Akraea)*. Farther to the N. the massive ranges of *Boeotia*, *Phocis*, *Locris*, and *Aetolia* seem to join the Peloponnesian mountains, and to shut in the Corinthian Gulf like a great inland lake. Most imposing of all is *Parnassos*, which rears its summit, snow-clad until far on in the spring, a few leagues from the farther side of the gulf. Near it, to the left, are the still loftier *Kiona* and *Vardousia (Korax)*, and to the right the lower but boldly-shaped *Helicon*, the hill of the Muses, and *Kithaeron*, which adjoins the mountains of Attica. To the E. spreads the Saronic Gulf, with *Salamis*, *Aegina*, and its smaller islands and rocks, while beyond is the Attic peninsula, with the long *Hymettos* and the *Hills of Laurion* tracing the horizon as far as *Sunion*' (W. Vischer). In clear weather *Athens* is visible from this point; the Acropolis, with the Parthenon, and the glistening white walls of the royal palace, in front of Hymettos and Lykabettos, may be distinguished.

As we descend we visit the remarkable spring of *Pirene*, which is said to have been bestowed on Sisyphos by the river-god Asopos in return for his having revealed the hiding-place of the latter's daughter Aegina, who had been carried off by Zeus. According to another legend the stream gushed forth at a stroke of the hoof of Pegasus. It rises to the S.E. of the summit, from which it apparently derives its water. The entrance is opposite the S. front, close to the outside stair of a long ruined barrack about 15 paces from the S. wall of the citadel. We descend by a wooden ladder into the well-house, which was covered with a vault even in Roman times; on the pilasters are a few ancient inscriptions. The water is so clear that at the first glance it is difficult to tell how far it covers the rocky steps below.

To the S.W. of the Acro-Corinth, on the other side of a deep

depression, is the slightly lower height of *Penteskouphia*, also crowned by a small fortress. To the S. rises *Mt. Skona* (2305 ft.)

A very different and mainly modern interest attaches to the Canal, now almost completed, which cuts across the **Isthmus of Corinth**. By directly connecting the Gulf of Corinth with the Saronic Gulf the journey from Messina to Piræus, which now takes about 58 hrs., will be reduced to about half the time, while the sea-voyage from Messina to Constantinople will be shortened by about two days. The idea of cutting a canal through the isthmus was familiar to the ancients, and was seriously entertained during the time of Cæsar, Nero, and Hadrian. Traces of the work of Nero still existed when the present canal was begun. In 1881 a French company, the president of which is General Türr, the Garibaldian, received permission to commence operations, and the work is now almost completed. Two imposing breakwaters, each 785 ft. long, with lighthouses at the ends, protect the W. entrance, where a new town, *Poseidonia*, is springing up.

About $2^1/_2$ M. to the N. of the canal, in the N.E. corner of the Gulf of Corinth, lie the hot baths of **Loutraki**. Fair accomodation may be obtained in the *Hôtel Katastēma*, kept by *Paramythiotis*, and in a 'dépendance' of the *Hôtel Stemma* at New Corinth.

The canal is 100 ft. in breadth and $3^1/_2$ M. in length. About 1 M. from its W. end it is spanned by the iron bridge of the Athens and Corinth Railway, mentioned at p. 146. The bridge is 230 ft. high, permitting the passage of the tallest masts. A lighthouse is to be built on the highest point of the Isthmian ridge (265 ft. above the sea), and will be visible for a great distance on either side.

The E. entrance of the canal is also protected by breakwaters with lighthouses, and another small town, called *Isthmia*, has grown up here. A little to the N. are the unimportant remains of the ancient town of *Schoinos*. Farther to the E. lies *Kalamaki* (railway-station; p. 146), formerly of some importance as the landing-place for the steamers plying on the Saronic Gulf.

Cenchreæ (Kenchreae), the other E. port of ancient Corinth, mentioned in Acts, xviii. 18, lay about 3 M. farther to the S.

Scarcely $^1/_2$ M. to the S.W. of the E. entrance of the canal and about as far to the S.E. of the second bridge, is the enclosure of the ancient Isthmian Sanctuaries, within which now lie the chapel of *Hagios Joánnes* and the ruins of two other chapels. This sacred enclosure has recently become better known owing to the excavations of the French School (p. 91). The surrounding wall, of which only the lower courses are now extant, has the form of an irregular pentagon and closely adjoins the Isthmian wall (p. 233), with which in fact it coincided on the N. and N.E. for a distance of 220 yds.; its E. side is shaped like a half-moon. The chief entrance is on the N.E. side; part of the paving of the broad road leading through it has been preserved, and the old chariot-tracks are distinctly re-

cognisable. There seems to have been a second entrance on the W. side, and a third opened on the S.E., towards the stadion. The precincts formerly contained the temples of Poseidon and Palæmon or Melikertes (the Phœnician god Melkart), but no traces of these have yet been discovered. The institution of the Isthmian Games, which were held every two years, was ascribed to Theseus, and they were therefore especially frequented by the Athenians, whilst the Spartans and Eleians avoided them. The athletic exercises took place in the *Stadion*, now more resembling a natural hollow. Here Alexander the Great caused himself to be hailed as the leader of all the Greeks, before the expedition to Persia in B.C. 336; and here in B.C. 196 T. Quinctius Flamininus announced to the Greeks the gift of independence vouchsafed them by the Romans. To the W. of the temple enclosure are the remains of a semicircular building, which is supposed to be the Græco-Roman *Theatre*. Farther to the W. is a tunnel, intended, like a similar one near the Isthmus wall, to carry off the rain-water.

The famous *Isthmian Wall*, which ran across the Isthmus, may still be traced for its entire length, though in several places, especially to the W., it no longer appears above the earth. Some portions seem to date from the most remote period; but the chief remains are not older than the restorations under Valerian (3rd cent. A.D.), Justinian (6th cent.), and the Venetians. Close by the N. side of the wall fronting the mainland of Greece, and near the road from Corinth to Kalamaki, beside a guard-house, may be traced the remains of the *Diolkos*, or tramway, on which small ships were transported across the Isthmus, to avoid the circumnavigation of the Peloponnesus. — The walk hence to New Corinth takes 1 hr. more.

28. From Corinth to Patras.

80½ M. Railway in 4½-5¾ hrs. (fares 18 fr. 90, 16 fr. 30 c.). — Views chiefly to the right.

Corinth, see p. 228. — The railway, which skirts the sea nearly the whole way, passes through a richly watered district almost exclusively devoted to the cultivation of vines and currants. The E. part of this district, now called the *Plain of Vocha*, belonged in ancient times to Corinth and Sikyon, and the W. part belonged to Achæa. Round the numerous villages are to be seen the dazzling white fields prepared for drying the currants. Most of the torrents and streams, which fill their broad channels after heavy rain only, are crossed by iron bridges.

As the train emerges from the station we see, to the left, the Acro-Corinth, with Old Corinth at its base. Between the first and second of the three groups of houses, of which the latter consists, rises the temple; on the top of the hill to the W. of the Acro-Corinth is the ruined castle of Penteskouphia (p. 231). To the right, close to the sea, lies Lechæon (p. 230), between two long barren hills.

On the other side of the gulf the promontory of *Hagios Nikolaos* (*Hera Akraea;* p. 146) rises from the sea. Beyond (5½ M.) *Perigiáli* we cross the *Lonyo Pótamo*, descending from Kleonæ (p. 236). — 7 M. *Assos*. Near (8 M.) *Vracháti* the train crosses the small river of Nemea (p. 237). — 10 M. *Kokkoni*.

11 M. *Vello*. To the left, 3 M. distant, on the lofty grey terrace between the deep gorges of the Asopos and the Helisson (see below), lies the small village of *Vasilikó*, indicated by the spire of its modern church. It its situated on the verge of the plateau occupied by the site of ancient *Sikyon*.

Sikyon ('cucumber town'), originally called *Mēkónē* ('poppy town'), was founded by the Ægalean Ionians, and passed later into the hands of Dorians from Argos. Under the tyranny of the *Orthagoridae* it rose to a high pitch of prosperity, as the school of art named after the town sufficiently attests. Sikyon possessed a treasury of its own at Olympia (p. 331). Its coins, bearing the device of a flying dove, circulated far and wide. After its second foundation by Demetrios Poliorketes (p. 212; B.C. 303), the town enjoyed a new era of prosperity, due mainly to the activity of its citizen *Aratos*, who procured the adhesion of Sikyon, Corinth, and other Peloponnesian towns to the Achæan League. The town also enjoyed the favour of the Romans. The ruins are considerable. The Theatre, to the W. of Vasilikó, abuts on an eminence, in which the tiers of seats and the supports of the stage are hewn. The latter have recently been brought to light by the excavations of the American School at Athens. Two vaulted tunnels gave admission to parts of the auditorium. Near the theatre is an *Aqueduct* and to the N.W. is the Stadion, with a well-preserved substructure on the N.E., formed of carefully hewn polygonal blocks. Fragments of this and other ruins lie strewn over the entire terrace.

The tabular mountain in the background is the *Phouka* (2060 ft.), the ancient *Apesas*, on which Perseus is said to have sacrificed to Zeus Apesantios. To the W., over the low and white-streaked hills in the foreground, rises the jagged chain of *Kyllene* (p. 288), the summits of which are generally shrouded in clouds. On the opposite side of the Corinthian Gulf rise the mountains of Megara, which are continued by *Kithaeron* (p. 167) and the two groups of *Helicon* (p. 162), the former somewhat in the background and the latter close to the sea.

Beyond Vello the railway crosses the ancient river *Asopos*, and just beyond (13 M.) *Kiáto* the small *Helisson*, now named *Lechova*. — The narrow strip of coast which joins the plain of Vocha (ending at Kiáto) with the plain of Ægion is traversed by numerous rivers and torrents, some of them issuing from deep gorges among the mountains. Among these may be mentioned the small river *Lalióti*, the ancient *Selīeis*, near (15 M.) *Diminió*. A peculiarity in the richly varied landscapes of the N. coast of the Peloponnesus consists in the long rows of cypresses, in some places, as at (17½ M.) *Melissi* and Xylokastro, forming entire woods, whereas in the rest of Greece this favourite tree of the Turks is but rarely seen. — 19½ M. *Sykiá*. — At (21½ M.) *Xylókastro* the train crosses the wild and impetuous *Trikalitikos*, the ancient *Sys* or *Sythas*, which formed the E. boundary of the district of *Achaea* or, as it was ori-

ginally called, *Ægialos* ('coast-land'). — At (25 M.) *Kamári* the cone-shaped hill of *Koryphē* (2400 ft.) comes into view on the left. At its base probably lay the small town of *Donussa*, which belonged, like the harbour of *Aristonautae*, to the high-lying mountain-town of *Pellene* (near *Zougra*). — Beyond Kamari the ancient *Krios*, now named *Phónissa* ('murderess'), enters the sea. Between (29½ M.) *Lykoporiá*, where the egg-shaped *Aygó* comes into sight at the end of a rugged mountain ridge, and (30 M.) *Stomi* we cross the *Skoupeiko Potámi*, and at (34½ M.) *Dervéni* the *Zacholitiko Potámi*. The short stretch of coast-land here is called *Mâvra Litharia* ('black stones'). The port at this point belonged in ancient times to the town of (37½ M.) *Ægira*, situated about 1½ M. inland, on a spur of the *Evrostina*. — Immediately beyond (39½ M.) *Akráta* we cross the stream of that name, the ancient *Krathis*, which never wholly dries up. On the other side of the gulf the lofty *Parnassos* (p. 152) rears its head above the low *Kirphis*. — 44 M. *Plátanos;* 46½ M. *Trâpeza;* 47½ M. *Diakóptika*, at the entrance to a deep ravine.

As we enter the coast-plain of Ægion we pass the broad delta formed by the *Kerynitēs*, now called *Vouphousia*, and the *Selinūs*, now named after Ægion. — 62 M. *Rizómylo*. Above this village lay the ancient *Keryneia*. — 54 M. *Témeni*.

56½ M. **Ægion.** — The Xenodochíon of Livathinos, a few hundred yards to the W. of the railway-station, in the first detached house on the beach, is new and clean (bed 1½ fr.) and has a fair restaurant.

Ægion or *Ægium*, a town with 5300 inhab./and one of the most important places on the Gulf of Corinth, is still generally known by its Turkish name of *Vostitza*. In virtue of its central situation it was, in ancient times, the foremost place in *Achaea*, and the deliberations of the Achæan League were generally held in an adjacent grove *(Homarion)*. The town includes two parts. The railway-station lies in the lower town, which mainly consists of the storehouses of the currant-merchants and contains the chief spring of the place, rising to the surface by 16 separate openings. On the harbour-embankment, which has been restored on the ancient lines, is another copious spring with 9 mouths. The ancient approach from the lower to the upper town, repaved in modern days, leads through an opening in the cliff, probably of natural origin but improved into a regular gateway by human hands. The upper town, which lies on a plateau surrounded by a ravine, contains several handsome private dwellings, among which that of the *Panagiotópoulos* family is conspicuous. The remains of antiquity, including a subterranean passage in the garden of M. Theodorópoulos, are unimportant. — On Sept. 9th, 1888, Vostitza was almost entirely destroyed by an earthquake, but it is rapidly rising again from its ruins.

The harbour of Ægion is the best in the Gulf of Corinth. The plain around the town is covered with luxuriant grape and currant vineyards and also contains a few olive and mulberry plant-

ations. The hills rising in the background, beyond the plain, are the *Mavrikiotis* and the *Kolokotrónis*. — About 4½ M. to the E. lay the ancient *Helikē* (p. 294).

The fertile littoral plain, on which the best currants grow, now becomes narrower. The Ætolian Mts. *(Korax*, with the two chief peaks of *Kiona* and *Vardousia)* are visible on the opposite side of the gulf. — 59½ M. *Mourlâ;* 61 M. *Selianitika*. The railway crosses several river-beds in this neighbourhood, the most important of which is that of the *Erineos*, reached just before (62 M.) *Kamarae*. Farther on the mountains stretch right down to the sea, and in some places the railway has had to be cut in the rocks. — Beyond (66 M.) *Lampírē* the railway is carried along the sea on lofty retaining walls and iron bridges. — 70½ M. *Psathópyrgos*, also called *Zachouliotika*. — The train now crosses a rushing mountain torrent (dry in summer) by an iron bridge, borne by 108 buttresses. — 74½ M. *Hagios Vasílios*; 75½ M. *Vernardëika*.

The railway now enters the coast-plain of Patras, which is covered with currant-plantations. To the right of (77 M.) *Rhíon* are the forts of Morea and Roumelia (p. 32). — 79 M. *Vosaïtika*.

80½ M. *Patras*, see p. 29. The station lies to the N. of the town, near the harbour.

29. From Corinth to Nauplia.

40 M. Railway in 4 hrs. (fares 8 fr. 40, 6 fr. 95 c.). — Best views to the left.

Corinth, see p. 228. — Directly on emerging from the town our line diverges from the line to Patras (R. 28) and turns to the S. towards the long chain of the *Oneia Mts.* (1910 ft.). Near the foot of these mountains, to the left, lies (5½ M.) *Hexamilia*, where some tombs with fresco-paintings have been discovered, near the ruins of a rude brick building of the Roman period. — We now skirt the steep E. slope of the Acro-Corinth, surmounted by its Venetian battlements. The pointed summits of Penteskouphia and the rocky peaks of the rugged *Palokorachi* now appear to the right. Farther on, to the left, are chains of green hills, among which lies the village of (9½ M.) *Athikia* (not visible from the railway), known as the place where the so-called Tenean Apollo was found (p. lxxvi). Shortly before reaching Chiliomodi we see to the left a large homestead ('metochi'), which belongs to the convent of *Phaneromeni*, hidden in a gorge to the W.

12½ M. *Chiliomodi*. The line now turns to the W. and traverses the domain of the ancient *Tenea*, which lay 2½ M. to the S., on the flat-topped hill above the twin-villages of *Kleniacs* (a corruption of Kleonæ), and formerly belonged to Corinth. — We then enter the domain of Corinth's small rival, *Kleonae*, the chief place in which is now (16½ M.) *Hagios Vasilios*. The ancient town of Kleonæ was situated on a gentle hill, which is visible to the N.W., rising from the plain, to the right of a small grove of

trees; but only a few fragments of the old wall, which was about 6 ft. in thickness and defended by towers, now remain. The ruins which crown the mountain-spur rising abruptly above the village of Hagios Vasilios are those of a mediæval castle.

The range is continued towards the W., under the name of the *Treton Mts.*, and is skirted by the railway, which gradually ascends, reaching its highest point at (20 M.) *Nemea.*

The ancient ruined temple of Nemea lies about 3 M. to the N.W. of the railway, and is reached by a path which crosses the hill and then descends into the little valley of Nemea. A few minutes before we quit the slope we notice, to the right of the path, a well surrounded by silver poplars, which perhaps may be the ancient *Adrasteia.* To the left we can still distinguish the cavea of the ancient theatre and the stadion. A cave on the *Korakovouni* above these is popularly believed to have been the retreat of the Nemean lion, slain by Hercules.

The temple of Zeus at **Nemea** was a national sanctuary of all the Peloponnesian Greeks, and lay in a lonely wooded region, far from all habitations. It was peripteral, with six columns on each end; now only three columns are standing, one of which belonged to the E. front, and the others, with their entablature, to the pronaos. The shafts of most of the other columns lie side by side in almost regular order, as they have been overturned by repeated earthquakes. The Nemean games, held every two years, were founded, according to the legend, to commemorate the death of Opheltes (or Archemoros), son of the Nemean king Lykourgos, and were revived by Hercules. — To the S. of the temple and close by the road are the ruins of a mediæval church. To the W. is the village of *Herâkleia*, the new settlement of the villagers evicted by earthquakes from the higher-lying *Koutsomâti.* Good wine is grown in the valley of Nemea.

About 2½ M. to the W. of the temple lies the village of *Hagios Georgios*, and 3 M. farther on, near the river *Asōpos*, are the insignificant ruins of Phliús. The Doric inhabitants of this little town permanently maintained their independence of Argos; and in the Peloponnesian War they contributed 4000 hoplites to the Spartan army. From Phlius to *Lake Stymphalos* (4¼ hrs.), see p. 289.

Beyond the station of Nemea the railway slowly descends to the *Pass of Dervenaki*, across which the ancient road from Corinth to Nauplia also led. On Aug. 6th, 1822, the Turkish troops under Dramalis, marching from Corinth to Nauplia, were met at this point by the Greeks under Kolokotronis and Nikitas, but succeeded in forcing their passage, though with heavy loss. — The railway now turns to the S., passing a mill and a few scanty remains of ancient buildings.

As we enter the plain of Argolis we see, to the left, the bare and massive summits of the *Hagios Elias* and the *Szára*, between

which Mycenæ is situated. The plain is far from fertile, except at its verges (comp. Homer: πολυδίψιον, ἱππόβοτον Ἄργος, the thirsty, horse-rearing Argos).

27½ M. **Phichtia** is the station for *Mycenae* (p. 254), which lies at the foot of the Hagios Elias, on a hill, the first easy slope of which is continued by a steeper ascent to the sharply-defined plateau on the top. The spur at the W. base of the Szara was the site of the Heræon (p. 253). To the right of the railway are the ruins of an ancient watch-tower. — A narrow footpath leads from the station at Phichtia, passing a small chapel and skirting the S. verge of an olive-grove, to (1½ M.) the village of *Charvati*, where the custodian of the antiquities of Mycenæ resides (see p. 253).

The Argolic plain is bounded on the W. by the *Artemision* (p. 252) and other mountains; to the S. rise the fortified height of the Palamidi and the low Acropolis of Nauplia. Beyond the unimportant station of *Koutzopodi* the railway crosses the *Panitza*, the ancient *Inachos*, by means of an iron bridge, and just before reaching Argos, it passes over the broad and stony channel of the *Xeriás*, the ancient *Charadros*, which lay like a moat in front of the E. fortifications of ancient Argos.

33 M. **Argos**, see p. 250. The broad road beginning near the railway-station leads to (½ M.; carr. 1 fr.) the *Agorâ*.

The main line continues to run towards the S., viâ *Kephalari* (p. 263), to (39½ M.) *Myli* (p. 263), the present terminus, beyond which it is to be continued viâ Tripolis to Megalopolis, Sparta, and Kalamata.

Argos is connected with Nauplia by means of a branch-railway. The second intermediate station is (37½ M. from Corinth) **Tiryns**, situated a short distance from the tavern on the high-road between Argos and Nauplia, near the ancient fortress (see p. 247).

40 M. **Nauplia**, see p. 245. The station is situated at the N. base of the Palamidi, near the suburb of Pronia, and not far from the E. city-gate.

30. From Athens to Nauplia viâ Ægina and Epidauros.

This route takes three days. 1st Day. *Ægina.* — 2nd Day. Cross in a sailing-boat (about 15 fr.) to *Epidaurus* in 3-8 hrs.; visit the ruins of the ancient city and proceed on the same evening, if possible, to the (2½-3 hrs.) *Hieron*. It is advisable to hire horses here at once for the whole journey to Nauplia. — 3rd Day. From the *Hieron* to *Nauplia* in 6½ hrs.

Since the completion of the road between the two places, most travellers visit the *Hieron* as an excursion from Nauplia (a drive of 8-9 hrs., there and back; carr. about 35 fr.). An early start should be made, and refreshments taken.

Ægina, see p. 131. From Ægina travellers should make an early start, as the duration of the passage depends on the wind, and instead of taking only 3 hrs. may be protracted to 8 hrs. or even longer. In fine weather the sail between the islands, with the

view of the Peloponnesian mountains, is very beautiful. We soon pass the little island of *Metópi*, belonging to the Convent of the Panagia at Argos, and then *Angistri*, the ancient *Kekryphaleia*, where the Athenians gained a naval victory (p. 133). On the mountain-slope of the latter island lies a farm (μετόχι) of the above-named convent; the chief place of the island, *Megálo Chōrió*, is situated on the N.W. side. To the S.W. of Angistri is the islet of *Dórousa*, and more to the W. lie *Kyra* and the rocky islet of *Asphalatho*. Opposite, on the mainland to the W., is the promontory of *Trachili*; and to the left (S.) rise the wild and riven mountains of the volcanic peninsula of *Méthāna*. To the S. of Trachili and a little inland, under the shadow of a Frankish castle, lies the village of *Piáda* or *Néa-Epídavros* (4½ M. from Epidavra), where on 1st Jan., 1822, the 'Assembly of Epidauros' took place, which declared the independence of Greece (13th Jan.), and issued the 'Constituent Statute of Epidauros'. The village has now 1100 inhabitants.

We land on the tongue-shaped peninsula, which divides the harbour in two, and anciently bore the town of **Epidauros.** Near the N. bay, where we disembark, lies the village of *ta Epídavra* or *Palaeá-Epídavros*. Food and lodging (4-5 fr. per day) may be had at the house of *Christos Georgios Sakellios*, near the chapel of *Hagios Nikolaos*, which marks the site of a temple of Hera.

Epidauros was the town of Asklepios (Æsculapius), though his temple was situated not in the town itself, but to the W., on the road to Argos (Hieron, p. 240). The original Ionic population gave way to the Dorians after the return of the Herakleidæ. The situation of the town has always encouraged trade and shipping. In the colonizing epoch the Epidaurians took possession of *Ægina* (p. 132), which thenceforth continued to be the chief support of their power. They had colonies also on the distant islands of *Kos*, *Kalydnos*, and *Nisyros*. The alliance between Epidauros and Corinth was often very close; and indeed, after the fall of the powerful tyrant *Prokles*, the former city became for a short time a dependency of the other, at that time governed by Periander. The loss of Ægina, about B.C. 580, put an end to the naval influence of Epidauros. It then formed an alliance with Sparta, to which, in spite of the distance between the cities, it faithfully adhered.

The citadel and the older part of Epidauros were built upon the already-mentioned peninsula, now called Nisi, between the bays of the harbour, of which the smaller one to the N. is now, as in antiquity, the most used. The newer and lower part of the town lay inland, nearer the present village, but there is hardly a trace of it to be seen. It contained temples to Asklepios and to his wife Epione, to Dionysos, Artemis, and Aphrodite.

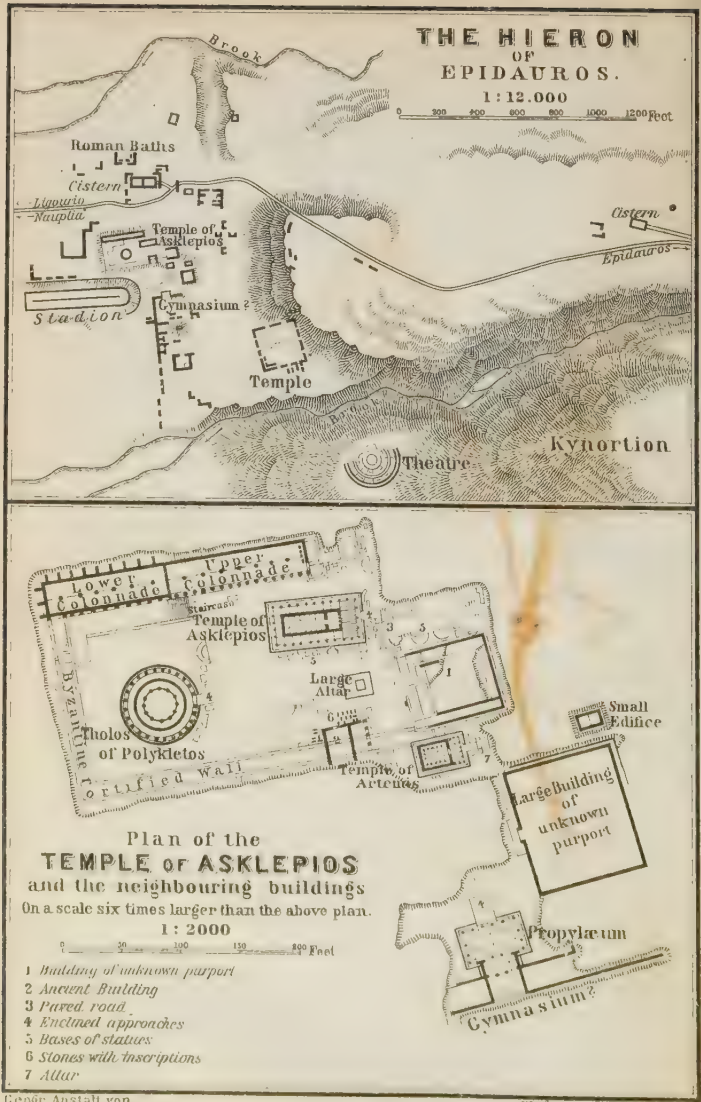
The road from the village to the peninsula makes a wide curve round the N. bay, passing a good spring and some water-works. The peninsula is occupied by two heights, one to the W. forming a sort of natural outwork, and a higher one to the E., both covered with trees and shrubs. The former was probably the site of the *Sanctuary of Athena Kissaea*, of which a supporting wall still stands. In a hollow to the W. lies a marble bench. The *Fortifications*, which

can be traced on both the heights, in spite of numerous interruptions, are built mostly in the polygonal style. In all directions we come upon larger or smaller fragments of walls and buildings, many of them dating from Byzantine or late mediæval times. On the N. verge of the E. height are a number of graves, which have been opened.

From Epidauros to the Hieron, $2^1/_2$-3 hrs. The route traverses the N. part of the fertile, grain-growing plain of Epidauros, which lies at the foot of a semicircle of grey mountains. Near a mill it turns to the W. into the gap in the mountain-chain, through which the ancient road to Argos ran. The valley is watered by a brook and the slopes on both sides are thickly covered with brushwood. Immediately in front rises the bare and lofty *Arachnaeon* (now called *Arna*), the chief mountain in the Argive peninsula. The highest peak (3930 ft.), now named *Hagios Elias*, was the site of altars to Zeus and Hera, where sacrifices and prayers for rain were made. A little farther on our route turns to the S., quits the direct road to Ligourio, and passes through a long rocky gorge into a narrow valley, which still bears the name of *Hieron* (pronounced *Ïeró*). A room is to be fitted up here for the reception of visitors.

The **Hieron of Epidauros** was the most celebrated seat of the cult of *Asklepios*, the god of healing, whom *Koronis*, daughter of Phlegyas, is said to have borne to Apollo, on the neighbouring mountain of *Titthion*. Nearly all the sanctuaries of Æsculapius throughout the entire Greek world, including those at Athens (p. 58), Pergamon, and Smyrna traced their origin, directly or indirectly, to this shrine; and, indeed, the sacred serpent of the god, which accompanied all the Epidaurian colonies, was actually carried as far as distant Rome, during a destructive pestilence. The sick from all Grecian lands resorted to the Hieron; for in connection with the temple was a celebrated hospital, with dwellings for the priests (physicians) and the patients, buildings for gymnastic and musical exercises, and other appliances. Those who were cured testified their gratitude by votive offerings and inscriptions. The sacred treasury was plundered several times, notably on one occasion by certain Cilician pirates, and in B.C. 87 by Sulla, who devoted the spoil to the payment of his soldiers. On the other hand Antoninus Pius, afterwards Roman emperor, caused baths and temples to be erected here in the first half of the 2nd century of our era.

The almost level valley, which we enter from the N., is dotted with clumps of trees and shrubs, and is bounded on the N. and S. by small and generally dry water-courses. The road from Argos to Poros runs through the middle of the plain. The hill to the E. is the above-mentioned *Titthion*, or 'Goat Mountain', on which the goats of the herd Aresthanas gave nourishment to the new-born Asklepios. To the S.E. rises *Mt. Kynortion*, now called *Charani*, on which stood an ancient temple to Apollo Malcotas.



Geogr. Anstalt von Wagner & Debes, Leipzig.

The excavations of the Archæological Society (p. 93), begun in 1881 and still continued, have brought to light the greater part of the sacred enclosure, which lies to the S., on the road to Nauplia.

The most interesting discovery is the *Tholos, a circular structure 107 ft. in diameter, which was erected by *Polykleitos* and excited the warm admiration of the ancients. A circular platform, carefully constructed of large blocks of conglomerate, served here as the stylobate or common base for two concentric series of columns, of which the exterior ring was Doric, while the interior ring showed the combination — quite unusual at so early a period — of Ionic details with Corinthian capitals. Three other circular walls, connected with each other by beams, and interrupted by openings, supported the floor, which was formed of flag-stones. The ruin as it stands cannot, of course, convey an adequate idea of its former splendour; but the delicacy of the technical detail in what yet remains still commands admiration and recalls the elegance of the similar parts in the Erechtheion at Athens (pp. 72. 73). The interior was adorned with paintings by *Pausias*, and contained the grateful inscriptions of patients restored to health. Only one of the latter, of comparatively late date, has been found.

To the N. of the Tholos are the remains of two *Colonnades*, and to the N.E. are the ruins of a temple, said to be the Sanctuary of Asklepios. The temple was peripteral, 81 ft. long and 43 ft. broad; and from numerous fragments found in the vicinity, the pediment seems to have been adorned with sculptures (now in Athens, p. 98), representing, on the E., a battle of Centaurs, and on the W., a contest between nude warriors and Amazons. Figures of Nereids also occur. — The position of other ruins is indicated on the accompanying plan.

Another building of great interest is the *Theatre, which lies on a spur of the Kynortion, beyond the water-course to the S., and forms a semicircle, with its opening to the N.N.W. The building and adornment of this edifice, which excelled all other Greek theatres in beauty and richness, are attributed to *Polykleitos*. A restoration appears to have taken place in the time of the Romans; but the ground-plan of the main divisions was left unaltered.

The Auditorium (*Cavea*, κοῖλον) was divided by a broad passage (*Diázoma*), halfway up, into a lower section containing 32 rows of seats, and an upper section with 20 rows. Besides these, there were three rows of seats of honour, two being in the diazoma (separated by a passage 6 ft. broad), and the other below, at the edge of the orchestra. The lower section of seats is divided into 13 wedge-shaped divisions (*Kerkides*) and the upper into 25, by flights of steps 2 ft. broad. The highest row of seats is 193 ft. from the orchestra, and 74 ft. above it. Behind it a passage, 7 ft. broad, ran along the outside wall of the building (2 ft. thick), of which the foundations alone now remain. In front, at the lower angles of the cavea, this wall was continued to the orchestra by means of the so-called *Analemmata*, terminating on both sides in 'ante' on which formerly stood statues. Adjacent were the *Parodoi*, or entrances to the orchestra.

The Orchestra consisted of a passage, widening towards the stage

and serving to carry off the water, and of the *Konistra*, a circular space, 39½ ft. in diameter, in which the chorus stood. The Konistra was about 8 inches higher than the passage, and was surrounded with a stone parapet. Its floor was not flagged, as in the Athenian theatres, but consisted of earth beaten hard, thus forming a κονίστρα ('sandy space, arena') in the literal meaning of the word. Exactly in the middle stands a cylindrical stone, 2 ft. 4 in. thick, with its upper surface hollowed out, said to be the altar of Dionysos.

The Stage, which has been freed from later additions and is in comparatively good preservation, appears still to preserve the original plan so far as the chief foundation walls are concerned, although the restoration in the N.W. corner and the whole upper part of the building date from Roman times. It consisted of a main building (*Skene*) at the back, opening on the stage proper (*Logeion*) by three doors, and of the wings (*Paraskenia*) to the right and left of the latter, with the entrances to the orchestra, and the side-entrances to the stage (comp. p. 51). The front wall of the stage (*Hyposkenion*) is adorned with 14 Ionic pilasters, the spaces between which were probably filled by statues. The recesses at each side perhaps contained Roman imperial statues (Livia and Augustus?).

The visitor should examine a number of large *Reservoirs*, to which water is brought from the hill to the E., and the well-house at the base of the Titthion, which used to receive its water from a reservoir made of stone and plaster, 14 paces broad by 45 paces long, on a flat hill in the neighbourhood. The site of the last is marked by the thick growth of shrubs round the edges. The basin and channels have been several times repaired in later times. — There is also a large mediæval reservoir on the Kynortion or Charani.

From the Hieron to Nauplia, 18 M., accomplished by carriage (p. 238) in 4 hrs. The new road runs between the hills of *Theokavtó* on the right and *Kotroni* on the left, passes the hamlet of *Koróni*, and reaches (1 hr. from the Hieron) the village of *Ligourió* (860 inhab.), conspicuously situated on the slope of a long hill, the base of which the road skirts. On the hill are some remains of an old wall ('Palæókastro'), and there are similar ruins farther to the E., near the Chapels of *Hagios Taxiarchis* and *Hagios Demetrios*. About ½ M. beyond Ligourio, in a field to the right, stands a chapel of *Hagia Marina*, with a few mural fragments, and a little to the E. are the foundations of an ancient *Sepulchral Pyramid*. On the road itself we pass an old well, with ancient wash-troughs, and a chapel of *Hagios Nikolaos*.

About 3 M. beyond Ligourio the old bridle-path viâ Katsingri (p. 243) diverges to the right. The road traverses the district of *Soulinarí*, passing near a small ancient stronghold, now called *Kasarmi*, perhaps marking the site of the ancient *Lessa*, which lay on the boundary between Epidauros and Argos. The ruins consist of massive walls, towers, and gates, chiefly in the polygonal style.

The road passes no more villages, until it reaches *Ária*, 2 M. from Nauplia, with which it is connected by an aqueduct. We then pass the sculptured Lion mentioned at p. 247 and reach *Prónia*, a suburb of Nauplia (see pp. 247, 245).

The above-mentioned Bridle-Path, in ½ hr. after the parting of the ways, reaches the ruins of an ancient little fortress, now called *Kastráki*

tou Phoniskou, which resemble those of Kasarmi. We next proceed across a barren plateau, seamed with ravines, and making a slight detour, reach (1/2 hr.) the monastery of *Hagios Demétrios Karakalá*, prettily situated among planes and silver poplars by the side of a brook. Tolerable night-quarters may be procured here. After another full hour we pass another ancient fortress, constructed of large polygonal blocks, and shortly afterwards (1 1/4 hr. from Hagios Demetrios) we reach *Katsingri*, where we are still 1 1/4 hr. from *Nauplia*.

31. From Athens to Nauplia by Sea.

Greek Steamers (pp. xix-xxii) daily, in 12-14 hrs., either direct or viâ *Ægina*, *Poros*, *Hydra*, *Spetsae*, and *Chéli* (fares 17, 12 fr.).

Piraeus, see p. 105. Boatmen are in waiting at the station (embarkation 1, with luggage 2 fr.). — The steamer's route is either viâ *Ægina* (p. 131) or direct to Poros. The lofty Oros (p. 135), conspicuous from afar, rises at the S. extremity of Ægina. Opposite is the volcanic peninsula of **Methána**, connected with the Peloponnesus only by a narrow isthmus, and presenting in its bold cliffs one of the most characteristic formations on the coast of Greece. On its chief summit, *Chelóna* (2430 ft.), are several ancient reservoirs, and two sulphur-springs used for curative purposes in former days. The ancient town of Methana lay on the S.W. side, not far from the site of the present *Megalochórion*. — To the E. the cliffs of *Petro-Karovo* rise from the sea.

The island of **Póros**, the ancient *Kalauria*, now comes into sight on the S. The beautiful lemon-groves belonging to it cover the opposite mainland and are estimated to contain, in all, about 30,000 trees. On a spit of land lies the town of *Póros* (Xenodochion and Restaurant, fair; 5400 inhab.), which the steamer reaches 4 hrs. after leaving the Piræus. Poros was formerly the chief naval station of Greece, and contains an arsenal and fortifications erected under the direction of Bavarian officers. On Aug. 13th, 1831, Admiral Miaulis, who had formed with Mavrokordatos and Kondouriotis a sort of rival government against President Kapodistrias, set fire to a part of the Greek fleet here, in order to prevent its delivery into the hands of the Russian admiral Rikord, which had been ordered by Kapodistrias. In the interior of the island, about 2 1/2 M. from the town, lie the substructures of a famous temple of Poseidon, which formed the centre of the very ancient Kalaurian 'Amphictyonic League' among the sea-ports on the Saronic Gulf and the Bay of Argolis. It was in this temple that Demosthenes, fleeing from the myrmidons of Antipater, viceroy of Macedonia, poisoned himself on Oct. 12th, B.C. 322.

On the mainland opposite Poros, near the village of *Damalá*, about 6 M. to the W., lie the insignificant ruins of the ancient *Troezen*, an Ionic foundation that preserved many of its peculiarities even after the Doric immigration. According to the legend Trœzen was the scene of the tragic death of the virtuous Hippolytos, who had been calumniated by his step-mother Phædra. His horses, suddenly terrified by Poseidon, rushed wildly along the shore and dashed their master to pieces.

Farther on are the cliffs of *Skyli*, the ancient *Skyllaeon*, forming the E. spur of the mountains of Trœzen. The steamer now enters the *Hermionic Gulf*, which is bounded on the S.E. by the long island of *Hydra*, on the S.W. by the island of *Dokós*, and on the W. and N. by the territory of the Dryopo-Doric city of *Hermióne*, which was still a place of importance under the Roman emperors. The ruins of the town (including a temple of Poseidon) lie on the spit of *Kastri*, quite at the W. end of the bay, where it is landlocked by *Cape Thermísi* on the N. and *Cape Mouzáki* on the S. In $1^1/_4$ hr. after leaving Poros, the steamer touches at **Hydra** (6400 inhab.), the picturesquely situated capital of the island of the same name. Since the 18th cent. the Albanian inhabitants of Hydra have shared with those of Spetsæ and Psara the reputation of being the boldest seamen in the Levant; and as such they took the most enthusiastic share in the Grecian War of Independence. The merchant ships of the three islands, transformed into a navy, spread the insurrection far and wide over the whole Archipelago, and inflicted immense loss on the Turkish fleet. Andreas Miaulis, the Greek admiral, and Lazaros Kondouriotis, who sacrificed nearly his whole property for the cause of Greece, were natives of Hydra. The town is now of no great importance.

The steamer next passes the islands of *Dokós* and *Trikeri*, and *Cape Æmilianos* and reaches ($1^3/_4$ hr.) **Spétsa** (officially *Spetsae*), with 4000 inhab., the capital of an island (the ancient *Pityussa*) hardly less famous than Hydra at the epoch of the War of Independence.

After touching at ($^1/_2$ hr.) *Chéli*, on the mainland, the vessel enters the *Bay of Argolis*, and skirts the wooded coast, with its numerous bays and islets, on which are the sites of the unimportant ancient towns of *Máses* and *Halike*. In the interior of the peninsula of Argos, which was originally independent and was not reckoned a part of the district of Argolis until the Roman era, rise the *Didyma* (3525 ft.) and (more to the N.W.) the *Arachnaeon* (p. 240). After 3 hrs. more the steamer casts anchor in the fine, and always busy, harbour of *Nauplia*, the entrance to which is commanded by the small fort of *Bourzi* (now a convict prison). We land in one of the small boats that surround the steamer ($^1/_2$ fr. each pers., with luggage 1 fr.); the boatmen sometimes make exorbitant demands.

32. Nauplia. Tiryns. Argos. Mycenæ.

$1^1/_2$-2 Days. *Nauplia* must be regarded as the headquarters for this excursion, as it is the only place where fair accommodation can be obtained. — First Day. We ascend the *Palamidi* in the morning, drive in the middle of the day to *Argos* viâ *Tiryns* (2 hrs., including halt at the latter), visit the small collection of antiquities at Argos, and then ascend, passing the theatre, to the Acropolis of Larisa, the view from which is best by evening-light; we then return by carriage or railway to Nauplia. — Second Day. We proceed to *Charvati*, either by carriage viâ the

Heraeon in 3 hrs., or by train to (1 hr.) *Phichtiá* and thence on foot (1/2 hr.); from Charvati we walk to *Mycenae* (there and back 2 1/2 hrs.), then back to (1/2 hr.) Phichtia, in time to catch the afternoon-train to Corinth. — Those who hire a carriage for the whole day may drive viâ *Tiryns* and the *Heraeon* to *Charvati* (3 hrs.), visit *Mycenae* on foot (2 1/2 hrs.), and drive from Charvati to *Argos* (2-2 1/2 hrs.) and thence to *Nauplia* in 1 1/2 hr. more (or take the evening-train from Argos to Nauplia, 25 min.). — Provisions should be taken to Mycenæ from Nauplia or Corinth.

A third day may be devoted to the Hieron of Epidauros (R. 30). Carriage, see below. — A pleasant variation is afforded by making the journey one way by steamer (R. 31; recommended on the way to Nauplia).

Nauplia. — **Hotels.** Hôtel Mycenæ, at the harbour, near the landing-place, with restaurant, R., L., B., & A. 4 1/2 fr.; the son of *Thermoyanni*, the landlord, speaks English and French. Hôtel des Etrangers (*Xenodochion ton Xenon*), in the principal square (Platía), also with a fair restaurant (*Olympia*); Hôtel Agamemnon, near the harbour, similar charges; Hôtel Byron, near the 'Platía', frequented by Greeks only. — *Cafés* and *Restaurants* in the 'Platía' (*Nic. Spanópoulos*, on the S. side).

The **Horses** and **Carriages** here (as in Argos) are comparatively good. They are to be found outside the town-gates and in the suburb of Prónia, but it is usual to hire them through the landlord of the hotel. Prices are little lower than in Athens: carriage to (3/4 hr.) Tiryns 7 fr., to (2 1/2 hrs.) Mycenæ 25, to Mycenæ and back by Argos 30 fr. to the Hieron of Epidauros 35 fr.; horse for a tour of several days, 7-8 fr. per day, for one day, not returning to Nauplia, 10 fr.

Nauplia (Návplia) or *Nauplion*, called by the Italians *Napoli di Romania*, is a rising little trading-town with 4600 inhab., for the most part immigrants from Hydra and other Grecian islands. The nomarch of the province of *Argolis*, an archbishop, and various tribunals have their seats here. The beautiful and healthy situation of the town, its handsome new buildings, and the un-Grecian cleanness of the streets, invite the traveller to a stay of some time. The houses are congregated on the narrow space between the rocky fastness of *Palamidi*, the harbour-rock of *Itsh-Kaleh*, which juts out boldly into the sea, and the moat which divides the town-domain from the mainland.

The names of *Nauplios* (seaman) and of his sons *Nausimedon* (shipmaster) and *Œax* (steersman), which are closely connected with the legendary origin of Nauplia, as well as the situation of the ancient town on a peninsula not in immediate contact with the plain, seem to prove that its founders arrived by sea. The foreign element is represented by the inventive *Palamedes*, to whom is attributed the first lighthouse, the earliest use of masts and of scales, and the perfecting of alphabetic writing. The opposition of the haven to the inland towns is also typified by the legend of the strife betwixt Poseidon, who was highly reverenced in Nauplia, and Hera, the chief goddess of the Argives. Nauplia took part in the originally Ionic Amphictyony of Kalauria, mentioned at p. 243. In the historical period we find Nauplia as the common harbour of the Argolic states, after Argos had taken the city during the 2nd Messenian war and expelled the inhabitants, who had formed an alliance with Sparta. Little is known of Nauplia in later antiquity, but it never so completely lost its importance as the Piræus.

After the capture of Constantinople by the Crusaders in 1204, the Byzantine governor *Leon Sgouros* settled in Nauplia. His efforts to found a Greek monarchy failed, but Nauplia remained in the possession of the Greeks until 1247. As capital of the later Frankish duchy of Argos it passed subsequently to the Venetians, who lost it in their turn to Sultan Suleiman II. in 1540. In 1686 *Count Königsmark*, one of Morosini's sub-

ordinates, once more acquired it for the Republic of St. Mark; but in 1715 it again fell into the hands of the Turks. Venetians and Turks laboured alternately on the construction of the fortress of Palamidi, which was finally held to be impregnable. Its surprisal by the Greeks on the stormy night of the 30th November (St. Andrew's Day), 1822, contributed on this account all the more to the encouragement of the insurgents, who maintained themselves here while the rest of the Peloponnesus was forced to submit to the ruthless Ibrahim Pasha. The battle of Navarino (p. 352) rescued the fortress from a critical siege. After the Conference of London (p. lxiv) the first Greek government fixed its seat at Nauplia, and it was here that the first president, *John Kapodistrias*, was murdered by the brothers Mauromichalis from private animosity, as he was entering the church of St. Spiridion (Oct. 9th, 1831). On January 25th, 1833, the newly-elected king Otho made his entry into Nauplia; but in the following year the seat of government was transferred to Athens.

The harbour rock of *Itsh-Kaleh*, washed by the sea on the W. and S., was the ancient Acropolis of Nauplia, and the original walls, constructed of polygonal blocks, have been partly used as foundations for the mediæval and modern fortifications. Various remains of ancient rock-cuttings, steps, reservoirs, and the like, are still visible. The steep slopes are thickly overgrown with cactus. The E. extremity of the rocky height was formerly united with the Palamidi, but the low connecting ridge has been blasted away. Access to the long narrow open space, with the large barracks and a prison, is obtained by a broad flight of steps in the middle of the N. side. We may walk along the N. edge of the hill to the W. end and return by the S. side, passing a round tower in the middle of the fortress, and the remains of a square Venetian tower. A small dark-coloured gate at the E. and lowest part of the plateau conducts to the head of the bay between Itsh-Kaleh and the Palamidi.

The fortress of *Palamidi, the joint work of the Venetians and the Turks, is situated on the summit of a steep eminence (705 ft.), which rises on the S. and S.E. of the town. Access is obtained by means of a stair of 857 steps made by the Venetians. The building is now occupied only as a prison. Savants refuse to perceive in the name of the fortress any merely mediæval reminiscence of the ancient hero Palamedes but maintain that the hill all along has preserved its classical appellation. The separate works have also received classic titles from the modern Greeks, such as 'Miltiades', 'Leonidas', 'Epaminondas', and 'Achilles'. The last of these is also known by its Turkish name of 'Giourousi', or 'Attack'.

Those who wish to inspect the interior of the fortress apply for a pass (ἄδεια) at the commandant's quarters (φρουραρχεῖον), in the town, either personally or through the landlord of their hotel. The visitor is accompanied by an officer or soldier. When the prisoners, all of whom have been convicted of serious offences, are at exercise in the yard, they are allowed to offer to visitors, across the barricade, carved articles of various kinds at low prices. The View embraces part of the bay of Argolis and the entire Argive plain. To the N.E. rises the Acropolis of *Katsingri* (p. 243), to the N. close by *Tiryns* (p. 247), beyond which we can make out the general outlines of the site of *Mycenae* (p. 251); to the N.W. is *Argos*, with the Acropolis of *Larisa* (p. 252); on the W. bank, opposite Nauplia, lies *Myli* (p. 264); and farther to the S. the castle of *Astros* (p. 261) projects into the sea.

Numerous Venetian inscriptions, some bearing the lion of St. Mark, have been built into the fortifications on the two hills, and elsewhere; one outside the city-gate refers to Francesco Morosini in 1687.

The broad moat, now half dry, is spanned by a stone bridge of 7 arches. Passing the railway-station we reach (1/2 M.) the suburb of *Prónia* (Πρόνοια; 1760 inhab.), near which, on the road to Aria (p. 242), a village to the W., is the figure of a lion hewn in the rock by the sculptor Siegel, at the instance of Lewis I. of Bavaria, in memory of the Bavarian troops who died in Greece in 1833-34.

About 1 1/2 M. beyond Prónia lies a little nunnery known as *Hagia Moné*, the way to which leads through vineyards and olive-groves. In the convent garden a fantastically ornamented fountain is fed from an ancient shaft in the vicinity; and here we may recognize without any doubt the renowned stream of *Kánathos*, in which Hera renewed her virginity every spring. Outside the garden, to the N.W., is a well-like entrance to some subterranean passages, probably used as aqueducts.

Those whose time permits may find it interesting to visit the cave-tombs on the N.E. slope of the Palamidi, to the E. of Prónia. These were found to contain objects resembling those discovered at Mycenæ.

From Nauplia to Argos, 8 1/2 M., railway, see p. 238 (carriage in 1 1/2 hr., see p. 245). The road passes near the (1 1/4 M.) hill of *Hagios Elias*, which yielded the stone for the Cyclopean walls of Tiryns. About 2 1/2 M. from Nauplia lie the ruins of Tiryns, to the N. of a dilapidated agricultural school, on the right of the road, which is here lined by silver poplars. (The railway-station lies to the left of this point.) The guardian of the antiquities (φύλαξ τῶν ἀρχαιοτήτων) acts as guide (fee 50 c.).

***Tiryns** (Τίρυνς) is the most celebrated and certainly the most ancient example of the Cyclopean style of building. Homer refers to its walls as characteristic and speaks of it as the 'wall-girt Tiryns' (Τίρυνθά τε τειχιόεσσαν, Il. II. 559); and Pausanias (p. cxiii) asserts that, like Mycenæ, it is no less wonderful than the Egyptian pyramids. The rocky eminence, which rises only 30-60 ft. above the plain, is surrounded by a wall of massive and almost unhewn blocks, from 6-10 feet long and 3 ft. wide, placed in regular layers and connected with each other by means of smaller stones. The flat top of the rock, 980 ft. long and nearly 330 ft. broad, has a rough resemblance to a footprint, and consists of a smaller and lower N. portion (the heel) and a broader and longer S. portion (the sole). The former, or *Lower Castle*, contained the dwellings of the attendants and the stables for the horses and cattle; the *Upper Castle* was occupied by the lordly owner. The original height of the wall has been estimated, from the blocks that lie scattered around, at about 65 ft.; while its thickness is 26 ft. At two points (on the S. and S.E.) the wall is considerably thicker, and contains various chambers or niches and covered passages. These subterranean chambers, which were used as storehouses, are among the most remarkable relics of the prehistoric age. A flight of stone steps de-

scends to the small passages or *Galleries*, which alone had been discovered before 1885. Doors resembling pointed arches lead from these to the adjoining *Chambers*, some of which have been cleared out, while others remain full of blocks of stone. Similar magazines were found in the ancient citadel of Carthage. The roofs of the galleries and chambers are not vaulted, but are formed by horizontal and gradually overlapping layers of projecting stones (comp. p. 255). In the S.E. gallery the surface of the stones has been worn perfectly smooth by the closely packed flocks of sheep, which have used it as a fold for centuries. The chief entrance to the castle was in the middle of the E. side; another gate lay on the W. side, and there were several small posterns at other points.

The ascription of the building of the walls to the *Cyclopes*, who had been invited from Lycia by *Proetos*, the brother of *King Akrisios* of Argos, is in all probability a reference to some immigration from Asia Minor. Subsequently, according to the legend, Tiryns was ruled by *Perseus*, the grandson of Akrisios, who shrank from taking the Argive kingdom of his grandfather, whom he had accidentally killed. Another legend makes Tiryns the birthplace of *Hercules*, the son of Zeus and Alkmene, the granddaughter of Perseus. The importance of Tiryns falls entirely within the mythical period; for although in conjunction with Mycenæ it sent 400 men to the battle of Platæa (B.C. 479), it was destroyed in B.C. 463 by the jealous Argives, and the subsequent settlements obtained no importance. Since, therefore, the unhewn blocks appear never to have been used for any other building purpose, we now see the fortress in essentially the same condition as immediately after its destruction.

We enter the ruins either by the S.E. side, where the wall is most ruinous and where the accumulated rubbish forms a comparatively easy approach, or by the main gateway on the E. side. In approaching from the S.E. side, we have the above-mentioned galleries above us to the right and left. The S.E. gallery to the right is the best preserved, but only two of the chambers opening from it have been emptied of rubbish. The S. gallery (to the left) is shorter and more ruinous; it is reached by the old staircase and is adjoined by five chambers, four of which have been cleared out.

Unusual interest has attached to the ruins of Tiryns since the excavations of *Dr. Schliemann* and *Dr. Dörpfeld*, carried on in the upper castle in 1884-1885, brought to light the plan of a palace of the Homeric epoch.† We begin our inspection with the *Main Entrance* in the middle of the E. side. From the plain this entrance is reached by an inclined plane or ramp, constructed of large blocks of stone, which ends at a massive tower 23 ft. high and 34×24 ft. wide. This whole arrangement is in accordance with the ancient rules of the art of fortification as referred to at p. 115. The gateway at the top, to the right, opens in the interior on a passage running N. and S. Following this to the S. for 25-30 paces, we reach a second ruinous *Gate* (Pl. 1), which resembles the Lion Gate

† Comp. 'Tiryns, der prähistorische Palast der Könige von Tiryns', von *Dr. Heinr. Schliemann*, mit Beiträgen von *Dr. W. Dörpfeld* (Leipzig, 1886; English translation published by John Murray, London, 1886).

of Mycenæ (p. 256) in proportions and structure. The gate-posts are 10½ ft. high and 4½ ft. broad; that to the W. is still entire, that to the E. is broken in half. Projecting at right angles from the inner face of each a special door-rebate or door-case is wrought, and in the threshold, immediately behind each stanchion of the door-case, is a round hole (probably corresponding to similar holes in a beam overhead) for the reception of the pivots of the hinges. The holes in the door-posts, halfway up, were used for a strong bar, which could be thrust home into an opening in the wall when the door was open. The other gates seem to have been similarly arranged.

Farther on we reach an oblong space, bounded on the left by a colonnade on the outer wall (above the S.E. gallery mentioned at p. 248) and on the right partly by the wall of the palace and partly by a large *Gateway* (Pl. 2). The latter, like the Propylæa at Athens, consists of the gate proper in the centre, and projecting porticos at the sides. The porticos are each provided with two columns between antæ. This gate leads to a large *Inner Court*, surrounded by dwelling-rooms and colonnades. The W. side of the court has been destroyed by a landslip. At the N.W. corner stood a smaller *Gateway* (Pl. 3), now only partly recognisable, which was adjoined on the N. by the most important part of the palace, consisting of the Men's Hall and the rooms adjoining it.

Here we first reach the *Aulē*, a rectangular court, 66 ft. long and 51½ ft. broad, which was formerly surrounded by colonnades, as is proved by the still extant bases of the columns. To the right of the entrance, on the pavement in front of the S. wall, stands a square block of masonry, with a round hole in the middle, which marks the position of the large *Domestic Altar* (Pl. 4).

Opposite the altar are two low steps leading to a small *Court* (Pl. 5), with three doorways, and to a *Vestibule* (Pl. 6). The latter is connected by a doorway, 6½ ft. wide, with the *Men's Apartment* (*Mégaron*; Pl. 7), which is 38½ ft. long and 32 ft. wide. There are no holes for hinges in this doorway, and it may have been closed by a curtain and not by a door. The size of the Men's Room necessitated the erection of four columns to support the roof, and their position is still plainly visible. Within the square which they formed lay the open fireplace, where meals were prepared and round which gathered the chieftain and his men. The smoke probably escaped through a square opening in the ceiling, which may have been protected by an external cap or covering, open at the sides. The flooring of the room consisted of a hard lime cement. [The wall running lengthwise through the court, the vestibule, and the Megaron, evidently belongs to a later building; it is probable that here, as at Mycenæ (p. 257), a temple was erected on the ruins of the ancient palace.]

To the E. and W. of the principal part of the palace lay a considerable number of smaller chambers, including the *Bathroom*

(Pl. 8; with a floor consisting of one large slab of limestone, on which the bath-tub stood), and the *Women's Apartments.* The last had no direct communication with the men's apartments. The chief Women's Room (Pl. 11; 25 ft. long and 18 ft. broad) resembles the Megaron in arrangement. A small portion of the inner wall, adorned with painting, has been preserved in the S.E. corner.

The shaft-like openings in different parts of the palace were made during the excavations of Dr. Schliemann in 1876. — Among the other traces of later buildings among the archaic ruins are the foundations of a *Byzantine Church* (Pl. 12), in the S. part of the inner court, and several Byzantine tombs (in the W. portico of the great gateway).

We leave the castle by the small door on the W. side, where 55 steps of the ancient staircase are still preserved. The lower entrance is protected by a semicircular outwork.

Argos lies about $4^1/_2$ M. from Tiryns, and may be reached on foot in $1^1/_2$ hr., and by carriage in $^3/_4$ hr. Halfway, near the hamlet of *Dalamanára*, is a tavern. The small beds of the *Inachos* and the *Cháradros* (p. 238; generally dry), which we cross beyond the tavern, unite a little farther down; but the little river makes its way to the sea only when it is swollen by the winter-rains.

Argos. Accommodation, of no very comfortable character, may be obtained at the Xenodochía of *Danaos* and *Philipas*, both in the Platía, with dirty eating-houses. — Carriage to *Charvati* about 8 fr. — Railway to *Phichtiá (Charvati, Mycenae)* and *Myli* and to *Nauplia*, see p. 238.

Argos, a market-town ('Komópolis') of 9860 inhab., with low, red-roofed houses, lies at the E. base of the imposing Acropolis of *Lárisa*, and extends from the low mound surmounted by the *Chapel of St. Elias* to the sea. From a little distance the place looks like a village, but as we approach, it assumes more and more the aspect of a town. The surrounding plain, part of which is covered with swamps, is now more barren than in antiquity; but it is gradually being won back to cultivation.

The name *Argos*, which the city shared with the broad plain through which the *Inachos* flows, was itself used to signify 'plain'; just as the name *Lárisa*, which has been given to the citadel, was a common Pelasgian term for an acropolis. These facts in themselves prove the dominating importance of the town for the whole district; but additional proof is offered by the early Grecian myths, in which Argos and Thebes (p. 171) are by far the most prominent of the Greek cities. Hera was the goddess held in highest reverence at Argos, and she was represented as having won the land in contest with Poseidon, as Athena won Attica. *Phoroneus*, a son of the river-god *Inachos* and the Oceanid *Melia*, appears as the ruler of Argos in the earliest myths. *Danaos* — a collective name for the agricultural and warlike tribe of the Danaæ — is said to have migrated hither from Egypt at a later date, and to have transformed the land from a barren waste to a fertile and well-watered plain. The connection between his efforts and the drawing of water by the Danaïds in the under-world is unmistakeable, for, according to the early ideas of the Greeks, who as yet had no notion of punishment after death, they were simply carrying on still the occupation that had busied them on earth (comp. p. lxxxiii). The strife betwixt his descendants *Akrisios* and *Proetos* led to the foundation of Tiryns and the other strong cities of the plain. Under the foreign dynasty of the Pelopidæ Mycenæ became the capital of the country; and the Argives under *Diomedes*, like the other Greeks, were subject to Agamemnon of Mycenæ.

After the occupation of the Peloponnesus by the Dorians, the family of *Temenos*, the oldest of the three *Herakleidae*, reigned in Argos, which became the mother-city of Doric kingdoms in Epidauros, Trœzen, Sikyon, and Corinth. The tenth in descent from Temenos was *Pheidon*, one of the most remarkable men in the history of the Peloponnesus, who acquired so much independence for the throne, that in spite of his royal ancestry he was described as a tyrant. He defeated the Spartans at Hysiæ in B.C. 669, and extended his power over the entire N. and E. of the Peloponnesus; while in domestic affairs he made a new departure by the introduction of an improved system of weights and measures and coinage, closely resembling the earlier inventions of the Greek cities in Asia Minor. In the wars with Sparta, which from this time constitute the greater part of the history of the town, Argos grew gradually weaker, and its jurisdiction became at last restricted to its own immediate environs. It was not until after the Persian Wars that it recovered enough vigour to destroy Mycenæ and Tiryns and to transfer their inhabitants to itself. Later on we still find Argos, second only to Corinth in the Peloponnesus for size and population, among the constant enemies of Sparta. It joined the Achæan league and in B.C. 146 passed with the rest of Greece into the power of Rome. — For the Argive School of Art, of which *Polykleitos* was the 'bright particular star', comp. p. xciv.

In the Platía, or principal square, $^1/_2$ M. from the railway-station, lie the chief church and the *Town-House (Demarchía)*, in one of the basement rooms of which are a number of noteworthy ancient sculptures, some of them from the Heræon (p. 253). They include a small female head in marble, a fine relief (recalling the Doryphoros of Polykleitos) of a youth armed with a spear, with his horse, a three-bodied Hecate, a statuette of a Naiad and swan, tombstones, inscriptions, vases, and terracottas.

The fact that in the whole course of its long history Argos has never been uninhabited, and that both in the middle ages and in more modern times under the Franks and Turks it was a place of some importance, is the reason why so few remains of ancient Greek buildings are now extant. The buildings on the W. side of the market-place, which lay at the base of the Larisa, were of great antiquity, and a few remains of these are still extant.

The most notable is the Theatre, a shallow semicircle hewn in the rock, the site of which is easily found from the large ruin of a Roman brick edifice in front of it. The tiers of seats are divided into three sections by two corridors; and in the middle is a flight of steps leading from the top to the bottom. It is estimated to have contained room for 20,000 spectators. On December 12th, 1821, the national assembly of Greeks summoned by Demetrios Ypsilantis met here, but it was afterwards transferred to Epidauros. — A little to the S. of the theatre, but quite apart from it, are twenty steps or rows of seats, also hewn out of the rock. — To the N. of the theatre and farther along the brow of the hill, beyond a spot where the rock has been smoothed, extends the *Retaining Wall of a Terrace*, about 100 ft. long, partly consisting of polygonal blocks. In the centre is a door, now blocked with rubbish, and at the N.E. corner is an almost obliterated relief, with an inscription of three lines. The chamber on the terrace above, constructed on and in

the rock, contains a niche with the mouth of a narrow rock-channel, and was probably the well-house of an ancient sanctuary.

If the traveller have sufficient time he should not omit the ascent of the acropolis ***Lárisa.** About $1^1/_2$ hr. is sufficient for the excursion there and back, if a boy is taken as guide ('sto Kástro' means 'to the castle'). The road at first ascends on the E. side of the hill below the conspicuous white *Panagía Convent*, and finally reaches the top by a steep incline on the S. side. The mediæval citadel which crowns the summit (950 ft.; $^3/_4$ hr.) has been the successive hold of Byzantines, Franks, Venetians, and Turks; and behind its ramparts in 1822 Demetrios Ypsilantis gallantly defended himself against the Turkish troops of Dramalis. The works consist of an outer and an inner enceinte, resting almost exactly on the ancient foundations. A portion of a fine polygonal wall, about 60 paces long, is still preserved on the E. side of the inner enceinte. The ancient reservoirs, which are still extant, were used in the middle ages; the oldest lies within the inner wall. The apex of the hill, on which is the final fortification, commands a fine view over the Argolic plain, bounded on the E. by the height of Arachnæon (p. 240) and on the W. by the Artemision (p. 238). The spur projecting from the latter towards the Larisa, from which, however, it is separated by a deep depression, is called *Lykone*. To the N. rises the tabular Mt. Phouka (p. 234). To the S.E. lie Nauplia, with the Palamidi, and the bay of Argolis.

To the N. of Argos rises the round-topped Hill of Hagios Elias (about 250 ft.), the ancient name of which seems to have been *Aspis*, from its resemblance to the curved surface of an oval shield. Its summit was encircled by a wall, still existing in interrupted fragments, and so formed a second acropolis for the town. On the slope next Argos are the remains of a flight of steps; and about 120 paces to the S. of the present Chapel of St. Elias (on the summit) is a subterranean passage, about 40 paces long. The sides of this passage are lined with Cyclopean masonry, but the roofing stones have been removed.

From Nauplia to Charvati viâ the Heræon, 4 hrs. The road runs past the suburb of *Prónia* (p. 247) and near *Tiryns* (p. 247). Farther on we diverge to the right from the high-road, and proceed viâ *Koútsi* to ($1^1/_2$ hr.) the large village of *Mérbaka*. About $^1/_4$ M. on this side of Merbaka, and 250 paces from the road, lies a *Panagía Chapel*, with numerous ancient inscriptions and sculptures built into its walls (among others a 'Funeral Banquet' high up, near one of the corners.) There are also other chapels and mediæval ruins in the neighbourhood, among which similar relics may be discovered.

Farther on we see the Cyclopean walls of the elevated fortress of *Midea*, about $2^1/_2$ M. to the E. Midea is said to have been founded by Perseus, who was succeeded by Elektryon, the father of Alk-

mene, the favourite of Zeus and mother of Hercules. In the neighbourhood are the village of *Dendra* and the windmills of *Poulakída*.

After passing *Platanítsi* and *Aníphi* we reach (3/4 hr. from Merbaka) the large village of *Chónika*, about 3/4 M. beyond which are several ruined chapels. At the first of these, that of *Hagios Nikólaos*, a field-path diverges to the right, leading in 1/4 hr. to a low spur of *Mt. Euboea* on which is situated the Heræon, the grey retaining-wall of which came into sight as we quitted Chonika. The site, which is called by the inhabitants simply the *Palaeókastro*, is enclosed on the N.W. and S.E. by two brooks, incorrectly identified with the ancient *Eleutherios* and *Asterion*.

The **Heræon** was the national sanctuary of Argolis, corresponding to the temples of the Acropolis at Athens. The original building was destroyed by a fire in B.C. 423, but the architect *Eupolemos* of Argos erected a splendid new edifice, of which Pausanias has left us a minute description. Excavations carried on in 1854 by Rangabé and Bursian showed that this was a Doric peripteral temple with six columns at each end, but the earth and stones with which the site is encumbered render it almost impossible to form a clear idea of its arrangement. The interior contained a wooden image of Hera, brought hither by the Argives from the conquered Tiryns, and a chryselephantine statue of the same goddess from the hand of Polykleitos (p. xcvi). The reliefs on the metopes represented the contests with the giants, the birth of Zeus, and the victory of the Greeks over the Trojans. A few scanty relics of the many other sculptures which were once collected here are to be seen in the Demarchia in Argos (p. 251). — The ancient temple stood upon a terrace, supported by the wall of unhewn blocks mentioned above. It was the place, according to the legend, where the leaders of the expedition against Troy swore allegiance to Agamemnon, and where Kleobis and Biton laid themselves down to an eternal sleep after having taken the places of the tardy horses in the chariot of their mother, a priestess of Hera, and themselves drawn her from Argos to the temple.

A festal road led from the Heræon to Mycenæ, to which the sanctuary originally belonged. We retrace our steps, passing a half-sunken vaulted tomb, like those at Mycenæ (p. 255), to the chapel of St. Nicholas; and in less than an hour reach the road from Argos to Corinth, at a small khan, 3/4 M. below Charvati.

The small village of **Charváti,** the nearest inhabited place to Mycenæ, lies about 2 1/2 M. from the railway-station of *Phichtia* (p. 238). *Petros Christópoulos*, the keeper (φύλαξ) of the Mycenian antiquities, lives at the S. end of Charvati and accompanies visitors to the ruins (fee 1-2 fr.). Near his house is a small museum, with a poor room fitted up for strangers, for whom he can also provide eggs, poultry, bread, and wine.

Mycenæ lies on one of the spurs rising from the N.E. verge of the Argolic plain, at the entrance to a deep glen between the two summits of *Hagios Elias* (2460 ft.) on the N. and *Zara* (1970 ft.) on the S. Travellers coming from Charvati do not catch sight of the ruins until they are rather near. The rubbish-heaps which disfigure the S.W. side of the walls, were thrown up during the excavations by *Dr. Heinrich Schliemann*, whose unexpectedly rich discoveries (p. 92) again attracted attention to this remote corner.

Perseus is the legendary founder of Mycenæ, and is said to have raised its massive walls with the help of Cyclopes from Lycia. His great-grandson was *Sthenelos*, whose son *Eurystheus* obtained the lordship instead of Hercules, in consequence of his birth, through Hera's influence, having taken place before that of the hero. The princes of the house of Pelops, who afterwards ruled here, traced their descent from the famous Phrygian king Tantalos. They are said to have inherited the town and its domains after the death of Eurystheus; but it is perhaps more probable that the foreign immigrants made themselves masters of the place by force. Mycenæ was the scene of the terrible legend of the quarrels of *Atreus* and *Thyestes*, the sons of Pelops; and *Agamemnon*, the son of Atreus, had his seat here, described by Homer as 'well-built' (ἐυκτίμενον πτολίεθρον, Il. II. 59) and 'abounding in gold' (πολύχρυσος, Il. VII. 180; Od. III. 305). Agamemnon appears not only as prince of the district round Mycenæ but also as the chief and leader of all the Greeks of the mainland and islands, at whose head he sailed against Troy. After his return he was murdered by *Ægisthos*, the lover of his wife *Klytaemnestra*; but although *Orestes*, Agamemnon's only son, avenged his father's death when he had grown up, the legend does not represent him as having regained the throne. The Pelopidæ were probably conquered by the immigrating Heraklcidæ. The might of Mycenæ had dwindled long before the dawn of history. Among those who fell at Thermopylæ, however, 80 Mycenians are mentioned; and at the battle of Platæa the united contingent from Mycenæ and Tiryns included about 200 Mycenians (comp. p. 248). Both these cities suffered the same fate, in being destroyed by the Argives in B.C. 463. Since that time the ruins of the town have remained in their lonely situation very much as we now find them, as is indicated by a comparison with the description of Pausanias (p. cxiii).

The ancient city included not only the *Acropolis*, the seat of the ruling family, but also an extensive *Lower City*, spreading over the entire hill, which is crossed by a sharp ridge of rock. The remains here, indicated on the accompanying plan, are very scanty. The most important are the so-called Treasuries, which are now known to be really sumptuous sepulchral chambers. These lay both inside and outside the town, and were believed by the ancients to be the tombs of Agamemnon, his companions, Ægisthos, and Klytæmnestra. A large number of similar, but more primitive, tombs have recently been opened on the W. slopes of the town hills; these also contained vases, cut stones, and other products of 'Mycenæan' manufacture.

Two routes ascend from Charvati to (1/2 hr.) Mycenæ. The shorter runs from the N. end of the village to the *Káto Pigadi*, a much-frequented fountain, with remains of ancient masonry, and then ascends to the right to the top of the hill. The other, beginning on the E. side of the village, skirts a ruinous Turkish aqueduct affording a view to the E. of the ravine of *Gouvia*, where the

Cyclopean ruins of a large bridge indicate the end of the festal road from the Heræon. Beyond the *Chapel of Hagios Georgios* we join the route from Káto Pigadi. A little farther on we reach the so-called **Treasury of Atreus* or *Tomb of Agamemnon*, the most striking of these underground buildings. Although known from very ancient times it is only recently that it has been completely exhumed by the Greek Archæological Society. The entrance or 'dromos' (now closed by a grated door) is an opening in the earth upwards of 30 ft. long, the sides of which are supported by carefully built walls. The door leading to the interior, 19½ ft. high, 8 ft. wide at the top, and 8½ ft. at the base, is surmounted by a lintel formed of two blocks of stone, of which the inner one is nearly 30 ft. long, 10 ft. broad, and over 3 ft. thick. The opening or niche in the wall above, made to reduce the weight resting on the lintel, was once concealed by an ornamented reddish slab, of which fragments have been found. On the right and left lie bases which supported ornamented columns of coloured marble. The interior is an elegant and artistically constructed apartment in the shape of a beehive, about 50 ft. high and with a floor-diameter of about the same. In contrast to the usual method of building a dome, according to which the stones are wedge-shaped and the joints run in the direction of the centre of the building, the side walls of this edifice are formed of 33 horizontal circular courses, gradually becoming narrower as they ascend. Some of the stones have fallen from the roof, so that enough light now enters to allow us to examine the interior. Each stone in the 5th and 8th courses has one or two holes bored in it. In some of these, bronze nails have been found, which were used to fasten metal rosettes against the wall. A doorway about 9 ft. high, similar to the others, leads from the large chamber into the tomb proper, a dark square chamber, which the guide illumines by burning straw. — Comp. also p. lxxii.

About ⅓ M. farther on, opposite the W. side of the citadel, lies another vaulted sepulchre, known as *Mrs. Schliemann's Treasury*, from its partial excavation by that lady in 1876. Its doorway (drómos) and whole arrangement resemble those of the Treasury of Atreus, but it is in much worse repair and the upper part has fallen in. — The other vaulted tombs, the positions of which are indicated on the Plan, are in a still more dilapidated condition.

We now turn to the *Acropolis, the ground-plan of which roughly resembles a triangle with its apex towards the N.E. It was surrounded by a massive wall, which is still tolerably well-preserved in its whole circuit. The gap above a precipitous part of the hill on the S. side was perhaps never protected by a wall. The fortifications, like those of Tiryns, are constructed of enormous blocks of stone, not, however, all undressed, but in many cases hewn into polygonal shapes or even squared.

The road from Charvati ends at the N.W. angle of the citadel, whence a passage (33 ft. broad and 50 ft. long) between walls leads

to the principal entrance, the famous **Gate of the Lions.* The walls of this passage are built of squared stones, which are so placed that the vertical joints of each course are in a line with each other, a peculiarity not found in the other buildings, where on the contrary the vertical joints are each capped by a stone in the course above. The approach was farther guarded by a tower-like erection on the S. wall, commanding the unshielded right side of any assailants. The doorway (now closed with an iron grating), 10½ ft. high, 10¼ ft. wide below and 9½ ft. above, is formed of two slightly sloping door-posts supporting a lintel of astonishing size (16½ ft. long, 8 ft. broad, and over 3 ft. thick in the middle). In the side-posts and in the lintel and sill there are holes which were used in closing and fastening the doors. In order to reduce the superincumbent weight on the lintel a triangular opening has been left in the wall immediately above it, as is also the case in the treasure-houses mentioned at p. 255. In the case of this gateway the opening is concealed by an ornamental slab (10 ft. high, 12 ft. broad at the base, and 2 ft. thick), bearing the famous relief, which is certainly one of the most ancient pieces of sculpture in Europe. It represents two lions or, as has been more recently suggested, two lionesses, of a somewhat heraldic appearance, reared on their hind legs with their fore-paws resting on the broad pedestal of a smooth column, which is topped by a curious and quite unique capital. The lions were represented as looking towards those approaching the gate, but their heads, which were made of separate pieces (perhaps of metal), are now wanting. Comp. p. lxxii.

On passing through the doorway and crossing a space about 11 ft. square behind it, which was closed by a second door, now in ruins, we at once reach the scene of Dr. Schliemann's excavations in 1876-77. A retaining-wall built in the same manner as the fortifications, on the left as we enter, here divides the upper part of the Acropolis from the terrace on the level of the doorway. On the terrace is a double circle of upright stone slabs, on the upper edges of which are notches, apparently used to fasten the horizontal slabs placed on them, of which six still retain their original position. The space thus enclosed has a diameter of upwards of 80 ft.; entrance was obtained by an opening on the N. side, formed by obliquely placed slabs. Schliemann recognizes in this structure an *Agorá* or meeting-place where the prince consulted the elders of the people and administered justice. The natural rock rises to a considerable height in the E. part of the circle; and in the W. part, under a thick layer of earth, were found five tombs, hewn in the rock and containing altogether the bones of fifteen persons. The quantity of gold and other ornaments found in the graves clearly proves that the bodies were those of members of the ruling family. Probably they had been exposed to the influence of fire before or at burial. A sixth grave to the S. and partly beyond the circle, was opened in

1877 by the Archæological Society (p. 92) and was found to contain two corpses with similar ornaments. The walls farther to the S. appear to have belonged to a dwelling-house. The hut of the keeper commands a good survey of the ruins.

The triangular groundplan of the fortifications, with the apex pointing to the ravine, can be well seen from the *Summit of the Acropolis* to which we now ascend. On the N. and S.E. the Acropolis is divided from the rest of the mountain by deep ravines, containing water-courses (generally dry) which farther down bound for a short distance the lower town also. Excavations begun here in 1887 have brought to light part of a *Palace*, resembling that at Tiryns, the S. end of which has been swept away by a landslip. At a later date a temple was erected on the site of the palace. On the W. and S.W. sides of the upper part of the Acropolis are several chambers, one of which contains a number of earthen vessels for holding stores, fixed into the earth. A well-preserved flight of steps ascends from these chambers to the top of the rock. — Ancient cisterns and traces of aqueducts occur at various points. — The view extends over the entire Argolic plain as far as the Larissa (p. 252) and the sea.

We now descend to the small *Postern*, which we see below us on the N. side. Its exterior approach is peculiarly placed so that the walls could command only the shielded left side of assailants. From this gate a footpath leads round the outside of the walls to the Gate of the Lions, passing over some rough rocks and near the remains of a Turkish aqueduct.

33. From Nauplia to Kalamata by Sea.

Greek Coasting Steamer (pp. xx-xxii) in 33 hrs. (fares 21 fr. 60, 16 fr. 20 c.), touching at *Astros*, *Leonidi*, *Monemvasia*, *Kythera* (Cerigo), *Gytheion* (Marathonisi), and *Limeni*.

Our course skirts the rugged E. coast of the Peloponnesus. Opposite Nauplia appears first *Myli*, then *Kivéri*, and farther on the promontory and town of *Astros* (comp. pp. 264, 267). — On the S. side of a little bay here lie the ruins of the once considerable sea-port of *Prasiae*. The district has in modern times recovered its ancient name of *Kynouria* (p. 262).

About 4 hrs. after leaving Nauplia we see the small town of **Leonídi** (4900 inhab.), standing a little inland from the shore of a bay that opens on our right. Leonídi is the capital of the district of Kynouria, the mountainous S. half of which is inhabited by the 'Tshakones', a race interesting on account of their antique doric dialect. They are the successors of the ancient Kynourians, and have maintained their independence almost uninterruptedly. In 3-3½ hrs. more we are opposite the height of *Kavo Téraka*, a little to the N. of which the site of the ancient *Zarax* is indicated by two concentric walls in the Cyclopean style.

At *Kavo Kremídi* we come in sight of the distant isolated peak, crowned with a ruined mediæval castle, at the foot of which **Monemvasia** lies. The promontory, which has been artificially separated from the mainland, is connected with the latter by a long stone bridge. The unimportant village (500 inhab.), at which we touch 4 hrs. after leaving Leonídi, is now the seat of an eparch. In the 13-16th cent. it was successively held by Villehardouin, the Byzantines, the Venetians, and the Turks; and it was repeatedly the object of keen contests. The famous 'Malvoisy' wine was made in the vicinity, but the vineyards are now desolate and barren. The Malvoisy grape, however, is still preserved in Santorini (p. 142), Cyprus, Sardinia, Sicily, Portugal, and elsewhere. The ruins of *Epidauros Limera* lie about 3 M. inland. Monemvasia is within 2 days' journey of Sparta; the route passes the sites of the ancient *Asopos* and *Akriae*, crosses the plain of Helos, and beyond Skala unites with the road from Gytheion to Sparta (pp. 280-278).

We next double *Cape Maléa*, dreaded by mariners on account of its storms. It has preserved its ancient name though the accent is altered (Mália instead of Maléa). On the S. face is a hermit's cell.

To the left lies the rocky island of **Kýthera** or *Cythera* (6600 inhab.), to which the Phœnicians were early attracted by its abundance of purple-yielding murices. Subsequently it belonged to Sparta. Kythera was the seat of a very early cult of Aphrodite, who was fabled to have here risen from the sea. Since the Venetian period the island has been known as *Cerígo*, and in spite of its distance from the rest of the group, it is included among the Ionian Islands. The steamers of the Hellenic Steamboat Co. touch at the little village of *Kapsáli* (1 M. above which is the modern *Kythera*), 4 hrs. after leaving Nauplia, and sail round the island.

Steering next N.W. the steamer enters the Laconian Gulf, at the mouth of which, on the right, is the island of *Elaphónisi* (the ancient *Onougnathos*). Farther on are the promontory of *Xyli* and the marshy mouth of the *Eurotas* (p. 270). In the distance appear the white summits of *Taygetos*. The next station is (4¾ hrs.) —

Marathónisi, officially known by its ancient name of **Gytheion.** It is the seat of an eparch. As in antiquity, this port is still the chief exporting harbour for the plain of Sparta and for the N. part of Maina (p. 259), in which it is sometimes included. Accommodation may be obtained in one of the larger 'Magaziá', or, better, in a private house. The modern town (2700 inhab.) lies at the foot of the bold promontory of *Larysion*, which was formerly sacred to Dionysos. Larysion is surmounted by a ruin and commands a fine view. Off the coast is the little island of *Marathonisi*, on which is a chapel, a lighthouse, and several other buildings. This is the ancient *Kranáë*, where Paris celebrated his nuptials with the abducted Helen. The coast of this district bore in antiquity the name of *Migonion*. The ancient city occupied a hill on the N. side

('Palæopolis'), where a few rows of seats of the theatre may be seen, and extended thence to the sea, where two ancient break-waters are still visible, near a mill. A little inland, near a spring formerly sacred to Æsculapius, lies an ancient sarcophagus adorned with reliefs. An aqueduct led from the N. bank of the spring to Gytheion. —(From Gytheion to Sparta, see pp. 280-278.)

The barren central peninsula of the Peloponnesus, which the steamer next coasts, is *Mani* or *Maina*, the home of the Mainotes, a race known for their love of liberty but also for their bloody vendettas. They claim to be the descendants of the ancient Spartans. They managed to maintain a virtual independence during the period of Turkish dominion. The S. extremity of the peninsula is *Cape Matapán*, the ancient *Taenaron*, stretching to 36° 22′ 58″ N. lat. and next to Cape Tarifa in Spain (35° 59′ 57″ N. lat.) the most southerly point in continental Europe. The *Temple of Poseidon* which once stood here was the centre of a naval league among the sea-ports of the Laconian Gulf. The town of *Kaenepolis*, which lay near it, was not founded until the Roman period.

The W. side of the peninsula is dotted with villages, both on the coast and on the heights. In $5^1/_2$ hrs. after leaving Marathonisi the steamer touches at *Liméni*, beyond which it steers past *Cape Kephâli* and in 3 hrs. more enters the harbour of *Kalamata* (p. 344), where a halt of some duration is generally made. — From Kalamata to *Pylos (Navarino)*, etc., see p. 317.

34. From Argos to Sparta viâ Hagios Petros.

This excursion takes 2-3 days. To *Myli* from Argos by railway (p. 238) in $^1/_2$ hr. or on horseback in $2^1/_2$ hrs.; from Myli to the *Loukou Convent* on horseback $4^3/_4$ hrs.; from Loukou to *Hagios Ioánnes* 2 hrs.; from Myli to *Hagios Ioánnes* viâ *Astros* 8 hrs.; from Hagios Ioánnes to *Hagios Petros* $2^1/_2$ hrs.; from Hagios Petros to *Aráchova* $1^1/_2$ hr.; from Aráchova to *Sparta* $6^3/_4$ hrs. – Horses may generally be obtained at Myli, but it is safer to bring or send them from Argos.

From *Argos* to *Myli*, see pp. 263, 264. From Nauplia we may go direct to Myli by boat. — Two routes lead from Myli to the village of Hagios Joánnes, which is not quite half-way to Sparta; the shorter but more fatiguing leads over the Zavitza Mts. ($6^3/_4$ hrs.), while the other follows the coast to Astros, and then turns inland (8 hrs.).

Both routes branch off at Myli from the high-road to Tripolitza (pp. 264, 265); but while the road viâ Astros keeps to the S. along the sea (p. 261), the mountain-path turns inland almost at once. The latter route is described first. To the right is a small eminence with some scanty ancient ruins, to which the name of *Palaeo-Kivéri* has been given. We then approach the gorge of the small river *Kivéri*, the water of which is conducted by an aqueduct to irrigate the maize-fields of Kivéri. At the entrance of the valley are several khans and mills. The ancient fragments of walls on a low rocky hill near the second mill ($1^1/_4$ hr. from Myli) probably

formed part of the Argive border-town of *Elaeús*, where Hercules buried the undying head of the Lernean hydra (p. 264).

After 20 min. more we cross the turbid yellow stream up the course of which a track leads to Pialí (p. 267) and Dolyana (p. 262), and turn towards the verdant *Zavitza Mts.*, the base of which we reach in about $^1/_2$ hr. A steep and fatiguing climb of 1 hr. brings us to a depression between two summits, where the view of the ancient Kynouria (p. 262) opens. The highest peak of the Zavitza (3200 ft.) lies to the left of the path, on the side next the sea. On the right is an ancient watch-tower of polygonal masonry, about 25 ft. in diameter, which marks the ancient boundary between Argos and Laconia. The small and ancient fortress, now called *Tsorovos*, to the left of the path $^1/_2$ hr. farther on, probably also served to guard the frontiers.

The scattered shepherd-village of *Kalyvia Dolianítika*, which we reach in $1^1/_4$ hr. after leaving the col, is the 'winter-village' of Dolianá (p. 262) and only occasionally inhabited. It lies amid luxuriant groves of olives above the river of Loukou, the ancient *Tanos* (p. 261). The semicircular termination of the valley consists of banks of red earth, the numerous caves in which have given the surname of *Spēliaes* to the village. To the S.E., above an abrupt precipice, is a chapel of the *Hagia Paraskevē*. To the S.W. is the hill of *Kourméti*, with mural fragments, cisterns, tombs, and other relics of some ancient community, perhaps *Eva*.

After crossing the stream we traverse a plateau seamed with the courses of numerous brooks, and in $^1/_2$ hr. reach the hospitable **Loukoú Convent** ($4^3/_4$ hrs. from Myli), which peeps from amid lofty cypresses long before we come to it. The present building was erected on the site of one destroyed by Ibrahim Pasha in 1826 (comp. p. 353). The considerable income of the convent is chiefly derived from its olive-groves. Fine view over Astros (p. 261) to the Argolic peninsula. The antiquities found in and near the convent have given rise to the supposition that it occupies the site of a sanctuary which existed here till late in the Roman period and which may perhaps have belonged to the above-mentioned Eva, where the cult of the Asklepiadæ flourished.

The sculptures and reliefs have been removed, with but few exceptions. One of the rooms contains the tomb-stone of a vine-dresser, and some round tablets with sepulchral inscriptions of the Roman period. In the shady Garden is a sitting figure of Athena, in marble (headless), a fragment of a lion's head in clay, and some mosaic pavements, one of which has again been covered with rubbish. In the Church (*Hagia Metamórphosis*, the Transfiguration) are four smooth marble columns, while the Court-Yard of the convent contains some Corinthian capitals and the colossal head of a man.

About $^1/_4$ M. to the N.E. of the convent, near some ruins where numerous Venetian coins have been found, lie five large *Granite Columns*, and portions of others. Farther on, in the direction of the Paraskeve chapel mentioned above, are a few *Marble Columns*, said to mark the site of an ancient temple. — The brook to the S.E. of the convent is picturesquely spanned by the arch of an *Aqueduct*, probably of Roman origin,

from which hang large stalactites. On the right bank of the brook, near the first convent-mill, are farther remains of the aqueduct, which was fed by a spring, strongly impregnated with lime, about ½ M. distant.

About 2 hrs. beyond Loukou the mountain-path joins the road leading from Astros to *Hagios Ioánnes*, not far from that village (see p. 262).

The coast-road viâ Astros crosses the river *Kivéri*, and in 50 min. after leaving Myli reaches the modern village of *Kivéri*. Farther on the *Zavitza Mts.* approach close to the sea leaving only a narrow passage, called *Anigraea* by the ancients. It commands a fine view of the opposite coast of the bay but is otherwise monotonous. Soon after leaving Kivéri, we observe the sea below us on the left coloured a turbid red for a considerable distance, apparently from the outflow of a 'katavothra' (comp. p. 182), which perhaps comes from the so-called '*Fallow Field*' beside Mantinea (p. 286). This was also the opinion entertained by the ancients of a second natural appearance of a similar kind which we notice 3 hrs. farther on, before the last bend of the rocky coast-route. At a little distance from the shore we see on the surface of the water a darker spot in the form of a flattened circle, in the midst of which a lighter-coloured stream of water ceaselessly rises.

We soon afterwards reach the plain of Astros and cross the *Tanos*, the alluvial deposits of which have gradually united the former island of Astros with the mainland. Even yet part of the soil is impregnated with salt; the fertile portion of the *Thyreatic Plain*, as it was called in antiquity, lies farther to the S. From the beginning of the plain we reach Astros in rather less than 1 hr., *i.e.* in about 5¼ hrs. in all from Myli.

Astros, a village with 1500 inhab., lies partly on the coast and partly on a long rocky hill, crowned by a mediæval castle. It has become known from the second national Greek assembly, called the 'Assembly of Astros', held on the bank of the Tanos under the presidency of Petrobey, in March and April 1823. The name appears to have come down from antiquity, although it is nowhere mentioned by ancient authors. This belief is supported by the remains of two walls, hastily constructed of rough blocks, on the N. part of the hill, not far from a ruined mill. In any case the place was quite devoid of importance. The S. part of the rock, where the small mediæval castle and a few ruined houses stand, affords a fine view across the sea to Nauplia and Argos, and over the Thyreatic plain to the S. On the S.E. margin of the last, beyond a large swamp called *Moustós*, we may distinguish the mountain-spur running down to the sea, on which lie the ruins of the ancient town *Athēnē*, *Anthēnē*, or *Anthana*, now called 'Palæokastro of Hagios Andreas'.

By turning inland immediately after entering the plain, without proceeding to Astros, we save about ½ hour. The roads unite

again at the *Kalyvia Meligitika*, which we reach from Astros in less than 1 hour. These Kalyvia are inhabited only in winter by the people of Meligoú (see below), the plain being unhealthy in summer; the other villages of the surrounding mountains have similar winter quarters. On the other side of the valley, up which our course now lies, rises the hill of *Kastráki*, with the metochi or farm of Hagios Trias. We now ascend gradually and reach, on the right, the ruins called *Hellenikó* or *Tichió*, which have been identified with those of the town of **Thyreá**, the ancient mistress of the plain (2090 ft. above the sea-level).

The ancient district of *Kynouria*, and especially that part of it called the Thyreatic Plain (*Thyreatis*), was for centuries the object of strife between the Spartans and the Argives, who had orginally possessed the entire E. Laconian peninsula. The victory of Kleomenes at Tiryns in B.C. 495 eventually decided the struggle in favour of the Spartans; and the little river Tanos (p. 261) became the mutual boundary. In B.C. 431 the Spartans offered a refuge in Thyrea to some of the expelled Æginetans (p. 133). The Athenians, however, in B.C. 424-423, the 8th year of the Peloponnesian war, landed on the coast as the Æginetans were busied in the construction of fortifications, threw these down, and then marched to Thyrea and destroyed it also. Since that time the city appears to have lain in ruins. The Thyreatic plain was again assigned to the Argives by Philip II. of Macedon.

A gradual ascent on the E. side of the hill leads to the main gate, which, like much of the still easily traceable walls, gives evidence of intentional destruction. The walls and the towers, some of which are round and some square, vary in breadth. The best-preserved fragment is a portion of the wall on the N.E. side, from 6 to 10 ft. broad and about 16 ft. high. The N. wall has almost completely vanished. The interior is occupied by several long rocky terraces, on which fragments of walls and numerous cisterns remain. On the W. the plateau culminates in a small hill, which is enclosed by walls and forms an almost triangular outwork. Fine view of the surrounding mountains and of the sea as far as Hydra. — Opposite, on the S., beyond the ravine, lies the convent of *Palaeó Panagía*.

Beyond Thyrea we leave the large village of *Meligoú* on the left and reach (2 hrs.) the important village of *Hagios Ioánnes*, pleasantly situated among trees, about 3 hrs. from Astros and 2 hrs. from the Loukou Convent (p. 260).

We now descend into the small *Plain of Xerókampos*. In its S.E. angle is the mediæval castle of *Oraeókastro* ('Beautiful Castle'), picturesquely situated on a high conical hill, probably the site of the ancient *Neris*. Beyond the plain we gradually ascend along the well-watered and generally well-cultivated slopes of the *Málevo Mts.*, the ancient *Parnon*, to the village of **Hagios Petros** (3700 inhab.; $2^1/_2$ hrs. from Hagios Joánnes). The inhabitants of this whole district, including the villages of *Kastri* and *Doliana* (with large marble-quarries) a few miles to the N., are a strong and handsome race, principally occupied in vine-dressing and charcoal-

burning. They buy grain from the people of Aráchova (see below) who bring their supplies to market here on Sunday.

In $^1/_2$ hr. after leaving Hagios Petros we reach the crest of a ridge, where a spring rises, and about 10 min. farther on, to our left as we begin to descend, we see three flat heaps of stone splinters. The natives call the spot στοὺς φονευμένους, or 'place of the slain', and relate that it was the scene in mythical times of a bloody battle between 300 Argives and 300 Spartans. The ancient districts of Thyreatis, Tegeatis, and Laconia touched at this point; and it was called from the land-marks the 'place of the Hermæ'. On the left is a deserted chapel of *Hagios Theódoros*, perhaps on the site of a temple of Zeus Skotitas. In 50 min. more we reach **Aráchova** ($1^1/_2$ hr. from Hagios Petros), a prosperous village with 1600 inhab., where the Xenodochion of *Dēmētrakis Charakas*, near the chapel of Hagios Andreas, offers tolerable accommodation. (Hence to Kryavrysis, see p. 268).

We next descend the course of the *Kelephina*, the ancient *Œnūs*, which flows both summer and winter; on account of its destructive inundations it is called 'Phónissa' or 'murderess', by the people. Its course is so irregular that we change from bank to bank 50 or 60 times as we proceed. Plane-trees, and on a few flat spots, maize and mulberry-plantations, border its course. On the left it receives the tributaries *Vambakoú* and *Vrésthena*. In $3^1/_4$ hrs. after passing Aráchova we reach the *Khan of Krevatás* (p. 269). Thence to *Sparta*, $3^1/_2$ hrs., see p. 269.

35. From Argos to Tripolitza.

From *Argos* viâ Achladókampos to *Tripolitza*, $10^1/_2$ hrs. The road is good all the way (carriage 40-50 fr.; return-carriage cheaper; the drivers meet the trains from Corinth and enquire whether any of the passengers are bound for Tripolitza).

The railway (p. 238) from Argos to (7 M.) *Myli* takes about $^1/_2$ hr. Most travellers, however, will drive all the way from Argos. The road leaves Argos not far from the ruins of the theatre. On the right rises the bare *Mt. Lykone*, where recently some remains have been found of an ancient sanctuary of Artemis Orthia, which was adorned with statues by Polykleitos. The projecting hill farther on was called *Châon*. At the foot of the latter, in a cool and shady spot about 1 hr. from Argos, rises the copious spring of *Kephalovrysis*, which drives about a dozen mills belonging to Argos, and forms a stream, of which the ancient name was *Erasínos*. Most of the water is the outflow from the Stymphalian lake (p. 289), a fact which was known to the ancients. At the entrance to a deep cavern above the Kephalovrysis is the chapel of the *Panagia Kephalariótissa*. Here sacrifices were offered to Pan and to Dionysos, in whose honour also the Tyrbe festival was celebrated. Not far off is a powder-mill. — Railway-station of *Kephalári*, see p. 238.

About 1¼ M. from Kephalovrysis, a little to the right of the bridle-path to Achladókampos, are the ruins of the **Pyramid of Kenchreæ**, constructed of large polygonal blocks. The mortar which appears in some parts possibly dates from a mediæval restoration. The base forms a rectangle about 50 ft. long by 40 ft. broad. The W. side is sadly damaged, but the other three sides still rise to a height of about 10 ft. The entrance on the E. side admits to a narrow passage, leading to the chief interior space, about 60 sq. ft. in area, and originally divided into two apartments. This structure is unique of its kind in Greece; and it is still a matter of dispute, whether it is a tomb and monument of victory ('polyandrion') or something of the nature of a watch-tower.

The Bridle-Path to Achladókampos (4¾ hrs. from Kephalovrysis), leaving the pyramid on the right and the village of *Skaphidáki* on the left, ascends the S.E. continuation of the Ktenia Mts., between Chaon (p. 263), and Pontinos (see below). The slope is at first gradual, but afterwards becomes rather steep. In about 2¾ hrs. we reach, near the deserted village of *Palaeo-Skaphidáki*, a spot called *sta Nerà*, distinguished for its abundant supply of water, with a large ruined khan. The ancient walls, marble slabs, and fragments of columns seen here probably belonged to the ancient *Kenchreae* or *Kerchneae*. Farther on the path commands for some distance a view of the sea, and finally it joins the carriage-road (described below) to (2 hrs.) *Achladókampos*.

The carriage-road holds to the S., leaving the village of *Skaphidáki* on the right. After passing through vineyards and olive-groves for 1⅓ hr., we reach the village of **Myli** (Μύλοι), which stretches along the road at the foot of *Mt. Pontinos*. In ancient times the hill was surmounted by a temple of Athena Saïtis which was succeeded by the mediæval castle now visible. The copious spring which rises below the road to the left, near the chapel of *Hagios Ioânnes*, is the ancient *Amymone* or *Lerna*, where Hercules overcame the Lernean hydra, with the aid of the fire-brands of Iolaos. *Pontinos*, another spring mentioned by the ancients, has also been recognized, a little to the N.; but the spring of *Amphiaraos* seems to have been engulfed by the marshy lake (the *Alkyonic Lake*), which has considerably expanded in the course of centuries. A part of the village, called the *Skala*, with the largest mill, lies on the sea shore; it is the landing-place for boats from Nauplia. In antiquity a sacred grove of plane-trees existed here, within which sacred mysteries in honour of Demeter and Dionysos were celebrated. — The narrow passage at Myli became noted during the War of Independence from its gallant defence by the Greeks under Demetrios Ypsilantis against Ibrahim Pasha's Arabs and negroes, on June 25th, 1825.

Beyond Myli the road strikes inland, traverses the W. part of the plain of Kivéri (p. 261), and ascends in wide curves to the depression between the *Ktenià* and *Zavitza Mts.* (p. 261). It commands a fine retrospect of the Gulf of Nauplia, nearly all the way to the head of the pass (1¾ hr.). The road now becomes almost level for some distance, running to the right along the slope, and the sea-view is exchanged for a fine survey of the mountains to the S. among which the peaks of the Malevo group (p. 262) are conspicuous. In ¾ hr. after leaving the top of the pass we pass a few houses

and a chapel of *Hag. Nikolaos*, below which, on an eminence to the left, is the site of the Argive border town of *Hysiae*, destroyed by the Spartans in B.C. 417. The ruins are scanty; only on the E. side of the hill a portion of the wall, 52 paces long and 6 to 10 ft. high, has been preserved.

The road now becomes steeper and winds down to (25 min.) the khans of **Achladókampos** (3 hrs. from Myli). The village of that name lies on the mountain-slope to the right of the road, in the midst of thick groves of olive, nut, and pear-trees.

The road presently begins to ascend again and is here known as 'Gyros' from the numerous bends; it also crosses several bridges. In 2 hrs. we notice a steep conical hill to the left bearing the ruined mediæval castle of *Palaeo-Mouchli*. Farther on is the *Skala tou Bĕi*, a foot-path partly hewn in the rock, leading to the summit of the pass, whither also our route brings us in 1/2 hr. The entire range of mountains traversed by our route was called *Parthenion* by the ancients; its modern name is *Rhoïno*. According to the ancient legend the infant Telephos (p. 268) was exposed here and was suckled by a hind, and Pan is said to have appeared here to Philippides, the Athenian courier, on his way to Sparta, and to have assured him that he would assist the Athenians at Marathon (comp. p. 57). Both of these events were commemorated by sanctuaries.

In 1/2 hr. more we reach *Hagiorgitika*, situated on a flat mountain spur, and the *Saranta Pótamos* (p. 268), which disappears in a katavothra (p. 182) at the foot of the Parthenion, about 4 M. distant. A khan stands in the lower part of the village, through which the road leads. *Stenó*, 1/2 hr. farther on, lies at the entrance of a defile, where there is hardly room for both road and river. The extensive E. Arcadian plain, covered with cornfields and vineyards, opens out beyond the defile. The chief place here is Tripolitza (1 1/2–2 hrs. farther). — From Stenó by *Achoúria* to *Pialí (Tegea)* 1 hr., by *Hag. Sostis* 1 1/2 hr.; comp. below.

Tripolitza. — The principal square contains a dirty *Xenodochion* (bed 1 fr.) and several coffee-houses. The accommodation at *Anastasios Platópoulos's* is well spoken of.

Tripolis, to use the official name, or *Tripolitza*, as the otherwise universally used (Slavonic) diminutive form has it, the solitary town in Arcadia, is one of the most important places in the Peloponnesus. It is the seat of an archbishop, and contains a gymnasium and a seminary for priests; the population is 10,000. The name commemorates the fact that the town is built on the territories of three ancient cities, Mantinea, Pallantion, and Tegea. Tripolis has existed only in modern times, having been founded about the beginning of the Turkish dominion in Greece, during which it was the residence of the pasha of the Morea. Its capture by Kolokotronis on October 5, 1821, though stained by the massacre of the entire Turkish population and the nearly total de-

struction of the town, was of the utmost importance to the Greek cause. Ibrahim Pasha occupied the town from June 1825 to 1828. Only a few ruins have remained from that period. The town is now very prosperous and is expanding on all sides. The principal routes from various parts of the plain, which meet here, debouch in the centre of the town in the large and shady square (πλατεία), where an imposing church was erected in 1879. The narrow lanes round the square are occupied by the bazaar, and are thronged with busy traffic. The *Gymnasium* contains a small collection of antiquities, chiefly objects found in the excavations of the French School (p. 91) at *Mantinea* (p. 285).

From Tripolitza to *Mantinea* and *Ægion*, see p. 284; to *Tegea* and *Sparta*, see below; to *Megalopolis*, see p. 298; to *Dimitzána* see p. 294.

36. From Tripolitza to Sparta viâ Tegea.

This route takes 12-13 hrs., exclusive of stoppages. Carriage road. The best accommodation on the way is obtained at *Piali* (1½ hr. from Tripolitza), and at *Vourlia* (8 hrs. from Pialí, not quite 3 hrs. from Sparta).

As there is nothing of moment to be seen at Tripolitza, travellers may conveniently proceed to *Piali* directly from *Stenó* (p. 265), without going on to Tripolitza. If time can be found to take the view from *Hagios Sostis* on the way, leaving nothing to delay the start next morning, a whole day will be saved.

The fertile plain to the S.E. of Tripolitza, thickly sprinkled with thriving villages, formed the ancient territory of Tegea. It is traversed by two roads starting from Tripolitza, one leading to the S. to Sparta, the other to the S.E. to Dolianá, Kastri (p. 262), and other places. We follow the latter at first, and in 50 min. reach the village of *Hagios Sóstis*, situated on a gentle eminence, from which we obtain the best survey over the territory of the ancient **Tegea** (Τεγέα), extending hence to Ibrahim Effendi on the S.W., Pialí on the S., and Achoúria on the S.E. (p. 267). The course of the *Suranta Pótamos* lies to the E. (p. 265). An exact determination of the extent of the town is, however, impossible, as hitherto no trace of the city-wall has been discovered.

In the pre-Dorian period Tegea appears as the most considerable power in the Peloponnesus. Its king *Echemos* overcame in single combat Hyllos, son of Hercules and leader of the Heraklcidæ, on the border of the peninsula, near Megara. *Aleos*, the son of Apheides, appears as the founder of the city, which like many others is said to have been formed by 'Synoekismos' (p. 37), and also of the chief temple of 'Athena Alea'; and to the same prince the Arcadians ascribed the transference of the united Arcadian monarchy to Tegea. Athena is said to have given to his son *Kepheus* a lock of the Medusa's hair, in virtue of the possession of which the city became impregnable. In the 6th cent., however, its resistance to Sparta, strengthened by the second Messenian war, began to grow weaker. Its citizens took part in the battles of Thermopylae (p. 194) and Platæa (p. 167), during the Persian wars; but its struggle with Sparta recommenced immediately afterwards. The Tegeans were defeated in repeated battles at Tegea itself as allies of the Argives, and at Dipæa (p. 291) along with most of the other Arcadians. Subsequently it appears

as the most faithful ally of Sparta, resisting attempts on its fidelity on the part of both Argos and Corinth. The rise of the democracy in B.C. 370 reversed this policy; and the Tegeans fought on the side of the Thebans at Mantinea (p. 285). The town, however, again joined Sparta, and was in consequence drawn into the wars with the Achæans, whose league it was forced to enter in B.C. 222. *Strabo* names Tegea as the only city in Arcadia worth mention, and *Pausanias* gives a detailed description of it.

The N.E. slope of the hill of Hagios Sóstis is noted for the unusually large number of small bronze and terracotta objects found on it. Excavations carried on by the Archæological Society (p. 93) in 1862 yielded 1750 objects in three days. Most are small figures, images of goddesses or female forms with sacrificial offerings, and the like, representing all stages in the development of Greek art from the most primitive to a late period, and proving the former existence on this spot of a temple of Demeter and Kore, to which they had been brought as votive offerings.

The path to Pialí now diverges to the right from the road. The curiously formed structure which we notice farther on in a field, to the left, is the ruined Byzantine church of *Palaeo-Episkopí*, which, like the surrounding ruined walls, claims to date from the Byzantine city of *Nikli*. This church is built upon an ancient semicircular structure, which is supposed to have been the *Theatre*. A considerable portion of the round end-wall is visible outside the apses; numerous marble-slabs have also been found. The village of *Ibrahim Effendi*, mentioned at p. 266, lies to the right; a little to the left is *Achoúria*. In $^1/_2$ hr. after leaving Hagios Sostis, we reach Pialí, embosomed in plantations of mulbery-trees.

Pialí is the largest of the eighteen villages in the Tegean plain. The *Khan of Nikos*, at the S. end of the main street, leading to the W. from the church, is comparatively well fitted-up for the reception of travellers (night-quarters, 2 fr., board, about 5 fr. per day). The village lies in the S.W. part of the precincts of Tegea. It is at this point that Pausanias, who entered from Pallantion (p. 298), begins his description of the town, commencing with the famous *Temple of Athena Aleá*, the chief sanctuary of Tegea, rebuilt after a fire in B.C. 394 by *Skopas* the Parian, and richly adorned. The column-shafts and sculptured blocks of marble, which lie strewn round the church of Hag. Nikolaos, have been found on various occasions by the peasants. The beautiful whitish-yellow marble of which they are made must have been brought from the quarries of Dolyaná. The exact site of the temple, to the W. of the church, was ascertained in 1879 by the excavations (now filled up again) of the German Archæological Institute at Athens and was confirmed by subsequent researches. The temple was a Doric peripteros, 154 ft. long and about 72 ft. broad, with 6 columns at the ends and 13 on the sides. The columns had a diameter of $4^3/_4$ ft. and a height of about 26 ft.; they have 20 flutings and the capitals exhibit the upright echinos of the later style. The in-

terior contained Ionic and Corinthian columns. An inclined bank like that at the temple of Zeus at Olympia (p. 326), led up to the E. front. The sculptures in the E. pediment represented the hunting of the Kalydonian boar, with Meleager, Theseus, and the Tegean national heroes Atalanta and Ankæos; those on the W. portrayed the fight of Telephos (son of Hercules and the priestess Auge, daughter of the king of Tegea) against Achilles on the Kaikos in Mysia. The boar's head, which according to the legend was presented to the bold and beautiful Atalanta by Meleager as the reward of victory, was shown in the temple down to the Roman period.

A small *Museum*, near the middle of the main street, opposite the tavern, has yielded its chief treasures to Athens (p. 98) and now scarcely repays a visit.

From Pialí we proceed to the S.W. and in about $^3/_4$ hr. strike the direct road from Tripolitza to Sparta, mentioned at p. 266. The whole S.W. part of the plain, as far as the foot of *Mount Kravari*, the ancient *Boreion*, is marshy. Part of the water finds an outlet near the village of *Zéli* by means of a katavothra, which shares the name of *Taka* with the marsh and the plain. The Saranta-Pótamos (p. 265) used also to fall into the Taka katavothra in antiquity, and as it reappeared again probably on the other side, it was taken for the upper course of the Alpheios (comp. p. 299).

Our route passes at a short distance from the village of *Kaparéli* and ascends gradually. To the left rise the *Marmaro Mts.* (4338 ft.), with the *Veréna Mts.*, including the *Hill of Hagios Elias* (4692 ft.) on the S.; to the right are low ranges of hills. The road then descends in a large bend into the valley of the *Saranta Pótamos*. At the khans of *Kryavrysis* ('cold spring'), which we reach in about $3^1/_2$ hrs. from Pialí, several brooks unite with the main arm of the river, which flows hither from the E. The territory of the Tegeans seems to have here met that of Sparta.

Arachova (p. 263) lies 6 M. to the S.E. of Kryavrysis. The first part of the route follows the course of the Saranta-Pótamos, here also called the stream of Vourvoura, leaving on the right 'a palæokastro, which probably marks the site of the ancient *Karyae* or *Caryae* (Caryatides, p. 73). Farther on we pass to the left of a rocky hill, surmounted by the ruins of a mediæval castle.

Farther on we proceed between the low *Tzoúka Hills* on the left and the *Rousa Hills* on the right, the road frequently passing through narrow defiles, which have earned the name of *Klisoura* for the whole district. In $1^3/_4$ hr. we reach the *Khan of Kokkini Loutza*. The grey heights of the Malevo Mts. (p. 262) become visible on the left; and farther on we descry the massive Taygetos (p. 278) on the right. In a low vale we can trace ancient wheel-tracks for nearly $^3/_4$ M. The remains of Turkish paving increase the difficulty of the way; but beyond the *Khan of Valakí* (1 hr. 25 min.) it again becomes easier. We next reach the line of mulberry and plane trees fringing the banks of the *Kelephina*, the ancient *Oenus*

(p. 262), which is here joined by the *Varáka* brook, called *Gorgylos* by the ancients, on account of its strong current. The agogiats usually spend the night in (3/4 hr.) the **Khan of Krevatás**, which has kept the name of its first owner (7 1/2 hrs. from Tegea, 3 1/3 hrs. from Arachova, 3 1/2 hrs. from Sparta). The valley, here 1 M. broad, was the scene of the *Battle of Sellasia* in the spring of B.C. 221, in which the united Macedonians and Achæans finally broke the power of the Spartans.

The Spartan army, 20,000 strong, under the command of the brave king *Kleomenes III.*, was drawn up with its left wing on the hill then called *Enas*, the N. side of which was washed by the Gorgylos, and its right wing on the hill *Olympos*, on the left bank of the Œnus. The hostile left wing was led by the Macedonian king *Antigonos Doson*, while the right consisted chiefly of the auxiliary troops, making 28,000 men in all. Both armies placed their cavalry in the centre. The decisive victory was gained chiefly by the energy of the young Achæan general *Philopœmen* (p. 300).

To the S.W. of the track, about 1 M. from the Khan of Krevatás, rises a broad-backed knoll, bearing the ruins of an ancient town (perhaps the Skiritian *Œon*), now called *Palaeogoulás*. Farther on rises a hill of considerable height (2726 ft.) crowned by a chapel of *Hagios Konstantinos*. The ascent (1/2 hr.) is best made from the Vourliatiko Khan mentioned below. Here stood the former Laconian border-town of **Sellasia**, the walls and towers of which may still be traced throughout their entire circuit (about 1 1/2 M.). Its final destruction was due to the Macedonians in B.C. 221.

The above-mentioned *Vourliatiko Khan* lies 3/4 hr. nearer Sparta. Here we enjoy a fine view of the wide Laconian plain, bounded on the W. by the massy bulk of the many-peaked Taygetos (p. 278). To the left is a long ridge of hills, probably part of the ancient *Thornax;* straight in front is New Sparta, with Mistrá to the right (p. 276). The khan belongs to the village of **Vourliá** or *Vryliás* (3/4 M. to the right of the road) where fair accommodation may be obtained.

The way now becomes steep and fatiguing. In 1 1/2 hr. we reach the oleander-grown valley of the *Eurotas*, now called *Iri* or more commonly *Niris*. We cross the river by the high-arched *Kopanos Bridge*. On the right bank there is an aqueduct, probably mediæval (p. 281). The road from Megalopolis (R. 38) now unites with ours. In 5 min. more we see a large cutting in the rocks (possibly an ancient quarry), on the opposite side of the river. We then traverse the mulberry groves on the undulating hills of ancient Sparta, pass near the theatre (p. 273) and the so-called monument of Leonidas, and reach (1 1/4 hr. from the bridge) the pretty town of *New Sparta*.

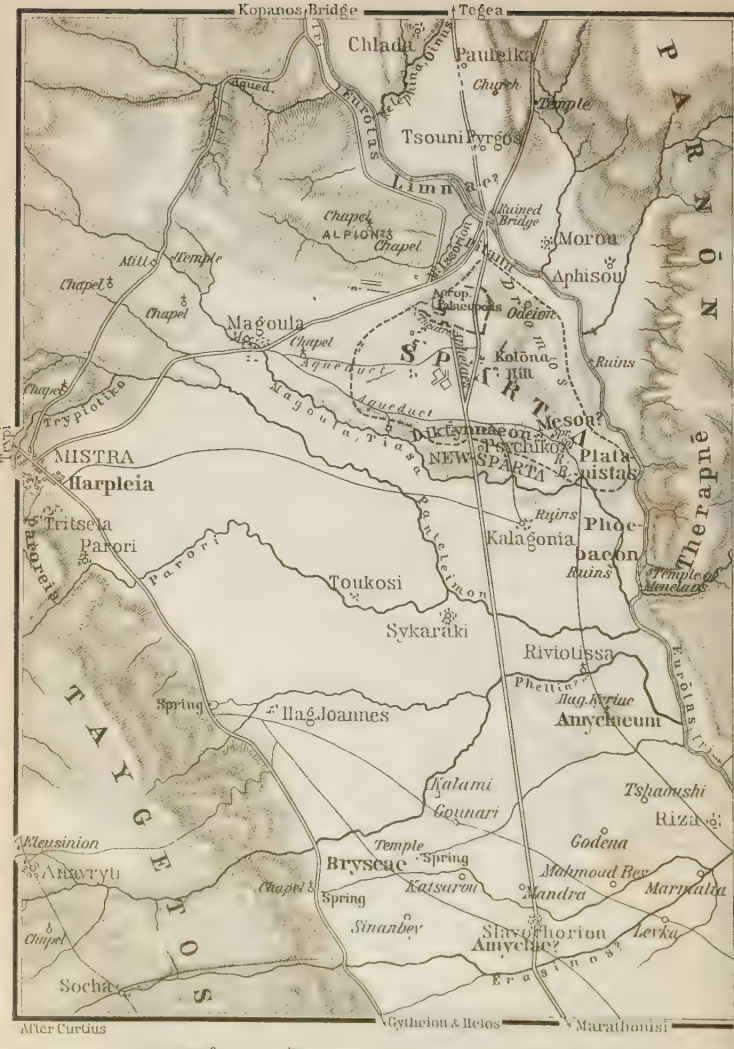
37. Sparta and its Neighbourhood.

Hotels. Xenodochion tou Stémmatos (R. 1-2 fr.), on the W. side of the lower part of the main street which runs from N. to S.; Xenodochion tôn Xenon, kept by Gregorios; Xenodochion tes Spartes, all three with restaurants and equally dirty.

The present *Sparta* (Σπάρτη; 3600 inhab.), capital of the nomarchy of *Laconia*, with a gymnasium and several silk-spinning establishments, is of entirely modern origin. Founded in 1834 under King Otho, after the War of Independence, it is laid out on a remarkably regular plan, with broad, quiet streets, lined with low houses surrounded by gardens. Its situation, however, on the S. hills of the ancient town-precincts, where the ancient quarter called 'Diktynnaeon' stood, though beautiful, is somewhat unhealthy. The decay of the ancient and mediæval aqueducts has deprived the town of fresh drinking-water; while the imperfect draining of the marshy environs, where maize is the chief crop, encourages fever in summer. The *Eurotas*, now called the *Iri*, flows near the E. side of the town, and drives several mills. At ordinary water-level the river is only at a few places more than 3 ft. deep; at the fords hardly 1 ft. The banks are overgrown with silver poplars, oleanders, willows, and reeds. In the rainy season it sometimes becomes very much swollen and works great havoc.

The visitors to these remains of one of the most famous cities of the ancient world must not raise their expectations too high. The relics of ancient Sparta are scanty and insignificant. One involuntarily thinks of the words of Thucydides at the beginning of his history of the Peloponnesian war (I. 10): 'If the town of the Lacedæmonians were laid waste, and nothing remained but the temples and the sites of the buildings, I believe that after a long lapse of time men would find the fame of the city on account of its power quite incomprehensible, even although two-fifths of the Peloponnesus belong to it, and though its hegemony is extended over the entire peninsula and far beyond.' Until the time of the Romans Sparta was an open place, scattered in arrangement (as its very name signifies), including many gardens ('like a village' writes Thucydides), but containing no costly temples. The four town-districts (p. 274) had a common Agora or market-place, in which many of the principal public buildings were erected. The so-called Acropolis (p. 273) was not a fortification, but was covered with temples. The defences of Sparta lay in the bravery of its people, a few strongholds at the chief passes, and the remoteness of the country. The town was not surrounded with a wall until the time of the tyrant Nabis (p. 272); and this was several times repaired and renewed in the following centuries.

The *Lelegae* are regarded as the earliest inhabitants of the country; and beside them we find *Minyae*, and *Phoenicians* who had been attracted to the Laconian Gulf and Kythera by the purple-yielding murices of the neighbouring shores. These races had come by sea, but immigrants seem



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also to have come overland from the N. — first *Aeolians*, then *Achaeans*, and lastly *Dorians*. These, however, did not impose rulers of their own blood on the land. The royal dignity, at first apparently shared by three, and afterwards by two princes, remained in the ancient native sovereign families of the *Agiadae* and the *Eurypontidae* (the *Aegidae*, a third family, soon cease to be heard of) and the supposed blood-relationship of these to the Dorian princes (*Eurysthenes* and *Prokles*, the twin-sons of Aristodemos, the Herakleid) was an invention of a later period. The kings united in their persons the supreme military command and the highest priestly dignity. Next to them came the college of the five *Ephors*, which gradually transformed itself into a committee of general control, and the *Gerousia*, or council of 28 citizens over 60 years of age. The decision upon all matters of importance lay with the people. The stable and permanent constitution of Sparta, unfavourable to innovations and all far-reaching enterprizes, was originally founded by the *Laws of Lykourgos*, which are usually referred to the year B.C. 820, though the personal identity of the law-giver has almost faded to a mythical shadow amid the legends which surround him.

From the almost completely mountain-surrounded valley of the Eurotas, the power of the Lacedæmonians extended itself on all sides, sometimes by direct subjugation, sometimes by the imposition of the Spartan hegemony. Argos held out longest (pp. 251. 262); and the Spartan yoke pressed most heavily on Messenia (p. 347), the most fertile region in Greece. The three Messenian Wars took place according to the accepted chronology in B.C. 743-724, 645-628, and 465-455. Sparta finally conquered Argos also. But it tried in vain to subdue the Arcadians; against them it gained nothing but transitory successes (p. 295), and it was forced to be content with the barren recognition of its hegemony and the close military alliance with Tegea (p. 266).

The town of Sparta was originally restricted to a somewhat limited space; and near it at first stood the fortified town of *Amyklae* (p. 278), and a little farther off *Las*, *Pharis*, *Aegys*, and probably *Geronthrae*, all under native princes, who continued to rule after acknowledging the overlordship of Sparta. The Doric Spartans remained in the minority from the very beginning. The relation of the separate parts of the country to the capital Sparta was settled only after long and bloody quarrels, which resulted in the emigration of large numbers of the people and which were appeased only by a division of the soil in connection with the Lycurgan code. The whole population was divided into three classes: the sovereign Dorians, called *Lacedaemonians* or *Spartiates*, the older Achæan population or *Perioikoi*, who had submitted voluntarily or by treaty, and the *Helots* or state-slaves, destitute of all rights, who had been overcome by force. The Spartiates dwelt mostly in and about Sparta, observing, in accordance with the precepts of Lykourgos, the greatest simplicity in their mode of life. The citizen from early youth upwards belonged not to the family but to the state, and this in a much more stringent sense than in the other ancient cities, where a similar theory obtained. Constant practice in the use of arms, and unceasing warfare, at first for the security of the newly-won home, and afterwards to extend their power, hardened the citizens and earned for the Spartan army the reputation of being invincible.

At the beginning of the Persian Wars the Spartans were therefore unanimously regarded by the Greeks as their leaders and champions, but the fame which they attained was comparatively slight, and it soon became evident that Athens was far better fitted than Sparta to represent the interests of Greece. Even after the Peloponnesian War (B.C. 431-404), which resulted in the humiliation of Athens, there was no essential change in this particular. Athens rebuilt its power on new foundations; and Epaminondas, the Theban general, soon afterwards exposed at Leuktra (p. 166) and Mantinea (p. 285) the feebleness to which the aging state of Lykourgos had sunk. Among the consequences of the campaigns of Epaminondas, who penetrated to the city of Sparta itself, were the restoration of Messenia's independence (p. 347), and the foundation of the Arcadian

League with the newly built Megalopolis as its centre (p. 299). Sparta's attempts to hinder the development of her neighbours met with little success. After the battle of Chæronea (p. 156) it was compelled by Philip II. to surrender to the Argives, not only the long disputed Thyreatis (p. 262) but also the entire district of Kynouria to a point beyond the port of Zarax (p. 257); to the Arcadians, Belminatis (p. 281) and Skiritis with Karyæ (p. 268); and finally to the Messenians the Denthelic hill district (p. 278) and the coast as far as Pephnos. Subsequently, however, the Spartans managed to repossess themselves of at least the chief passes leading to their country, all of which had lain in the ceded districts.

Under the energetic and brave king *Kleomenes III* (B.C. 235-220) the state seemed to be on the point of regaining its prosperity and disputing the first place in Greece with the Achæan League; but the battle of Sellasia (p. 269) extinguished this hope. Sparta was compelled both to join the league herself (at least for a time) and to permit the Perioikoi of the coast-towns to join it also as independent members.

After the extinction of the Achæan League and the subjugation of Greece by the Romans, Sparta obtained an apparent independence, under the 'tyrant' *Nabis* (d. 192 B.C.) who now sat on the throne and harassed land and sea far and wide by his plundering expeditions. Alongside of it, however, there existed the *League of the Eleuthero-Laconians*, which embraced the prosperous coast-towns and was expressly recognized by the Romans as a separate state. The system of Lykourgos seems to have lasted until far on in the Christian era; and the Romans always had a partiality for the famous old city of heroes.

The last decade of the 4th cent. A.D. saw the *Goths* under Alaric in Laconia, where they laid waste town and country. A few centuries later followed the pagan *Slavs*, who seem to have maintained themselves most permanently in the mountain districts of Taygetos. In the interior, however, the *Byzantines* again effected a footing, and maintained it longer than in any other part of Greece. Sparta was refortified, and at the time of the *Frankish* invasion, appears under the name of *Lacedaemonia*. In the winter of 1248-49 *Guillaume II. de Villehardouin*, Prince of Morea, constructed a fortress on the spur of Mt. Taygetos, and this new castle of *Misithras* became the seat of the ruler of the country. A new and rapidly growing town sprang up on the slopes of the hill, while Lacedaemonia fell into decay. *Mistrá* remained but a short time in the hands of the Franks. Villehardouin was betrayed and taken prisoner by the Byzantines; and after the recapture of Constantinople by the Palæologi in 1261, he was compelled to acquiesce in the surrender of the fortresses of Monemvasia (p. 258) and Mistrá, and of the Maina (p. 259). The new *Greek Province* in the Peloponnesus was thus founded, and *Constantine Palæologus*, 'Sebastokrator', the emperor's brother, was appointed first governor in 1262. For 200 years Laconia remained in the hands of the Greeks.

The *Turks* invaded the country in 1460, and Mohammed II. led Demetrios, the last Greek governor, as a prisoner to Constantinople. In August, 1667, *Morosini*, the Venetian Captain-general, entered Laconia and forced the Turks in Mistrá to capitulate. Monemvasia (p. 258) became the capital of the Venetian province of Laconia. Under the Turks, however, who returned in 1715, Mistrá once more became the chief town, and remained the most important place in the district of the Eurotas until the War of Independence.

The circuit of the ancient Sparta is said latterly to have been 48 stadia or about 5½ M.; and this statement is supported by the numerous broken columns, fragments of walls, isolated blocks, and the like, which lie scattered about, half buried in the earth. These remains are found both within and without the modern town, and as far S. as the villages of *Psychikó* and *Kalyvónia*, as far W. as *Magoúla*, and as far N. as the hills mentioned below.

The most conspicuous of these small ruins is the so-called **Tomb of Leonidas,** to the N. of New Sparta and on the left of the road leading to the hills on the N. It consists of a rectangular substructure of a monument, about 50 ft. long and 25 ft. broad, formed of walls of massive squared stones, two or three courses of which have been preserved. It has, however, no connection whatever with Leonidas, for the tomb of that hero is expressly stated by Pausanias to have been opposite the theatre.

About $^1/_2$ M. from the town the road reaches the enceinte of the mediæval Lacedæmon, which embraced the N. hills of ancient Sparta, now called **Palæopolis.** On the right is a complicated brick structure dating from the middle ages, about 145 paces long and 47 broad. The road here divides and leads across the hills in two arms, which afterwards again unite.

The somewhat higher elevation to the left of the W. branch of the road is usually called the Acropolis, a name which can only refer to later Spartan history and to the middle ages. There is, however, no doubt that this group of hills was the point at which the Dorians, coming from the N., first fortified themselves in order to accomplish thence the subjugation of the whole Laconian plain. On the S. slope of the Acropolis lies the **Theatre,** hewn, as in many other Greek towns, out of the rock, and the most considerable of all the antique remains at Sparta. Its construction and fitting-up probably belong to the period when Sparta's successes abroad were leading it to forget the simplicity and isolation enjoined by Lykourgos. The size of the building, which is exceeded only by those of Megalopolis and Athens, was proportioned to the population of the city. The orchestra is about 115 ft. wide. The stage and the marble lining of the auditorium have almost entirely disappeared. Only a few rows of seats, and a portion of a retaining wall above are to be seen; the rest of the building is entirely covered with debris.

The other buildings which stood on the Acropolis have totally disappeared, among them the magnificent temple of *Athena Chalkiakos* ('brazen-house-inhabiting') or *Poliouchos* ('shielder of the city') built by Gitiades, and the *Hall of Glory*, adorned with eagles and figures of Nike, in honour of Lysander's victories, which filled Sparta with riches. Even the remains of the Byzantine period are trifling, for the spot was for centuries used as a quarry by Mistrá (p. 277) and other places in the neighbourhood.

The road to Magoúla passes through the hollow to the N.W. of the Palæopolis Hill. Beyond the hollow rise the spurs of Taygetos. The double hill in front, crowned by ruined chapels, is perhaps the hill called *Alpion* by the ancients, part of which was occupied by houses. On the E. side of the Palæopolis Hill, outside the ruined mediæval wall, we notice the entrances to some subterranean chambers, which perhaps served as reservoirs.

Beyond an intervening depression, between the Palæopolis and

the Eurotas, rises another hill of about the same height, on which ancient foundation walls have also been found. Two lower spurs stretch from it to the bed of the river, where they descend precipitously. The hollow between them is quite spacious enough to have contained the *Dromos* (racecourse), or some similar construction, but no ancient remains have been discovered here. Below the N. brow of the spur to the N. are the scanty remains of a circular Roman building, which was formerly taken to be an *Odeion;* nothing is now to be seen but a chaotic heap of stones, intersected by a deep water-channel constructed at a later date. — A little farther up the river are some remains of a mediæval bridge, partly built of ancient masonry; and scholars are tolerably well agreed in fixing upon this as the site of the bridge *Babyka*, mentioned by Aristotle. A statute of Lykourgos ordained that the assemblies of the Spartan people should take place only within Babyka and Knakion (p. 276), *i.e.* 'within the town-limits proper.'

The S. spur, where, near a mill, are the bathing-places of the Spartan youth of the present day, is adjoined by three other hills, included in the precincts of the ancient town and separated from the Eurotas by a narrow strip of ground. From the conical shape of these hills the natives believe them to be artificial; but the debris of the ancient buildings seems to have contributed but little to their formation.

It is no longer possible to ascertain the positions of the ancient town-districts of *Kynosoureis*, *Limnae* (where stood the temple of Artemis Orthia, the religious centre of the whole Spartan community), *Mesoa*, and *Pitana*, or to determine the situation of the open spaces or the direction of the streets. The *Platanistâs*, an open space planted with plane-trees (Platanus) and surrounded with ditches, where the youthful Spartans waged their mimic but obstinate and often bloody contests, is generally considered to have lain to the S.E. of the present town.

The antiquities found in and about Sparta have been collected by the Greek government, in so far as they could be recovered from their private possessors, and conveniently arranged in the handsome **Museum,** at the E. end of the town. The key is kept at the house of the *Gymnasiarchos*, and can be procured for visitors at any time by the *Phylax*, who may be enquired for at the inn. Afternoon light is best (fee 1 fr.).

Vestibule. To the left of the entrance-door is a case with fragments of statues and heads; at the opposite door is a *Herma of Hercules*, in high relief, from the Roman period, obviously an architectonic ornament. By the walls, Roman draped statues and fragments of sarcophagi. To the right and left of the entrance are two small lions, one of Roman, the other of mediæval Frankish workmanship.

The Hall to the Right of the entrance contains almost exclusively inscribed stones. Immediately to the right is a case with small terra cottas and bronzes, brick-stamps, and the like, mostly of little interest. — At the end-wall opposite is a remarkable *Stele* of the 5th cent. B.C., dedicated to Athena Polioúchos, with an inscription in the old Spartan

dialect chronicling the victories of the charioteer *Damonon*, and a relief of his quadriga. Near it are several inscriptions to fallen warriors, which, according to the national fashion, bear only the name, with the Laconic addition 'in battle'. Among the other objects are lists of officials and inscriptions of honour, chiefly of the Roman period.

In the "Hall to the Left of the entrance the ancient Spartan sculptures are particularly noteworthy. These are chiefly carved in the dark-grey coarse-grained Laconian marble, while in later works Pentelic marble was extensively used. Immediately to the right, in the doorway, is an *Archaic Relief* of the 6th cent. B.C., found in 1881 in the district of Sellasia (p. 269) and representing the two youthful forms of the Dioscuri, to whom, as a distich between them informs us, it was dedicated by *Pleistiades*. Only the lower halves of the figures have been preserved.

On a Roman altar in the middle of the room stands the famous and extremely ancient *Spartan Stele*, perhaps a sepulchral Ἀνάθημα or monument. On both faces are some curious representations, somewhat crude in workmanship but admirably adapted to the narrowing spaces in which they occur; on each side is a coiled serpent. The group on the front has been variously taken to represent *Amphiaraos* and *Eriphyle*, who is reaching after the fateful necklace, for the sake of which she betrayed her husband; or the meeting of *Orestes* and *Elektra;* or the tryst of *Zeus* and *Alkmene*. The group on the back — a man drawing his sword and a veiled woman — has similarly been explained as *Alkmaeon*, the son of Amphiaraos avenging his father's death on his mother, or *Orestes* in the act of slaying his mother *Klytaemnestra*, or finally, *Menelaos* threatening *Helen* with death after the taking of Troy.

An image in grey stone, of very primitive workmanship, which generally lies below the table to the left of the door, is perhaps still older; it represents the seated and undraped figure of a woman with a boy on each side; the limbs are as smooth and round as though they had been turned in a lathe (much injured).

By the entrance-wall, to the right, begins a series of *Ancient Laconian Reliefs*, each of which represents a god and goddess enthroned, the former holding a 'kantharos', the latter grasping her veil; one figure in each pair also holds a round pomegranate, while other adjuncts are serpents, dogs, and small human figures with sacrificial offerings. These are probably sepulchral 'Anathemes' (see above), the sitting persons being the deities of the underworld or, possibly, the apotheosized deceased.

The rest of the hall contains later sculptures, mainly of the Roman period. By the side-wall on the right are reliefs of the *Dioscuri* (who were held in especial veneration in Sparta), sometimes with and sometimes without their horses, and sometimes on either side of their sister Helen, who appears in the form of an archaic image. Farther on are *Votive* and *Sepulchral Reliefs*. — By the end-wall are *Sarcophagus Reliefs*, with battles of Amazons, children playing etc.; in the centre, a colossal *Head of Hercules;* above it, a relief of a youth receiving a music-lesson from an older teacher. The following are the most interesting of the *Heads:* in the upper row, 55. Hera; Bearded Dionysos, in several repetitions; 337. Marcus Aurelius; 58b. Jupiter Ammon (?), of a good Greek period; in the lower row, 58. Æsculapius; 59. Fine head of a youthful Greek (mutilated); 344. Athena in a Corinthian helmet. — By the side-wall to the left are smaller or broken statues: 136 and 90. (below and above, in the corner), Decorative sculptures of the Hellenistic period; 94. Fine torso of Eros, with holes for the insertion of the wings (replica in St. Petersburg); farther on, in front, several statues of Kybele enthroned; above, 103. Statue of Hygieia; below, 115. Torso of Hercules. Nos. 301 and 108 are also noteworthy; the rest are Roman. — In front of this wall, by themselves: 20. Sleeping Eros; 22. Figure from a Roman fountain.

Above the house-door of the apothecary *Kopsomanikas*, on the E. side of the large square, immediately to the W. of the Museum, are a triglyph and two perfect metopes with battles of Amazons, from

some unknown temple. Above the door of *Diamantópoulos*, on the N. side of the town, is a round architectonic medallion of the ancient Laconian bluish-grey marble, with a relief of the Gorgons. There are also a few unimportant sculptures in the court of the *Gymnasium*.

In the N. quarter of the town, which seems to have been occupied by villas in the Roman period, two ancient mosaic pavements have been found, of good, if not exactly fine, Roman workmanship. The larger of these, representing Europa on the Bull, surrounded with Cupids, the whole within an ornamental border, is now in the possession of government, and is covered by a small pavilion (key kept by the Phylax of the museum). The other and smaller mosaic, representing Achilles among the Daughters of Lykomedes, is in the garden of *Mozambas*, who will cause it to be cleared of the superincumbent earth if requested (fee 1 fr.).

The precipitous heights on the left bank of the Eurotas, to the S.E. of the present city, indicate the seat of the ancient Achæan monarchs and of the town of **Therapne.** The *Chapel of St. Elias* which now stands here is the scene of a yearly 'panegyris'. Therapne in later times was little more than a suburb of Sparta and was much frequented on account of its *Menelaeon*, or sanctuary in which Menelaos and Helen were worshipped as divine and implored for strength and beauty. A hasty excavation by Ross in 1833-34 uncovered a stepped platform or substructure of blocks of Poros stone and conglomerate, about 65 ft. long and 3-6 ft. high. The uppermost terrace, about 40 ft. long by 20 broad, seems to have borne the temple proper. The debris contained numerous votive offerings in the shape of small and flat leaden figures and a few of clay representing armed men and singularly-clad women.

The interesting Excursion to Mistrá (3-4 hrs. there and back; comp. p. 272) transports the traveller at once from the ancient world into the romantic times of Frank, Byzantine, and Turk. The route crosses the little rivers of *Magoula* and *Pantheïmon*; the former believed to be the ancient *Knakion*, the S. boundary of the ancient city, the latter perhaps the *Tiasa* of the ancients. Olive-groves and mulberry-plantations cover the plain. To the W., in successive stages, rises the bulky form of Taygetos (p. 278), between the outlying summits of which (several surmounted by chapels) yawn large rocky gorges ('Langádas'), each sending its small torrent to the plain. Narrow paths, visible at a great distance, wind up the slopes to the high-lying mountain hamlets. The vegetation is everywhere luxuriant.

In less than an hour we reach the village of *Mistrá*, which, like the immediately adjoining village of *Parári* (S.), is surrounded by fine

trees. An ascent hence of 1/4 hr. brings us to the ruined mediæval town of ***Mistrá**, above which rise the ivy-clad pinnacles of the ruined Franco-Turkish castle of *Misithras* (2080 ft.; p. 272). An ancient sarcophagus is here used as the basin of a copious spring. A fatiguing path ascends between the ruined houses and churches, which have recently been restored, to the gate of the castle, lying concealed on the N. side. Except the neighbouring Byzantine *Metropolis Church*, with its colonnaded vestibule, the principal buildings seem to have stood below this gate. The interior of the citadel is in comparatively good preservation. It commands a beautiful view, especially by morning and evening light, across the whole plain of the Eurotas, with its long reach of river, its villages looking like large gardens, the surrounding mountains, and the abrupt gorge on the S. side. — A good view, without the trouble of ascending the steep path to the castle, may be enjoyed from the terrace of the *Pantanassa Church*. The female hermit ('Kalógria'), who offers refreshments here, expects a small donation.

From Sparta across Taygetos to Kalamata.

Besides the famous route 'through the Langada' described below (about 12 hrs.), there is a longer and less beautiful route leading past *Kastaniá* and *Megalè Anastásova* and down the gorge of the *Nedon*. Both routes are difficult mountain-paths, the Langada being sometimes rendered impassable in winter by heavy snow-falls. Most of the professional agogiats, who regularly traverse the latter route with wine, oil, and silk-worm cocoons, live in *Mistrá* or *Trypi*. It is therefore advisable to begin the journey from one of these villages, preferably Trypi, as in that case the day's march to Kalamata is shortened by about 2 hrs. We leave Sparta soon after midday, ride to Mistrá, and send the agogiat on with the mules to secure night-quarters at Trypi. About 2-3 hrs. should be allowed for inspecting Mistrá, and 1 1/2 hr. for the walk thence to Trypi. As the path from Mistrá to Trypi is rough and fatiguing, the start from the former should be early enough to obviate all risk of being overtaken by sunset on the way. Mules (10-12 fr.) are preferable to horses for riding.

From Sparta to the villages of *Paróri* and *Mistrá* (1 hr.), see p. 276. — A stony path leads through a wooded valley with rocky sides to the shady village of (1 hr.) *Trypi* (2 hrs. from Sparta), where satisfactory night-quarters may usually be obtained.

Trypi lies at the entrance of the imposing ***Langada Gorge**, which is traversed by the *Trypiótiko Potámi*, or upper course of the 'Streamlet of Magoúla' (p. 276). Light-coloured perpendicular cliffs, partly clothed with pines and topped by isolated, tower-like crags, enclose this mountain-defile, which looks as though it were the result of an earthquake. The torrent below dashes between spreading plane-trees and wild fragments of rocks. The narrow path along the edge of the ravine often looks so dangerous that the rider is not always able to repress a feeling of uneasiness.

At the end of the ravine, about 2 hrs. from Trypi, the path begins gradually to ascend to the right, but it still takes fully an hour to reach the top of the ridge. The richly wooded mountains to the

left extend to *Mount St. Elias*, the highest summit of **Taygetos** (7900 ft.; ascent from Sparta and back in one day; an important panēgyris is held in summer on St. Elias's Day, at the top). Immediately in front of us extends a table-land, scored with ravines and dotted with verdant mountain-pastures, which gradually descends towards Kalamata in broad terraces and gently-sloping ridges. An inscription, now long since vanished, used to mark the boundary here between Laconia and Messenia; and even yet the district is called the *Gramménē Pétra*, or 'inscribed stone'.

In about 4 hrs. after leaving Trypi we reach *Sitzova*, a village embosomed in olive-plantations, beyond which lies a stretch of well-cultivated land. 1 hr. *Ladá*. We then descend a well-watered ravine, and ascend on the opposite slope to (35 min.) *Karvéli*. The path next traverses a wild mountain-district, often skirting the edge of deep precipices, and passes ($1^1/_2$ hr.) *Alonaki* and ($1^1/_2$ hr.) *Chania*, both inhabited only by shepherds. Near Chania, a little aside from the road, is a fine stalactite cavern called *Sto Vythisméno*. To the W. lies the picturesquely situated convent of *Velanidi*, near which various inscriptions relating to Artemis Limnatis have been discovered. This whole region used to be known as the Dentheliс territory, and was the subject of endless contests between the Lacedæmonians and Messenians. After centuries of dispute the matter was decided by the Romans in favour of the Messenians (comp. pp. 272, 328).

We descend from Chania over carefully-tilled hill-slopes, enjoying a fine *View of the Messenian plain and the distant sea. Below we reach the broad bed of the ancient *Nedon*, which enters the Messenian Gulf at Kalamata. The town of *Kalamata* (p. 344), which we reach in $1^1/_2$ hr. after leaving Chania, is concealed from view first by low tree-clad hills and then by its Acropolis.

From Sparta to Gytheion *(Marathonisi)*.

The distance by road is about 25 M., which is traversed by a diligence, starting on the arrival of the coasting-steamer (R. 33), in about 5 hrs. Riders usually also follow the road, though they may make a detour by *Levétsova*, where good night-quarters may be obtained if necessary.

The road first traverses the populous and garden-like Laconian plain, above the orange-groves and dark cypresses of which rise the precipitous and massy sides of Mt. Taygetos. No villages lie directly on the road, but a few taverns are passed. We cross successively the streamlets of Magoúla and Panteleïmon (p. 276) and a third stream (perhaps the ancient *Phellia*), formed by the union of the brooks of *Hagios Joánnes* and *Anavryti*, two villages lying to the right amid a rich vegetation at the foot and on the slope of the mountains. The houses of *Riviotissa* stand on the banks of this last stream.

A little to the left, near the hamlet of *Tshaoúshi*, is the conspicuous hill of *Hagia Kyriakē*, with a chapel resting partly on ancient

foundations. Since the researches of Col. Leake this neighbourhood has been regarded with considerable confidence as the site of the AMYKLÆON, or sanctuary of the Amyklæan Apollo, who was held in high veneration throughout all Laconia. It belonged to the territory of Amyklæ (see below) and was connected with Sparta by a sacred road. Every summer the Amyklæon was the scene of a festival in honour of *Hyakinthos*, the son of Amyklas and the favourite of Apollo. Above his tomb stood an archaic statue of Apollo, adjoined by the richly decorated throne of Bathykles, the Magnesian (comp. p. lxxvi).

To the S.E. of Hagia Kyriake, and on the same (right) bank of the Eurotas, several other hills are conspicuous. On one of these, about 2½ M. from Hagia Kyriake, are the remains of an ancient and of a mediæval tower. If, as has been conjectured, the ancient Achæan *Pharis (Pharae)* lay in this district, there can be little doubt that this hill is the spot.

A narrow water-course divides the hill in question from a smaller hill, on the summit of which is a slight indentation. This spot, now called *sto Blesidi* (treasure), is the ruined entrance of a Tholos tomb, in the style of the so-called Treasury of Atreus (p. 255). Hence to the hamlet of Levka (see below), 20 min.

To the right of the road, about 4½ M. from New Sparta, lie the villages of *Slavochóri* and *Mahmoud Bey*, on the site of the **Amyklæ** (Amyclæ) of the Achæans and Minyans. This city was one of the most important in Laconia before the foundation of the Doric state, and was not subdued by Teleklos and Timomachos until a comparatively late period. In the time of Pausanias (p. cxiii) Amyklæ was a mere village, with a 'Sanctuary of Alexandra', whom the inhabitants identified with Cassandra, the daughter of Priam. A number of architectural remains, for the most part of no importance, have been built into the numerous chapels (several now in ruins) of Slavochóri and its neighbourhood. The objects found seem to indicate that the sanctuary lay at Mahmoud Bey.

The hamlet of *Levka* lies fully ½ M. to the left of the road. Farther on we cross the *Rasina (Erasinos?)*, which also bears the name of the village of *Xērókampos* (at the foot of Taygetos, about 7½ M. from Sparta), where it is spanned by the broken arches of an ancient bridge. The hilly table-land stretching from Taygetos, which we next traverse, is named *Bardounochoria*. The tower-like square houses, which look down here and there from the heights, are still very common in Maina (p. 259). About 15 M. from Sparta, to the left of the road, lies the village of *Levētsova* (1300 inhab.), near which, on the S.E. (between *Alai-Bey* and *Stephania*), are the porphyry quarries which belonged in antiquity to *Krokéæ*. For a considerable distance Taygetos has looked as though it ended in a summit descending precipitously on the S., but as we proceed we perceive the link which connects it with the mountains of Maina and with Cape Matapan (p. 259). Finally we come in sight of the Laconian Gulf, the N. shore of which is formed by the plain of *Helos*, a name that has come down from antiquity. The chief

place in the plain is *Skala*, on the Eurotas, 3 M. to the N. of its mouth.

Near Gytheion we cross some high banks of earth near the sea. A smoothed rock, divided into several ledges, in front of which a sanctuary once certainly stood, is supposed to be the *Zeus Kappotas*, on which the matricide Orestes is said to have reposed.

Gytheion, see p. 258.

38. From Sparta to Megalopolis or Messene viâ Leondari.

This excursion takes two days. From Sparta to *Leondari*, 11 hrs., thence to *Megalopolis*, 2¼ hrs.; from Leondari to *Messene*, 7 hrs. The only convenient night-quarters are at Leondari. — For the journey from Sparta to Messene, the route across Taygetos (p. 277) is by far the best.

The route to Megalopolis coincides with that to Tripolitza, described at pp. 269-266, nearly as far as the Kopanos bridge. We do not, however, cross the bridge, but ascend through the verdant valley of the Eurotas, skirting the base of *Mt. Asimakis*. Beyond the *Khan of Karavâs* we approach the gently flowing river. On a hill on the opposite bank are the remains of a double wall of polygonal masonry.

The track, on which ancient ruts are here visible, next passes close to a spacious rock-cavern, called *Phoúrnos*, or the oven ('furnace'), but its mouth in the moss-covered cliff is almost concealed from view by bramble bushes and the branches of a wild fig-tree. Some authorities place the grave of Ladas (see below) at this point; but its distance from Sparta (30 stadia = 3½ M. or 1⅓ hr.) makes it more likely to be the spot where Pausanias saw an ancient *Statue of the Ædós*, or woman veiling herself. He describes this statue as a sacrificial offering of Ikarios, father of Penelope, who entreated her to remain with him as she was about to depart with Ulysses. Penelope, however, covering her blushes with her veil, here announced her desire to belong to her husband and not to her father.

The path continues to follow the river, the banks of which are thickly grown with willows, poplars, planes, and oleanders, with patches of mulberry-trees and maize. The bare mountain-slopes are dotted here and there with a few olive-trees. Near the river, to the left, about 1 M. from the Phoúrnos, is a large rock-tomb, known as *Mageiriá*, or 'the kitchen'. Traces of similar tombs also occur farther on, so that it is not improbable that the *Hellenikó*, a wall of masonry 20 paces long, close to the road and near a brook, may be the tomb of the runner and Olympian champion *Ladas*. The tomb, which is mentioned by Pausanias, was built at the public cost and lay about 50 stadia or 5½ M. from Sparta, a distance which corresponds fairly with the spot in question. Abundant remains of brick-work testify to a more modern occupation of the structure.

The valley begins to expand a little about 2 M. farther on. Two

gracefully formed hills, with chapels of *St. George* and *St. Demetrios*, rise to the right, above the left bank of the Eurotas. The ancient *Pellána* is usually supposed to have lain here, although no ruins have been discovered (see below). The water of the spring at the foot of the *Hill of St. George* is conducted in winter to a mill standing on the river. The bank is protected against erosion by a wall of masonry about $4\frac{1}{2}$ ft. high. That this spring at one time supplied the town of Sparta is testified by the remains of a Roman or Byzantine aqueduct, which are found here and farther down the river (at the Kopanos bridge, p. 269).

We continue to traverse the pleasant plain, gradually ascending, crossing several brooks, and keeping generally at some distance from the river. On the mountain-slopes to the W. lie the villages of *Vordónia*, *Kastrí* (with a convent), *Kastaniá*, *Georgitsi*, and *Agóryani*, while to the E. of the Eurotas is *Koniditza*. In $1\frac{3}{4}$ hr. we reach the *Georgitsánika Kalyvia*, beside which rises a copious spring among trees, with remains of an ancient coping. Some ancient and mediæval ruins have been found on the hill close by, and several old tombs in the plain. The name of this ancient place is, however, unknown, for *Pellána* (see above) is the only city in this district mentioned by Pausanias, and it lay 100 stadia or about 4 hrs. from Belemina, mentioned below.

A second spring rises $2\frac{1}{4}$ M. farther on, near the village of *Voutoukos*, which lies to the right of the track, and this also seems to have been carefully enclosed in antiquity, to judge from the ancient masonry under the neighbouring plane-trees. We then cross some hilly land bordering the Eurotas, traverse a small plain yielding wine and maize, cross the stream of *Longaníko*, which is often terribly flooded, and reach the base of the conspicuous conical hill of Chelmos. Here lies the *Khan of Chelmos* ($1\frac{3}{4}$ hr. from the spring at Voutoukos) belonging to the village of *Longaníko*, which lies to the W. among the mountains, 3 M. above the point where we cross the stream.

On the steep summit of **Mt. Chelmos** (2556 ft.), which may be ascended in 1 hr. from the khan, lie the well-preserved ruins of a mediæval castle, and the remains of a strong Hellenic polygonal wall, strengthened with numerous towers. The latter may be referred with almost absolute certainty to the ancient *Belemina* or *Belmina*, the border fortress of Laconia against the district of Megalopolis, as Sellasia (p. 269) was against Tegea and Argos. This strong position, the centre of many contests, recalls Ithome and the Acro-Corinth. Numerous springs rise on the mountain-slope, varying in size according to the season, and uniting to form the Eurotas. Kephalóvrysis, the chief source, wells up on the N.W. slope.

Farther on we pass the head-streams of the Eurotas, leaving the pastoral village of *Petrina* on a high ridge to the right, and ascend through several small ravines to (3 hrs.) the hamlet of *Voura*, which

lies on a fertile plateau. The track then descends gradually to the upper valley of the Alpheios (Alpheus). The district around the sources of the Eurotas and Alpheios formed the ancient territory of *Ægytis*, so called after a long-vanished city, the site of which cannot be distinguished. Lying between the hostile cities of Sparta and Megalopolis, it was often the object of fierce contests in the later period of Greek history. The rugged mountainous region to the E. was the chief part of the district of *Skiritis*, which was at first Arcadian and afterwards Laconian. In 1¼ hr. after leaving Voura we reach *Leondári*, under the shadow of a ruined mediæval castle.

Leondári (room and tolerable fare in the *Khan of Lagós*, bargaining advisable), a small town with 600 inhab., is first heard of in the 15th cent. A.D. and was at that time in the possession of the despot Thomas Palæologus, who defeated his brother Demetrius here in 1459. The town was captured in the following year by the Turks, under whom it attained some importance. At the present time it produces considerable quantities of grain, wine, olives, and silk. The main street traverses the whole length of the place. The principal church, *Hagii Apóstoli*, in front of which stand two venerable and gigantic cypresses, is said to have been dedicated to St. Sophia in Byzantine times. Its former use as a Turkish mosque is evidenced by the minaret, now reduced to a modest bell-tower, and by the adjacent Turkish cemetery. The interior contains the remains of a Byzantine floor-relief and a few ornamental tablets of the same period.

An ancient chapel at the N. end of the town is distinguished as the *Metropolis*.

The sharply defined *Acropolis*, surmounted by a few scanty ruins, is the last spur of Mt. Taygetos. It commands a lovely view of the whole plain of Megalopolis and of the sources of the *Alpheios*, which is formed by the union of the brooks *Karnīon*, the modern *Xerillas* (to the W.), and *Theioús* (E.), the latter rising near the village of Zaimi, at the foot of Mt. Tzimberou. To the W. several massive mountain-chains rise one behind the other: the nearest is the Lykæon (p. 303), to the S. of which is a part of the Tetrasi Mts. (p. 306); to the S.W. is the sharp pyramidal Hellenitza (p. 283); and to the E. Mt. Tzimberou (p. 299).

On the other side of the Xerillas, about 1½ M. to the N.W., near the village of *Samará*, lie the scanty ruins of the Byzantine-Frankish town of *Veligosti*, which, like Nikli (p. 267), was one of the most important towns of Arcadia in the middle ages. The brook which flows by it has preserved the name.

The route to Megalopolis diverges to the left from that to Tripolitza (8 hrs., viâ Frankovrysis, p. 298), crosses the Theioús (see above), and traverses the smiling plain. 2½ hrs. *Sinanó*, the modern *Megalopolis* (see p. 299).

The road to Messene crosses the *Xerillas* (p. 282), and leads between the hills of *Samará* on the right and the spurs of the *Hellenitza* (4255 ft.) on the left to *Kourtagá*, 1¼ hr. from Leondári. We then ascend the barren, sparsely wooded ridge, over which the Makriplagi Pass (p. 301) also leads, a little to the N. of our present route. In ½ hr. we reach the highest point of the route, where a view is disclosed of Ithome (p. 348) and part of the plain of Messene, and then descend again to (½ hr.) the **Khans of Makriplagi**, also known by the name of *Dervéni*, or 'pass'.

Copious springs, watering thick groves of mulberry-trees, unite here to form a little streamlet, along which the road descends to the plain. To the left, opposite, is the village of *Souli*. We cross the stream at the foot of the mountain, near the *Khan of Sakona*.

A bye-path ascends to the left from Sakona to the (1½ M.) *Palaeokastro of Kokla*, where there are both ancient and mediæval ruins. The former probably belong to the town of *Ampheia*, captured by the Spartans in the first Messenian War. W. Vischer takes the mediæval fortification for *Gardiki*, where the inhabitants of Leondári in vain sought a refuge from the Turks in 1460.

Another side-path leads to the right, viâ the villages of *Philiá* and *Trypha*, to the so-called *Hellenikó*, which Curtius has identified as the ruins of *Andania*, the ancient residence of the Lelegæan kings and the birthplace of Aristomenes. The domains of this town included a cypress-grove, called 'Karnasion', in which famous mysteries of Demeter and Kora were celebrated. A long inscription referring to this fact was found near the village of *Hagii Konstantinoi*.

Our road now traverses the 'upper' Messenian plain, which, hardly inferior in fertility to the vaunted 'lower' plain itself (p. 346), was named after the town of *Stenýklaros* (p. 347), the site of which was unknown even to the ancients. This fertile and well-watered expanse, sheltered from the N. and E. winds by screens of lofty hills, is covered with luxuriant groves of orange-trees, fig-trees, olives, and mulberries, interspersed with a few date-palms. The vineyards and corn-fields are surrounded with impenetrable hedges of cactus; and in the villages the aloe attains the dimensions of a tree. We pass successively through the villages of (40 min.) *Ali-Jelebí*, (¼ hr.) *Spanochóri*, and (35 min.) *Meligalá* (800 inhab.); the houses of the last lie in a wide circle round a hill crowned with a chapel of Hagios Elias.

The principal water-courses of the upper plain, including both the streams descending from the mountains on the N.E. and the Mavrozoúmenos (p. 351) coming from the N.W., all unite near Meligalá, to form the main river of Messenia, the *Pamisos* (p. 346) of the ancients. The junction with the Mavrozoúmenos takes place 1 M. to the S.W. of Meligalá. Our route crosses this stream by the curious tripartite **Mavrozoúmenos Bridge,** the S. arm of which leads to Messene, the N.W. to Bogazi (p. 351) and Kyparissia (pp. 357-356), and the N.E. to Megalopolis (the direction from which we come). The foundations of this bridge are ancient, and the arches mediæval. (As the agogiats often leave the bridge on the

right in order to ford the river a little farther down, travellers should expressly request to be conducted over the bridge.)

Crossing the bridge by the first-mentioned arm, we ascend viâ *Neochóri*, proceed towards the W. round the beautifully wooded *Mt. Ithome*, and reach (2 hrs.) the ruins of *Messene* (near the Arcadian gate, p. 349) and (20 min.) the village of *Mavromáti* (p. 346). Better night-quarters may be obtained in the *Convent of Vourkáno* (p. 347), ½ hr. farther on, which we may also reach direct from the Mavrozoúmenos bridge in 1¾ hr., by turning to the left immediately on reaching the right bank of the river, skirting the E. slope of Mt. Ithome, and then ascending to the hill of Hagios Vasilios.

39. From Tripolitza to Ægion on the Corinthian Gulf.

This route requires 4-5 days. First Day. From Tripolitza by *Mantinea* to *Levidi*, 4½-5 hrs., exclusive of halts. — Second Day. Viâ *Orchomenos* to *Pheneos*, 6½ hrs. — Third Day. To *Solos*, 5 hrs.; walk to the point of view opposite the falls of Styx, 2 hrs.; if practicable, first part of the ascent of Chelmos. — Fourth Day. To *Kalavryta* 5-6 hrs., or, including the ascent of Chelmos, about 10 hrs. — Fifth Day. To *Megaspēlaeon* 2¼ hrs., and thence to *Ægion* 6 hrs. — Travellers who content themselves with a hasty glance at the Falls of the Styx may push on the same evening to Megaspēlaeon, by the direct route described at p. 291, and so save one day. But the longer tour is preferable.

Tripolitza, see p. 265. The broad road brings us in about 1 hr. to the ridge of hills running from W. to E. which formerly divided the territories of Tegea (p. 266) and Mantinea. Not far off are the humble village of *Beléni* and a ruined *Chapel of St. Nicholas*. After continued rain the water from the higher-lying plain of Tegea flows through a narrow defile into the marshy bottom of the Mantinean plain. The regulation of the water in this course seems to have been one of the chief sources of the continual strife between the two towns.

At the top of the ridge, which is now usually called *Mytika*, the road contracts to a narrow field-path. Tripolitza soon vanishes from view; in front of us stretches a green vine-bearing plain, containing no regularly inhabited village, but only houses used at the time of the vintage. This is the territory of the ancient Mantinea, the ruins of which lie at the foot of the conical Gourzouli, in so low a situation that we do not see them until we are close upon them. To the right rises the abrupt S. spur of the *Alesion* (p. 286), visible even from Tripolitza. The Acropolis of Nestane (p. 286) is also seen. The hill of Mytika is generally taken for the ancient *Skopē*, to which Epaminondas, mortally wounded at the battle of Mantinea, caused himself to be carried, in order to die in view of the field of victory. His tomb existed until the time of the Roman empire. Hadrian erected a second memorial stone, beside the ancient stele, which bore an epitaph in the Boeotian dialect. A sanctuary of *Zeus Charmon* also stood in the neighbourhood. There are, however, no data as to whether these points should be looked

for here or in the plain itself. The whole district was covered in antiquity by an oak-forest called *Pelagos*.

The Battle of Mantinea was fought in the beginning of July, B.C. 362. After a vain attempt to make himself master of Sparta by surprise, *Epaminondas* resolved to court the decision of open battle. With his army of about 30,000 men he marched from Tegea in a N.W. direction through the forest of Pelagos, passing Mantinea in order to deceive the enemy. Suddenly halting, however, he wheeled round and advanced again towards Mantinea. His principal troops, the Thebans and Arcadians, were drawn up in wedge-shaped formation on the left wing, the right was formed of the Eubœan auxiliaries and a few mercenaries. The cavalry covered his front. The right wing of the enemy was held by the Mantineans, next to them were the Lacedæmonians, Eleians, and Achæans, and on the left wing fought the Athenians — in all a little over 20,000 men. The impetuous onset of the Thebans pierced the phalanx of Mantineans and Spartans; and the battle was decided almost before it had been begun. But success was dearly bought by the mortal wound of the Theban general, who had too boldly pressed into the thick of the fight (p. 284).

Mantinea was also the scene of a battle in B.C. 418 (see below), and in B.C. 206 of the sanguinary victory of the Achæan general Philopœmen (p. 300) over the Spartans, who were hostile to the Achæan League. Philopœmen slew the Spartan leader, the 'tyrant' Machanidas, with his own hand.

The road follows the generally dry bed of the brook for some distance, at first through fields of corn and maize and afterwards through vineyards. In 1 hr. (fully 2 hrs. from Tripolitza) we reach the streamlet of *Ophis*, across which a bridge leads to the ruins of the ancient **Mantinea** or *Mantineia*, now called *Palaeopolis*. To the N. rises the *Hill of Gourzouli* (p. 284), on which lay the original Mantinea, and which in later times, under the name of *Ptolis* (*i.e.* Polis, old town), was used as a refuge in the event of unsuccessful war.

The original foundation of Mantinea is traced back to *Mantineus*, a son of Lykaon (p. 303), *i.e.* to the earliest period of Arcadia. In the Persian Wars, 500 Mantinean hoplites are mentioned among the Grecian forces at Thermopylæ (p. 194). The city in the plain was built at a later date and was the result of the union of several rural communities, at the instigation of the Argives, who desired to have a counterpoise to Tegea (p. 266), now wholly on the side of Sparta. The position of Mantinea on the low pass between Arcadia and Argos made it a centre of traffic, in a country the rest of which was devoted to agriculture and cattle-rearing. Its early commercial prosperity led to the adoption of a democratic constitution. An attempt of the Mantineans to obtain possession of the district of the Parrhasians and their adhesion to the Argive-Athenian League involved them in strife with Sparta. A decisive battle was fought in B.C. 418 under the walls of Mantinea, when the Spartan King Agis defeated the united Argives, Athenians, and Mantineans, and restored Sparta's hegemony in the Peloponnesus. Fresh contests with Sparta and the taking of Mantinea by King Agesipolis, who destroyed the brick-walls by causing the Ophis to overflow its banks, brought about the complete desertion of the town in B.C. 385. The battle of Leuktra (p. 166) rendered its rebuilding possible. The desire for independence next led the citizens, who hesitated to join the Arcadian League, to prefer alliance with the Spartans, whose defeat, however, they shared at the second battle of Mantinea (see above) in B.C. 362. Its opposition to the Achæan League led to the taking of the city by the Achæans and their ally Antigonos Doson (B.C. 222; comp. p. 269) and to the second dissolution of the community, which henceforth existed only as an Achæan colony, under the name of *Antigoneia*. The old name was at length restored by Hadrian.

The ruins of the town as we now see them date mainly from

the middle of the 4th cent. B.C. Of the *City Walls* little more than the three lower courses have been preserved; but their whole extent, almost 3 M. in all, may still be traced, with about 100 round and square towers, standing at intervals of 85 ft. Eight gates may still be distinctly recognized, including the S. gate called *Xenis*, by which the road from Tegea entered, the Orchomenian gate on the N.N.W., and a N.E. gate through which led the road to the spring *Melangeia*, near the village of *Pikérmi*, connected with the town by an aqueduct, and on to the Argive mountain-passes. Only the scantiest traces are now visible of the large public buildings or of the splendid temples adorned with statues by Praxiteles, Alkamenes, and other famous masters. A few remains of the *Theatre* still exist amid the tilled land that occupies the site of the city, including part of the foundation of the rows of seats facing the E. and a few tiers of the seats themselves. Excavations carried on by the French School (p. 91) in 1888 have also revealed remains of the *Gymnasium*, with a semicircular edifice connected with it, foundations of a temple, and other relics. The more important objects discovered have been removed to Athens, the others to Tripolitza.

The hill to the E. of the town, named *Alesion*, shuts off a small side valley from the main plain. This is the so-called 'Fallow Field' (τὸ ἀρνὸν πεδίον), the waters of which have no outlet except through a katavothra (p. 261). At the S. end of the 'Fallow Field' rises a hill bearing the ruined town of *Nestáne*, near the modern *Tsipianá*. The road from the Melangeia Gate passes to the N. of the Fallow Field and then divides into the 'Prinos Road' (διὰ πρίνου, so called after a prickly oak), to the N., and the steep 'Stair Road' (διὰ κλίμακος), now named after the 'Portæs'. By either of these road Argos lies about a day's journey from Mantinea.

In bye-gone days, when the drainage of the plain was better, owing to the katavothras opening in the mountains, and when Mantinea, 'the lovely city', was surrounded by well-tilled fields, two roads led hence to the territory of Orchomenos. At the present day the whole country has become a swamp, and travellers are compelled to make a detour by the hill on the W.

In about $^3/_4$ hr. after crossing the bridge over the Ophis we reach the large double-village of *Kapsia*, whence another track leads to the W. to *Alonistena* and the ruins of *Methydrion* (p. 296). We then turn to the N.W. into the ancient *Plain of Alkimédōn*, a lateral valley bounded on the W. by the massive and pine-clad heights of *Maenalon* and *Ostrakina*. A ride of $1^3/_4$ hr. brings us to the town-like village of **Levidi,** where quarters may be found in private houses or in one of the larger Magaziá. Levídi lies on a site which perhaps was that of the ancient *Elymía*, at the W. end of the range of hills called *Anchisia* by the ancients, bounding the Mantinean plain on the N. The neighbouring Panagia chapel may be regarded as the successor of the ancient temple of Artemis Hymnia, which was highly venerated as the common sanctuary of the Mantineans and Orchomenians. On the N. we overlook the upland basin of Orchomenos, of which Levídi is the modern capital.

Beyond Levídi we descend, and then ascend again along the N.E. side of the Orchomenian valley to the (1 hr.) pastoral village of *Kalpáki*, which lies on the slope of the loftiest Acropolis in Greece, surmounted by a mediæval tower and the ruins of Orchomenos.

The Arcadian **Orchomenós** (3070 ft.), appearing on coins also as *Erchomenos*, was in early times, according to legend, the mistress of the greater part of Arcadia. The citizens took part in the battles of Thermopylæ and Platæa, and until the Peloponnesian war were governed by kings of the family of Elatos, the 'fir-man'. The importance of the town declined in later times. The ascent from Kalpáki to the summit (1/2 hr.) passes three distinct lines of fortification. The lowest of these, built in a regular horizontal style, dates from the later city as Pausanias (p. cxiii) saw it, when the inhabitants dwelt more on the slopes and nearer their fields. The second wall was built in the Cyclopean style, but carefully finished. A similar wall is found at the top (where there is a flat space of considerable size), surrounding an upper citadel and now connected with the mediæval tower. The view extends far beyond the Orchomenian territory; to the N.E. are the mountains round the Stymphalian lake; to the N., where the Acropolis is most precipitous, the marsh approaches to the foot of the hill itself; to the E. is a narrow gorge through which the waters of the S. Orchomenian plain flow to the lower N. half, by means of a 'charadra' or torrent; beyond rise abrupt cliffs, the *Trachý* ('rugged') of the ancients, now crowned with a mediæval watch-tower. A third tower of the same sort stands at the base of the hill of Orchomenos, to the N.W.

From Kalpáki we proceed along the S. slope of the Acropolis, passing the *Chapel of Hagios Georgios*, to (25 min.) the village of *Roúsia*, through which leads the usual road to the N. plain of Orchomenos. Near the chapel are some ruined walls connected with the second line of fortification. The plain, especially in the centre, continues marshy until far on in summer. In the W. part of it, which anciently belonged to the town of *Kaphyae* (the ruins of which lie near the village of *Chetousa*, 6 M. to the S. of Kalpáki), is a katavothra (p. 184), now nearly filled up. Our way lies through the E. part of the plain, passing the *Tenean Springs* and massive cliffs, and then enters a wooded ravine. After passing some shepherds' houses we reach (2 hrs.) the hamlet of *Bedenáki*. We then proceed through a bleak hilly district, between *Mt. Skiathis* (modern *Skipiesa*) on the right and *Mt. Oryxis* (modern *Saitta*) on the left, and descend through a picturesque gorge to (1 hr.) *Gouyóza*, a village pleasantly situated on the S. bank of the Lake of Pheneós.

The **Lake of Pheneós** (2470 ft. above sea-level), the water of which is generally of a deep blue colour, is about 5 1/2 M. long and 4 1/3 M. broad. It is bounded on the S. by Mts. Skiathis and Oryxis, already mentioned; on the W. by the massive *Penteleia* (6930 ft.), now called *Tourtourána*; on the E. by the *Gerónteion* and farther

on by the picturesquely shaped *Kyllēnē* (7790 ft.), now called *Ziriá*, and seldom quite free from snow. The lake owes its existence mainly to the fact that its water finds only a limited means of exit in the katavothræ (p. 184) near Gouyóza, at the base of the mountains at its S. end. The stream formed by the katavothræ, the ancient Ladon (now called Rouphia), flows past the W. slope of the same mountains. The chief feeder of the lake is the Phoniátiko Potámi.

In antiquity the greater part of the valley was occupied by a fertile plain, across which the little river was conducted to the katavothræ by means of an embanked canal 7½ M. long. This vast undertaking was ascribed to Hercules, who is said to have spent a part of his youth here, after he was expelled from Tiryns. Details about the entire district are to be found in the geography of *Strabo*, who took them from Eratosthenes (d. 194 B.C.). At the time of *Pausanias* the valley was dry, though the river no longer flowed in the artificial canal, but in a course it had made for itself. In modern times we hear of an inundation in the 18th cent., which led to the abandonment of the convent of St. George (p. 289). The present century has seen two changes in the state of the valley. At first it was almost entirely under cultivation, but during the War of Independence it transformed itself once more into the bed of a deep lake, which for some years after 1832 steadily decreased in size. At present the efflux and influx balance each other. A change in the interior of the mountains, such for example as would result from an earthquake, might lead either to a sudden draining of the entire lake or to a very large increase in its volume.

The Oryxis or Saitta mountains descend precipitously toward the lake. The bridle-path leads high up along the E. bank, but is at first so narrow that two riders can scarcely pass each other. Differently coloured marks on the rocks denote the varying levels of the water (comp. p. 184). After about 1 hr. the path descends into a small riparian plain and leads past a spring to the (2¼ hrs. from Gouyóza) village of *Mousiá*. We then proceed through fields of maize and vineyards, passing *Misanó*, to (35 min.) the broad bed of the *Phoniátiko Potámi* or stream of Phoniá (the classical *Olbios* or *Aroánios*), which we cross. We leave the *Palæókastro of Pheneos*, with a *Chapel of Hagios Stephanos*, to the left, and ascend in 35 min. more to the *Kalývia of Phoniá*. (About 3 M. to the N.E. of this point, and about 2¼ M. to the N. of Misanó, lies *Goura*, the capital of the district, where hospitable quarters may be found at the house of the demarch, an accomplished physician, by those who do not prefer the *Kalyvia*, which lie more on the direct way.)

The Kalyvia village, now officially named **Pheneós,** is larger than *Phoniá* proper, which lies higher up, and affords fair night-quarters. It is embosomed in trees. The little town of 'Pheneós', situated above the N. verge of the valley, has always been the capital of the territory now occupied by the lake and of the surrounding mountains. But the scantiness of the ruins now extant prevents any very trustworthy decision as to the exact position of this town. According to the description of Pausanias we should look for it on the summit of *Hagios Elias*, to the W. of the present Pheneós, but only a ruined chapel and the remains of mediæval fortifications

are to be seen there. The plateau on the slope of Mount St. Elias, intersected by a gorge, on which the Phoniá mentioned at p. 288 stands, is well fitted to be the site of a city. The hill now called the *Palaeókastro of Pheneós*, with a fragment of a polygonal wall, 3/4 M. below the Kalyvia, has already been mentioned. In ancient times Pheneós was the seat of a temple of Artemis Heurippa, which Ulysses was said to have founded, because he discovered his lost horses here.

From Pheneós to Nemea. 10 hrs. We follow the above-described route to Misanó, and there turn to the E. and ascend to a saddle between *Geronteion* and the Skiathis Mts. to the S. (p. 287). We next cross a barren hilly tract to *Kionia* (3 1/2 hrs. from Pheneós), with the picturesque ruins of a mediæval castle. About 3/4 M. to the S., on a lake of its own name, are the ruins of the old town of **Stymphalos**, including considerable remains of the polygonal enceinte of the citadel and the foundations of two temples. The lake, the modern *Lake of Zaraka*, owes its existence to conditions like those at Lake Pheneós. It was the abode of the man-eating birds with brazen claws and feathers, the destruction of which formed the fifth labour of Hercules. The water which flows out of the lake by a katavothra at the foot of the mountain to the E. re-appears at the mills of Argos (p. 263), after an underground course of 22 M. Attempts are now being made to drain this lake, and to conduct the water to Athens. — The best route for the rest of the journey leads viâ *Botsika*, leaving the ruins of *Phlûs* to the left, to *Hagios Georgios* (about 4 hrs.), where we may spend the night. Thence viâ *Nemea* to the railway-station of that name, 2 hrs.; see p. 237.

The route to Solos (5 hrs.) crosses the ridge above Pheneós and then descends into a vine-covered valley, where a small domed chapel is said to mark the site of the *Convent of St. George*, before it was forced back by the inundations of the lake in the 18th century. The convent now stands 1 M. farther on (2 1/2 M. from Pheneós), at the foot of *Mt. Krathis* and on the other side of a brook shaded by plane-trees. Fine view.

Farther on we proceed through woods of firs and other trees and past numerous springs, and in 1 1/2 hr. reach the top of the ridge of Mt. Krathis. We then descend, following the course of the *Zaroúchla*. The firs gradually give place to thick groves of plane-trees. In 1 hr. more we reach *Zaroúchla*, a part of which, *Kato-Zaroúchla*, lies on the right bank. On the same bank lies *Hagia Varvára*, below which we pass in 25 min. more. Near the village of *Vounáki*, at the base of the steep rocky hill of *Kataphygia*, 40 min. farther on, we again cross the brook. Beyond this point we ascend for 1/2 hr.

At the foot of the *Hill of Hagios Elias*, which is an interesting field for the botanist, the Styx and the Zaroúchla brooks unite to form a stream, known to the ancients as *Krathis*. On the slope of the hill lies the prosperous village of **Sōlos** (ὁ Σῶλος), where travellers usually spend the night in one of the magaziá or in a private house, both for the sake of the excursion to the Styx and on account of the distance hence to Kalavryta. We here obtain a fine view of the massive Chelmos. To the N. lie the villages of Mesoroúgi and Peristéra (p. 291). One of these three villages must re-

present the ancient *Nonakris*, after which the entire district was named in antiquity.

The walk to and from the point on the slope of Mt. Elias which affords a good view of the **Falls of Styx** takes 3 hrs. Opposite us rise the lofty and precipitous cliffs of the huge *Chelmos* (see below). The thread of water descends from one of these, against a background of dark moss, which has earned for the brook the name of *Mavronéri*, or 'Black Water'. At the bottom of the cliffs the water loses itself in a chaos of scattered rocks. It is only at the time of the melting of the snow that the fall attains any size. It owes its reputation less to its own beauty than to the legends of the ancients, who saw in the barren mountain-tract around and in the icy coldness of the stream an image of the underworld, and so used the name in their representations of the abode of the departed.

Travellers usually content themselves with the visit to this point of view. The way thence to the foot of the fall is very fatiguing and adds 3 hrs. to the excursion. We cross the brook, traverse a long range of hills on the left bank, and finally clamber over numerous fallen rocks to the spot where the falling water is collected in a rocky basin. The air is icily cold. An incautious draught from the basin might be dangerous, and it is easy to understand the exaggerated assertion of the ancients that the water itself was deadly. The spray of the waterfall assumes beautiful rainbow tints at midday and reminds us of Hesiod's conceit that Iris with a golden vessel fetched from the Styx the water by which the gods swore the inviolable oath.

The ascent of Chelmos (about $3^1/_2$ hrs. from Solos; guide necessary), which may be combined with the continuation of the journey to Kalávryta, is highly interesting. As the view is finest at sunrise, travellers should start from Solos in the afternoon and pass the night in one of the shepherds' huts ('stáni') on the Xerokampos. In 10 min. the route crosses the Styx by an arched bridge of stone, and ascends the slope to (25 min.) the village of *Gounariánika*, above which we observe the fortified entrance of a cave held by a few Greeks against the Turks in the War of Independence. We ascend farther to a lofty ridge, on the brow of which, as we approach from below, we see huge blocks of rock. In 1 hr. we reach the flat table-land of the *Xerókampos*, on which the route to Kalavryta is marked by pillars of stone. We soon come upon one of the summer-huts of the shepherds, where the will to be hospitable must to some extent be taken for the deed. Provisions and wraps must be brought from Solos, so that if necessary the night may be spent in the open air (the height above sea-level is already considerable).

At the first streak of dawn we start for the summit (about 2 hrs.). The path traverses a gorge, which the snow hardly leaves even in summer, and then mounts by fatiguing goat-tracks, over a low hill and a ridge commanding a view of the profound ravine of the Styx, to the rounded summit which forms the highest point of ***Chelmos**, the ancient *Aroánia* (7725 ft.). The view embraces almost the whole of Greece, from the mountains of Thessaly to the Cretan Sea, and is not inferior to that from Parnassos.

The insular character of the Peloponnesus presents itself with wonderful distinctness. *Erymanthos* (p. 318) is seen with great clearness to the W., with the plain of Patras to the right of it and the coast-line of Mesolonghi; to the N.W. lies the *Panachaikon* (p. 317) or coast-plain near Ægion; to the N. the long Gulf of Corinth; to the E. *Kyllene* (p. 288); to the S. *Penteleia* (p. 287). *Ostrakina*, and the *Maenalian Mts.* (p. 294); farther off the mountains of Argos, Laconia, N. Messenia, and Arcadia. In N. Greece (named from W. to E.) rise the serrated Ætolian Mts., the *Kionia* (p. 146), the finely formed *Parnassos* (p. 146), the broad-backed *Helicon* (p. 162), the dark *Kithaeron* (p. 167), and the sharply defined mountains of Attica. More in the foreground stands the Megarian *Geraneia* (p. 145), like a huge pyramid fallen into the sea, dividing the Corinthian and Saronic Gulfs.

We may now return across the rocky mass, known as *Petra*, on which rises the source of the Styx, a little above the upper edge of the fall.

From Solos to Megaspelæon, by the direct route. We descend the valley of the Krathis, pass the neighbouring villages of *Mesoroúgi* and *Peristéra*, which along with Solos are known as *Kloukinaes*, and then skirt the N. side of the Chelmos proper by a fatiguing track traversing a barren mountain-region. As the distance is only about 12 M. (4 hrs.). Megaspelæon can be reached by this route in one day from Phenεós (p. 288); but travellers must make sure that the agogiat is well acquainted with the way, which may easily be missed. Care should also be taken to reach the convent before sunset, as admission afterwards is not easily obtained, even by travellers with good introductions. *Megaspelaeon*, see p. 292.

From Solos to Megaspelæon viâ Kalávryta. From Solos to *Xerókampos* ($1^1/_2$-$1^3/_4$ hr.), see p. 290. Travellers who make the ascent of Chelmos may leave their horses at the herdsmen's huts, until they descend. The way is indicated by stone pillars, which are especially useful when the ground is covered with snow. It descends past the spring *Kryóvrysis*, much frequented by the herds, and then skirts the N. side of a long narrow ravine. The S. side of the ravine is formed by the *Velia*, a ridge projecting from Chelmos, which farther on separates the plains of Kalavryta and Soudena. (*Soudená*, to the S. of the ridge, is the ancient *Lusoi*, where stood a famous temple of refuge dedicated to Artemis Hemera or Hemerasia.) In about 4 hrs. after leaving Xerokampos we reach —

Kalávryta (2300 ft.), a place with 1060 inhab., the capital of an eparchy of the same name, beautifully situated on both sides of the Kalavryta stream, the *Erasinos* of the ancients. Above the town rises the imposing acropolis of *Kastro* or *Tremola*, on which is a ruined castle of the powerful barons of Tournay, probably afterwards occupied by the Seigneurs de la Trémouille. Kalávryta ('beautiful spring') owes its name to the numerous springs in its neighbourhood, the chief of which, the large *Kalavrytinē*, the ancient *Alyssos* (so-called because it was believed to cure frenzy, λύσσα).

rises at the base of an ivy-clad rock. The blocks of marble which lie in front of it may have formerly enclosed the spring.

About $1^1/_4$ M. beyond the spring lies the convent of *Hagia Lavra*, prettily situated at the entrance of a lateral valley, opening to the S.W. and watered by a small affluent of the Kalávryta. The court contains a huge plane-tree. Fine view towards the plain of Kalávryta. Archbishop Germanos of Patras (p. 30), Andreas Londos, and other Greek prelates here unfurled, in March, 1821, the banner (now preserved as a valuable relic) round which the Greeks first rallied against the Turks. The voivode Arnaut-Oglou, who commanded the Turks at Kalávryta, was forced to surrender with 300 men and was executed by the Greeks. — From Kalávryta a road leads towards the W., viâ Hagos Vlasos (p. 344), to ($11^1/_2$ hrs.) Patras (p. 29). — To the S.W. a route ascending the valley from Kalávryta leads to Olympia (2 days), viâ *Psophis* (near the khan of *Tripotamo*, on the Erymanthos river) and *Lala* (p. 344).

The plain of Kalávryta belonged in antiquity to the little Arcadian clan of the *Kynaetheis* or *Kynathaeis*, who were universally notorious and detested for their lawlessness and indifference to all higher civilisation. Their capital *Kynaetha* is supposed, doubtless with justice, to have occupied the site of the present town.

Below Kalávryta the path follows the course of the Erasinos and traverses a narrow valley, enclosed by high cliffs. To the left, at a considerable height, lies the village of *Kerpiní*. We cross the stream several times, on the last occasion by a stone bridge, shortly before reaching which we pass the 'Maiden's Spring' (τῆς κόρης ἡ βρύσις), called into being by the holy shepherdess Euphrosyne (see below). We then ascend by a zigzag path to the large 'Convent of the Cave', in the guest-chamber of which King Otho was once received (visitors place 5 fr. in the offertory on departure).

Megaspēlæon, the largest and most important monastery in Greece, is situated at the foot of a lofty cliff, the lower part of which, forming a huge vaulted cave 100 ft. deep and 200 ft. broad, affords room for the entire building. The foundation of the convent is ascribed to the brothers *Simeon* and *Theodoros* of Saloniki and the shepherdess *Euphrosyne* of Galatæ (now Zachloroú, p. 293), and is said to have taken place in the 4th century. The bulk of the present five-storied building was erected after a fire in 1640. From a distance its appearance is very imposing, but on a nearer approach, its dirtiness and the ruinous condition of many parts become unpleasantly conspicuous. The sheer rock above, in the fissures of which devout eyes discern three crosses, is surmounted by two tower-like bastions, which played their part in the successful defence of the monastery by the warlike monks and 500 Pallikars against Ibrahim Pasha's troops in July, 1827.

Like several other similar establishments in Greece, Megaspelæon is an 'Idiorrhythmic' convent. Each monk owns a certain share of the conventual property, and in particular a special piece of land which he cultivates himself or causes to be cultivated. The disposal of the pro-

duce falling to him is at his own discretion. Each monk has usually a 'famulus' assigned to him, who inherits his possessions and position. The convent is directed by a governing body, chosen every five years, consisting of a *Hēgoumenos*, or abbot, and two *Symboulοi*. The *Prohēgoumenos*, or ex-abbot, also enjoys a certain consideration. A report of the convent's financial affairs is annually furnished to the Greek government. The income, derived from extensive lands in the neighbourhood, in Arcadia, Elis, and Achaia, and also from houses in all the more important towns in Greece, as well as in Saloniki, Smyrna, and Constantinople, was formerly estimated at more than two million francs, but it is now said to be only 50-60,000 fr. The expenses are also considerable. The monks, formerly over 300 in number, have dwindled to about 180, including those who live outside of the convent. — On the arrival of a traveller, his weapons, if he has any, are taken charge of by the *Thyrōrós*, or porter, while the *Xenodóchos*, or butler, conducts him to his room and provides him with food.

The Library contains almost exclusively theological works, and some bulls of the Byzantine emperors, the seals of which have been taken away by the Venetians.

The Church, entered by a portal richly adorned with reliefs, is overloaded with silver ornamentation. A wall-cabinet, to the right of the 'beautiful door' (ὡραία πύλη) of the 'Templon', contains a picture on panel of the Virgin and Child, ascribed to St. Luke; this is said to have been discovered in the convent-cave by the shepherdess Euphrosyne and to have given rise to the erection of the convent on this spot. It is still held in high reverence. The door of the cabinet is a valuable piece of silversmith's work.

A smaller Chapel is dedicated to St. Euphrosyne.

Opposite the convent lies *Zachloroú*, consisting of an upper and a lower village. Our route passes the latter and descends the course of the *Erasinos*. In about 1 hr. the village of *Doumená* becomes visible on the left, and the route usually taken begins to ascend the E. slope of the *Rouskió Mts.* (highest summit 4816 ft.). [Another track crosses the hills in a N.W. direction and descends through the Vouphousia valley.] Our route traverses a gorge at some height above the stream, crosses some whitish hills, skirts a series of riven slopes, and finally descends again to the *Khan of Mamousiá* (3 hrs. from Megaspēlæon).

The palæókastro of the same name, also called *Idra*, about $^3/_4$ M. farther on, is the ancient **Boura,** after which the lower course of the Erasinos is called *Vouraïkó Potámi*. The ancient Achæan town of Boura was almost entirely destroyed by an earthquake in B.C. 373. The present ruins, past which we ride, date mainly from the period after its rebuilding.

We next pass a *Chapel of Hagios Konstantinos*, probably occupying the site of an ancient sanctuary; a large slab lying on the ground close by bears a representation of a shield in high relief. As we ascend the narrow rocky path, we pass various fragments of walls. At the S.W. base of the highest part of the precipitous hill of Boura lie the ruins of an ancient theatre, with remains of 15 rows of seats. The orchestra is about 32 paces broad. Some of the spectators commanded the fine view towards the Corinthian Gulf, with the mountains of N. Greece towering beyond it. A few remains of the town-walls may be traced below the theatre.

We proceed amidst masses of rock and earth, evidently torn from the mountain by the above-mentioned earthquake, and then descend through vineyards and olive-groves to the valley of the *Vouphousia*, the ancient *Kerynites*. In about 50 min. we reach the hamlet of *Dervéni tēs Mamousiás* and beyond it the river itself, which here forms several islands and loses itself in the plain. A semicircular vaulted rock-tomb appears on the left bank, 1¼ M. farther on. The ancient mountain-town of *Keryneia* seems to have been situated on the hill above.

On entering the plain we cross the Vouphousia and pass the villages of *Nikolāïka* and (½ hr.) *Rizómylo*, the greater part of which lies on the mountain-slope to the left. In 50 min. more we reach the rapid *Selinus* (p. 235), near the embouchure of which lay *Helikē*, destroyed in B.C. 373. The river is crossed here by a railway-bridge (p. 235) and by a long wooden bridge. We proceed through vineyards to (25 min.). —

Ægion; see p. 235.

40. From Tripolitza to Olympia viâ Dimitzana.

This route takes two days (from Tripolitza to *Dimitzana* 9 hrs.; thence to *Olympia* 10 hrs.) and should be attempted only during the favourable season of the year, as in winter the snowfalls among the mountains and the swollen state of the rivers (p. 297) may occasion hindrances, while no good night-quarters are to be found except at Dimitzana. The route by *Karytaena* and *Andritsaena* (R. 41), which takes one day more, is much preferable. Beyond Dimitzana the scenery is very attractive.

Tripolitza, see p. 265. The route skirts the *Trikorpha Hills* to the W. of the town and crosses the S. ramifications of the *Maenalon Mts.*, the chief water-course of which is the winding *Helisson*, here called the brook of Daviá. Soon after leaving the town we enter the narrow mountain-locked plain, the S.W. part of which was named by the ancients *Triodoi* or the Three Roads. The tomb of Arkas, the mythical royal ancestor of the Arcadians was pointed out there. The mediæval castle which we see to the right, in the direction of the village of *Arāchova*, perhaps stands on the site of the small ancient town of *Lykoa;* while the small ruined citadel, called *Palaeo-Selimna*, on the high summit above the hamlet of *Karteróli*, may be a relic of the ancient *Soumetia* or *Soumation*. *Daviá* and *Piána*, the other two villages in the little plain, also appear to occupy ancient sites, the former, where there is a palæókastro with ancient remains incorporated in mediæval fortifications, representing *Maenalos*, while the picturesque site of the latter, with its mediæval castle and ancient remains, seems to be that of *Dipaea*, noted for the victory gained here by the Spartans over the Arcadians in B.C. 469 (p. 271).

The track gradually ascends to the village of *Chrysovítsi* (3610 ft.; 3½ hrs. from Tripolitza; large but poor khan), where the fatiguing part of the route begins. Near *Mt. Roudiá* (5085 ft.).

about 1 hr. farther on, several tracks meet. We may choose either the shorter but more fatiguing path to the N.W. across the S. heights of the *Thaumasion Mts.* of the ancients (the modern *Madára*), or the longer but decidedly preferable track, which leads to the W. between Mt. Roudiá on the right and the almost equally high Mt. Elias on the left. By this latter route we arrive in 2-2¼ hrs. at the village of *Stemnitza*, conjectured to occupy the site of the ancient *Hypsús*. The shapes of the surrounding mountains are very beautiful. The most conspicuous is the *Klinitza* (5080 ft.), to the N., separating Stemnitza from Zygovisti and Dimitzana.

The route from Stemnitza to Karytæna (p. 302) takes about 4¼ hrs. About halfway, on the right bank of the Dimitzana river, lies *Atzikolo*, near the ruins of the ancient town of *Gortys*, the name of which seems to have been transferred, with Slavonic modifications, to Karytæna.

We descend to the *Streamlet of Dimitzana*, known to the ancients as the *Lousios* or (in its lower course) the *Gortynios*, and proceed along its left bank, amid vineyards yielding an excellent sparkling wine, in the direction of the considerable hill on which Dimitzana lies, 2½ hrs. from Stemnitza. (less by the road)

Dimitzána. — *Khan of Miltiádis*, outside the entrance to the town, good, with tolerable fare at moderate prices. Good accommodation may also be obtained, by means of an introduction, at one of the better-class houses in the town.

Dimitzána, a small town with 2200 inhab., is picturesquely situated at the foot and on the slope of a high rocky ridge, which ends on the W. in the steep Acropolis *(Palaeókastro)*, ~~surmounted with ancient and mediæval ruined fortifications~~, and on the E. in the *Hill of Hagia Paraskeve*, on which stands a chapel. The noisy stream flows past on the W. in a narrow rocky channel. The site is that of some ancient town, not yet identified with certainty (perhaps *Theutis*). Under the Turks Dimitzana was the seat of a highly reputed school, remodelled in 1764 by the learned Agapios, which possessed an extensive library and was of considerable importance to the entire Peloponnesus as a centre of higher culture. Among its alumni were Gregorios, Patriarch of Constantinople, who suffered martyrdom in his own church on Easter Eve, 1822, and the patriotic bishop Germanos of Patras (p. 30). The freedom-loving people of Dimitzána were among the most determined participators in the War of Independence; they took a leading part in the massacre at Tripolitza (p. 265), and to the present day they boast that the Turks never set foot in their town. Dimitzana has now little life, and many of its houses are in ruins. As in many other of the mountain-communities of Arcadia, its inhabitants have become more numerous than the land can maintain, and many of them emigrate to Athens and other large towns of Greece or even abroad as traders (cattle-dealers) or artisans (tinkers or shoemakers). Many of these to whom fortune has been favourable have shown their love of home by large gifts to their native town.

In the principal square, opposite each other, are the church of

Hagia Kyriake and the imposing new PUBLIC SCHOOL (ἑλληνικὸν σχολεῖον), both buildings presented by a wealthy native of the town resident in Russia. The school (which has been reorganised) has regained, under the competent management of the priest *Hieronymos*, some of its former renown. A *Marble Lion*, of good archaic workmanship, found in the town, has been placed in front of the building. The interior contains a small *Collection of Antiquities*, which is obligingly shown to visitors by Father Hieronymos.

The VESTIBULE contains a few inscriptions. — In the PRINCIPAL HALL is the interesting Collection of Antiquities, the most important objects in which were found at Sparta. Among the most notable are two *Sepulchral Anathemes*, each with a relief of a seated figure with a kantharos, the one inscribed 'Timokles' and the other 'Aristokles'. The former is archaic (the inscription more recent), and the latter dates from the Roman period. Two *Heads of Hercules*, one with a beard, the other without, from Hermæ used for architectonic purposes, are counterparts of those in the museum at Sparta. *Hecate*, with triple body, from Messene. Large fragment of an *Atlas* from the neighbourhood of Dimitzana. The cases contain small terracotta figures and vessels, small bronzes (see below), and coins from various places. Among the inscriptions is an archaic one from Sparta. — This hall also contains the relics of the old *Library*, most of the volumes of which were used to make cartridges in the War of Independence, while its greatest treasures were afterwards sent to Athens.

The well-kept square commands a fine view of the mountain-terrace to the S., with the houses of *Palaeochori* ('Old Village'), a chapel, and some powder-mills, which played a part of considerable importance in the War of Independence. Beyond the vine-clad hills which line both sides of the river rise the Acropolis of Karytæna (p. 302) and the snow-covered mountains of Laconia. — Through the liberality of one of its citizens every part of the town is provided with an abundant supply of water.

Near *Kurkaloí*, about 4½ M. to the N. of Dimitzana, are some fine old city-walls, which probably belonged to the ancient *Theisoa*. During excavations made here in 1881 by Father Hieronymos, a number of bronze nail-heads were found, lying in regular lines in front of the steps of a building. These, now in the school at Dimitzana, were probably from a wooden door that had fallen down and mouldered away. — From the route hence to *Magoúliana*, a path diverges on the right to *Nemnitza* (2 hrs.). The ancient ruins there indicate the site of the little town of *Methydrion*, which gave the name of Methydrias to the whole district. From Methydrion to Mantinea, see p. 285. Daviá may be reached viâ Alonístena in 4½ hrs.

The next stage of our journey also consists of a fatiguing mountain-track, which should not be attempted without an efficient agogiat. We ascend and descend in continual alternation. 1 hr. *Vlóngos*; 1½ hr. *Paloúmba*, where the agogiats usually rest. Thence we descend by a rough mountain-path, which commands fine views, to (½ hr.) the valley of the *Alpheios* (now called the 'river of Karytæna', p. 301), in which, side by side, lie the villages of *Anemodoúri* and *Hagios Joánnes* (to the N.). In the adjoining fields are the scattered and insignificant ruins of the ancient town of **Heræa**, which originated in the 4th cent. B.C. in the union of nine neighbouring communities (probably at the instigation of Sparta in

opposition to Megalopolis, p. 299), and lasted until the time of the Roman empire. It derived its name from a very ancient sanctuary of Hera, the site of which, like those of the other public buildings, can no longer be determined. The ruin of a vaulted brick edifice is known as *Loutró*, or the 'bath', and another heap of ruins is called *Palaeá Ekklēsía*.

We now skirt the N. side of the eminence on which the town lay, pass a khan, a spring, and the hamlet of *Piri*, and reach (3/4 hr.) the banks of the *Ladōn* (p. 305), the chief tributary of the Alpheios. In the modern terminology, the Ladon appears as the main stream, for above the junction of the streams it is called *Rouphiá*, while the Alpheios is named the 'river of Karytæna' (p. 301). The passage of the Ladon ~~is made by ferry-boat, and often takes a whole hour;~~ 1 fr. is the fare demanded for a horse and man, and a good deal of skill in bargaining is required to reduce this demand to the more reasonable sum of 50 c.

On the right bank, about 1/4 hr. from the ferry, lies the *Khan of Piri*. We now traverse a barren hill-district, in which lay the tomb of Korœbos, from whose victory at Olympia in B.C. 776, the first after the re-institution of the games by Iphitos (p. 321), the Olympiads were reckoned. We next ford the little *Douana*, the ancient *Erymanthos*, once the boundary between Arcadia and Elis. A little to the right lie the two villages of *Bélesi*. The *Tzemberoúla* (the ancient *Diagon*) falls into the Alpheios opposite the mouth of the Erymanthos. Passing a tumulus, opened in 1845 with no result, we ascend to the village of **Aspra Spítia** (1 3/4 hr. from Piri), where we may pass the night (comp. p. 305).

We now ascend through a thickly wooded gorge, and at its upper end, where there is a frequented spring, begin again to descend. Our way leads in the same manner and at a considerable height through numerous other ravines, sloping towards the Alpheios. As we proceed we enjoy a series of magnificent *Views of the valley of the Alpheios, enclosed by wooded hills extending to the Lykæon (p. 303). On the slopes opposite us lie the villages of *Tógia*, *Anemochóri*, and *Palaeo-Phanaro*, the last situated near the ruins of the ancient *Phrixa*, on a singular projecting mountain-cone, where the river turns towards the W.

About 4 1/2 M. (1 1/2 hr.) beyond Aspra Spítia the path descends to the bank of the river; and in 3/4 hr. more, opposite a sharp conical mountain on the N., it reaches the mill and khan of *Mouriá* ('mulberry-tree'), where a copious spring rises on the bank of the Alpheios. The hills on the left bank now recede. The river divides into several arms, forming various small islands. The track leads past the hamlet of *Saraki* and below *Miraka*, which does not come into sight. To the left of the route, in front, near the river, is the so-called 'Suitors' Hill', on which, according to Pausanias, lay the tomb of the unfortunate wooers of Hippodameia (p. 321).

Our course now leads through vineyards and cultivated fields, below the hill on which stood the early-destroyed town of *Pisa* (p. 321), in the direction of the conical hill of Kronos (p. 326). At the foot of the last lies *Olympia* ($1^1/_4$ hr. from Mouriá, $3^3/_4$ hrs. from Aspra Spitia). See R. 46.

41. From Tripolitza to Olympia viâ Megalopolis, Karytæna, and Andritsæna.

This route, which requires 3-4 days, is the one usually chosen by travellers from Argos to Olympia. Driving is practicable as far as Andritsæna. The times given below refer to riders. First Day. From Tripolitza by *Megalopolis* (7 hrs.) to *Karytaena* (3 hrs.), in all 10 hrs. — Second Day. To *Andritsaena* 5 hrs.; excursion in the afternoon to the *Temple of Bassae* and back 5 hrs. — Third Day. From Andritsæna to *Olympia* 10 hrs. — Each of these day's journeys is rather long. Travellers who desire to examine the district more at their leisure may spend the first night at *Megalopolis* and the second at *Andritsaena*. If the excursion to Bassæ is made on the third day on foot, the horses will be fresh for the last long stage to Olympia. If necessary the fourth night may be spent at *Krestena* (p. 305). Or the journey may be continued from Bassæ viâ Phigaleia as described in R. 43.

Tripolitza, see p. 265. To the left is a flat eminence with a few chapels, behind which the Arcadian capital soon disappears. A little farther on is the ridge known to the ancients as *Kresion*, which divided the territories of Tegea (p. 266) and Pallantion (see below). On it lie the villages of *Thána*, *Mouzáki*, *Birbáti*, and *Vouno*. Near Vouno perhaps lay the sanctuary of Aphneios, who was believed to be a son of Ares and Aërope.

The road presently begins to ascend. In $^1/_2$ hr. we reach a bare table-land, scored with numerous broad river-beds running in the direction of the Taka plain (p. 268). We cross these by modern bridges. To the right is a mediæval aqueduct conveying water from the mountains of Valtetzi to Tripolitza. About 1 hr. after leaving Tripolitza we pass the village of *Boléta* on the right, and in 10 min. more reach a wayside tavern. On a conical green hill, about $1^1/_2$ M. to the left of the road, included with the neighbouring heights under the name of *Kravari* (the classic *Boreion*; p. 268), lie the scanty ruins of *Pallantion*, the home of Euandros or Evander. This mythical personage was fabled to have led a colony to the Palatine Hill at Rome before the Trojan War, so that the Romans under the empire regarded Pallantion as their mother-city, and Antoninus Pius rebuilt and repeopled the town.

The road now runs uphill and makes a wide curve to the right round a lateral valley. In $^3/_4$ hr. we find ourselves at the summit of the pass of *Kalogero Vouni* ('Mount of the Monk'), whence we descend gradually into the swampy, maize-covered *Plain of Frankovrysis* (the *Asean Plain* of the ancients, from the town of Asea), bounded on the E. by the Kravari Hills (see above) and on the S. by the Tzimberon group. We pass another wayside tavern and reach

(1 hr.) the copious springs and **Khan of Frankovrysis** ('Springs of the Franks'; 2 hrs. 50 min. from Tripolitza). The ancients believed, perhaps not without foundation, that there was an underground communication between the Asean springs and the higher-lying Katavothra of Taka (p. 268) and with the sources of the Alpheios (Theious; p. 282) and Eurotas (p. 281), which appear much lower down on the S.E. slope of the Tzimberou range (see below). The water of the Asean plain has a visible outlet (to the Alpheios) only after heavy rain.

On the right are the village of *Kondréva* and the precipitous, truncated mountain cone, which once supported the Mænalian town of *Asea* (the modern 'Palæókastro of Frankovrysis'), the mistress of the whole plain. Fragments of a wall of polygonal blocks are still extant on the hill; and part of the town seems to have been built on the plain. In 35 min. more we pass the *Khan of Davranda*. The village of *Altka* lies to the right, near the site of *Athenaeon*, where there was a temple of Athena. To the left, at the distant foot of the Tzimberou group, appear the villages of *Marmariú*, *Pápari*, and *Maniáti* (the last farthest to the E.).

In 50 min. from Davranda the road crosses an arched stone bridge over a brook, which descends from the village of *Kerastári* on the right and loses itself in the plain. Kerastari soon comes in sight.

We now gradually ascend past the *Kalyvia Valtetzianika* to (35-40 min.) the pass between the *Tzimberou Group* (4105 ft.) and the hills to the N.W. Thence the road descends to the right along the slope. As we proceed we gradually obtain a view over the populous plain of Megalopolis, which extends from Leondári (p. 282) to Karytæna (p. 302), a distance of about 15 M., with a breadth of 6 M. In the centre lies the capital, Sinano or Megalopolis; to the S. rises the finely-shaped Hellenitza range (p. 283); to the W. are the Tetrasi mountains (p. 306), with the ancient Lykæon (p. 303) to the N.; and to the right of the last, beyond the low hills on which stand Karytæna and its castle, are the Klinitza Hills (p. 295). We descend in several windings to the plain (50 min. from the summit of the pass), pass between the villages of *Siálesi* (N.) and *Tsoúpaga* (S.), and reach (35 min.) —

Sinanó, or, according to its official name, **Megalópolis** (1400 ft. above the sea-level; 1150 inhab.), where we pass the night in the 'xenodochíon'. Most of the houses are arranged round the chief square. Several of the inhabitants possess ancient vases, coins, etc.

The ancient *Megalopolis* (the Latin form of the Greek ἡ μεγάλη πόλις), the youngest city of free Greece, owed its existence to the Thebans, who had been strengthened by their victory at Leuktra (p. 166), and especially to the influence of Epaminondas. As in the case of Mantinea (p. 285) and Messene (p. 350), so here also, in W. Arcadia, this statesman united numerous scattered communities and induced them to found one strong common city, so as to be able to defy the power of Sparta. Tegeans, Mantineans, Parrhasians — in all about 40 communities — are named as the founders or colonists (οἰκισταί). A Theban army protected them while they built their

girdle wall, which had a circuit of 50 stadia (5½ M.) and appears to have been constructed of stone masonry below and of brick above. In 338 B.C. *Aristodemos* of Phigaleia, surnamed the 'Upright' on account of his energy and impartiality, obtained the command of the city, and victoriously repulsed the attacks of the Spartans. Succeeding attacks by the same foe in 330 and by the Macedonians in 318 were equally unavailing. But in 222 Megalopolis fell before the relentless enemy. Kleomenes III, the Spartan king, made himself master of the city by treachery and levelled it with the ground; only about two-thirds of the inhabitants succeeded in escaping to Messene, under the lead of the brave *Philopoemen* (b. at Megalopolis in 252; d. 183 B.C.). The speedy rebuilding of the town after the battle of Sellasia (p. 269) was unable to restore its former importance. Wide spaces within the walls remained under the plough. The town, however, existed until the time of the Roman empire. — *Polybius*, the famous historian, was born at Megalopolis in 204 B.C. (d. 122 B.C.).

With the help of the description of Pausanias and an examination of the site, we are able to form an idea of the position of the various quarters of Megalopolis with an exactitude possible in but few other cases. Yet the extant remains are in themselves very insignificant. The town extended to the N. of the present Sinano, on both sides of the *Helisson* (p. 294), which here flows through the plain; or, rather, *Megalopolis* proper lay on the right or N. bank, and *Orestia*, which existed before the foundation of the other, on the left or S. bank. The whole city territory is now covered by extensive corn-fields, projecting from which, if the grain is not too tall, we see fragments of walls, shafts of columns, and single blocks.

Proceeding to the N. from Sinano in a straight line with the conspicuous castle of Karytæna, we arrive in 20 min., not quite halfway to Kasími, at the Theatre, the only building now left that corresponds with the title of 'the great city'. The auditorium, turned towards the river and now entirely overgrown with vegetation, was formed partly by artificial embankments and is the largest in Greece. Its diameter is about 475 ft. Each end of the oval is supported by strong walls of carefully hewn masonry, battering somewhat at the top. During the cooler seasons of the year water gushes from the earth between the W. end of the first row of seats and the orchestra. The stage was bounded by a polygonal wall. — A few faint outlines of the *Stadion* may be traced to the E. of the theatre. The spring rising here was dedicated to Dionysos, whose temple, destroyed by lightning, adjoined the Stadion on the E. — The *Thersilion* or town-hall (named after its founder), in which the 10,000 delegates from all Arcadia assembled, lay to the W. of the theatre, but no remains of it are extant.

The grey stone walls visible on the opposite bank of the river probably belonged to a *Bridge*, which led from Orestia to the *Agora* of Megalopolis, the centre of the life of the town. Two brooks enter the river to the E. of the market. The second of these (now called *Koímasi*) is the ancient *Bathyllos*, flowing past the hill on which stood the *Temple of Hera Telcia*. The ruined cella of the *Temple of Athena Polias* may be made out to the N.W.

No certain traces now remain of the other temples, colonnades, and public buildings with which municipal and private liberality adorned the town.

From Megalopolis to Andritsæna. Besides the route described below there is a direct way over Mount Lykæon (8 hrs.). From Sinano we proceed to (3/4 hr.) *Kasími* (see below) and thence to the (20 min.) influx of the Helisson into the Alpheios. We then cross the latter stream and follow its left bank inland to (3/4 hr.) *Kyparissia* (see below). Thence to (20 min.) *Mavriá* and along the E. slope of Mt. Panagia to (3/4 hr.) *Kourounioú* (3 hrs. in all to this point). We continue by the road indicated at p. 303.

From Megalopolis to Makriplagi (*Messene*), 3 1/4 hrs. Crossing the Xerillas (see below) beyond *Agiás-Bey*, we turn to the S.W., leaving *Dedé-Bey* (p. 306) on the right, and proceed towards the chain of hills which unites the Tetrasi (p. 306) and Hellenitza (p. 283) mountains. At the point where the mountains begin to be higher, not far from the hamlet of *Panagiti*, is a mass of ruins, perhaps those of the ancient *Kromoí* or *Kromnos*, from which the surrounding mountain-district took the name of *Kromitis*. Thence we proceed, past a spring rising at the foot of a sharp-pointed rocky hill, to the **Makriplagi Pass**, the main channel of communication between Arcadia and Messenia. At the *Khans of Makriplagi*, on the slope beyond the pass, the routes from Megalopolis and from Leondári (p. 282) to Messene unite.

The road from Megalopolis to Karytæna (3 hrs.) leads to the N.W. through the corn-fields, traversing the site of the ancient town, to the right of the village of *Kasími*, and fording the *Helisson*, here containing a good deal of water, near the ruined bridge (p. 300). It then descends into the valley of the *Alpheios*, crossing several streamlets flowing from the right, and proceeds in the direction of the conspicuous castle of Karytæna. To the right lie the villages of *Kerpési* and *Soulou*, to the left the large village of *Vromosella*, among mulberry trees, perhaps on the site of the ancient *Thoknia*. The Alpheios, which flows past close by, receiving the Plataniston (p. 306), changes its local name in this district; in the upper plain it is called the Xerillas (p. 282), in the lower, the *River of Karytaena*. Its broad bed gives the river space to separate into several arms, so that the depth is not generally above 1-2 ft. To the W. rises the long *Panagía Mountain*, a spur of the Lykæon (p. 303), on the flank of which are the village of *Kyparissia* (perhaps occupying the site of the ancient *Basilis*) and a hill bearing a chapel of *Hagia Kyriakē*. Farther on are the villages of *Mavriá* (see above) and *Phloriá*, near the latter of which probably lay the small ancient town of *Trapezús* (p. 306). We notice among the vineyards here wine-presses of the most primitive description, consisting of square roofless holes, lined with masonry, about 6 ft. square and hardly a yard deep. In these the grapes are trodden and the must flows through openings into smaller and deeper holes, where it is caught in vessels.

The road crosses several more streamlets descending on the right from the *Klinitza Mts.*, then turns to the W. and ascends to the loftily-situated Karytæna, where travellers are dependent on private hospitality for entertainment

Karýtæna, a picturesque little town of 1450 inhab., with its Panagia church, its pretty balconied houses, and its narrow winding lanes, occupies the hollow between the high rock on which stood the mediæval fortress and the chapel-crowned Hill of St. Elias. Though the name is a corrupted form of Gortys (p. 295), Karytæna probably occupies the site of *Brenthe*, a town which lay in ruins even in the time of Pausanias. The surrounding scenery is of unusual beauty and grandeur. Except on the E. side, by which we approach, the reddish rocks descend almost all round in sheer precipices. Only one narrow passage leads to the **Castle* (1910 ft.), which more than any other structure of the time conveys the impression of impregnability. 'Feudal Greece', says Curtius, 'is embodied here, just as the Homeric Age is at Tiryns and Mycenæ'. Besides the enceinte and the conspicuous N. tower, various dwelling and store rooms, a large cistern, a dungeon, etc., are still preserved. The view of the surrounding mountain-ranges is splendid, especially of Lykæon (p. 303) and the N. part of the plain of Megalopolis.

The erection of the castle dates from the beginning of the 13th cent., when *Geoffroy I. de Villehardouin* (p. 228), acting as regent for Prince Guillaume de Champlitte, founded here a barony with twelve tributary knightly fiefs, and gave it to his son-in-law *Hugues de Bruyères* in 1209. *Geoffroy de Caryténa* (d. 1275), the son of Hugues, was considered the most illustrious representative of Peloponnesian chivalry. Brave and audacious, combining a simple natural frankness with indifference to his sworn word when it affected his interests, he is one of the most characteristic figures of the time. The importance of the castle disappeared on the collapse of the Frankish feudal state. During the Greek War of Independence *Kolokotronis*, the well-known Klepht chieftain, fortified himself here, and Ibrahim Pasha did not venture an attack.

The road to Andritsæna (5 hrs.) descends to the S. to the Alpheios and crosses it by a new bridge. Farther down the river valley contracts to an impassable gorge. Above the new bridge is seen the picturesque six-arched bridge over which the old bridle-path passes. On the left bank we begin gradually to ascend the spurs of the Lykæon (p. 303). From the first summit, about $^3/_4$ hr. from the bridge, we enjoy a fine prospect, to the right, of Karytæna and its castle, the latter long remaining in sight. Above us to the left, on the slope of Lykæon, appears the village of *Dragomâno*, whence a wild and cold torrent descends, which we cross in $^3/_4$ hr. We now ascend along the slope of a lofty rocky mountain, on the summit of which (2420 ft.) are the ruins of the ancient Kynourian *Theisoa* (not to be confounded with the Theisoa mentioned at p. 296), now called *Palaeókastro of Lávda*, after the large village on the N. slope ($^3/_4$ M.). The small square acropolis, which we may visit by making a slight detour, was converted in the middle ages into a Frankish castle, with a tower commanding a fine view. Remains of the walls and towers of the lower town also still exist. The ride from Karytæna to this point takes about 3 hrs.

We now descend and in $^1/_2$ hr. cross the *Soultina Brook* by a high stone bridge. Beyond the village of (40 min.) *Rôvia* (through

which we also pass if we avoid the detour to Lavda) we again ascend across deeply-furrowed declivities, traversed by numerous small streams. A new and imposing landscape begins to disclose itself: to the left, as a continuation of the Lykæon, appear the *Palaeókastro* (p. 305) and the *Minthe Mountains*, now called *Alvena Vouni* (p. 313); to the right, over the low spurs, rise the mountains of the Alpheios basin above Olympia. Beautiful forests of oak and myrtle. In 35 min. after first catching sight of *Andrítsaena* we reach that prettily situated little town (5 hrs. from Karytæna), see p. 304.

NB Re rev read G Andritsaena is only very partially made.

The Route from Karytæna to Andritsæna viâ Mount St. Elias is about $1^1/_2$ hr. longer than that just described. The two routes are identical as far as the first summit ($^3/_4$ hr.), but the second route ascends still farther in the direction of the E. brow of the *Panagía Hill*. We pass several springs before reaching ($^3/_4$ hr.) *Kourounioń*. Thence we follow the slope and proceed along a rough path between rocky peaks. Farther on we descend into a deep gorge, from which we ascend again, past a number of copious springs, to (2 hrs.) the hamlet of **Karyæs,** so-called from the nut-trees (καρυαῖς) which formerly grew here in greater abundance than at present. One of the largest springs, close to the village, is called *Kerasiá* or 'cherry-tree'; its water flows down to the small plain round the village of *Krámvovos*, on the margin of which is a sharp rock bearing a ruined mediæval castle, known as the *Palaeókastro of St. George*.

From Karyæs we take 35 min. to reach the top of *Mount St. Elias* (4660 ft.), regarded by the ancients as the highest peak of **Lykæon,** the Arcadian Olympos, with which are connected the most ancient myths of the Pelasgian inhabitants of the land. According to these myths Rhea, sister and consort of Kronos, here secretly gave birth to Zeus, who was brought up by the water-nymphs Theisoa, Neda, and Hagno, and put an end to the reign of his father when only one year old. Pelasgos also, ancestor of the Pelasgians, first saw the light here, and Lykaon, his son, was revered as the earliest founder of cities (pp. 285, 306). The festival of the Lykæa was celebrated near the holy precinct of Zeus, which was so sacred from mortals that whoever entered it lost his shadow and died within a year. — Beyond Karyæs the path lead over rocks, through defiles, and past scattered fragments of wall and columns, to (20 min.) a small hollow, where an ancient *Temple of Pan* is said to be represented by some remains called *Hellenikó* or *Skaphídia* (*i.e.* 'the troughs', from two hollowed blocks of stone), consisting of a platform, 21 paces long and 6 broad, and other fragments. A second hollow, with a few more ancient remains, may have contained the *Temenos of Zeus*. In $^1/_4$ hr. more, beyond the simple *Chapel of St. Elias*, we reach the summit, a round cone covered with a thick layer of broken and

partly fossilised bones. In antiquity an altar of Zeus stood here, on the E. side of which were two pillars supporting gilded eagles. Human sacrifice was practised here, as at Ithome (p. 348), until a very late period. A Panégyris is now celebrated at the chapel every summer. The *View is remarkably extensive, owing to the isolated position of the mountain, the only adjacent height being the highest peak of the Lykæon group to the N.W.

We overlook the whole *Plain of Megalopolis*, dotted with villages, traversed by the *Alpheios*, and surrounded by a girdle of mountains uniting on the S. in the *Hellenitza* (p. 283). In the distance beyond rises the massive *Taygetos* (p. 278). More to the right appears a part of the fertile *Messenia*. In front, and apparently quite near, is the large *Nomia Group* (p. 306), continued on the W. by Mt. Elias and the Koutra Hills, with the deep gorge of the Neda (p. 311). To the W. the view ranges across the Elean plain, with the little town of *Pyrgos* (p. 319), and over the sea as far as *Zakynthos* (p. 26); to the N. it is bounded by *Erymanthos* (p. 318).

From Mt. Elias we descend towards the W.N.W. In 25 min. we pass the mediæval tower of *Pyrgos Karyotikós*, which defended the hollow between Mt. Elias and the *Stephani*, or second summit of the group, with the peak of *Kondini* (4660 ft.), where there was a temple of the Parrhasian Apollo. The name of the hollow *(Diaphorti)* has been arbitrarily extended to the entire group. We then follow the slope of the Stephani, passing above the village of *Palútou*, which we see below us. In 35 min. we pass a cool spring. We now descend over hills and through gorges, by a path sometimes easy and sometimes steep, to the *River of Andritsaena*, and ($1^1/_2$ hr. from St. Elias) to the little town itself.

Andritsæna. — A spacious room and tolerable fare at moderate prices may be obtained in one of the *Khans* or at the house of *Aristidis Leondaristis*. The hospitality of well-to-do families is preferable.

Andrítsaena (2130 ft.), with 2100 inhab., is situated on the slope of a hollow with numerous trees and vineyards between Lykæon and the Palæókastro (p. 305), and is one of the pleasantest little mountain-towns of Greece. The clean houses are grouped on each side of a considerable mountain-stream. The chief part of the town is built against a circular hill, on the flat top of which are a dismantled *Chapel of St. Elias* and a few ruined houses, but no ancient remains are to be found either here or in other parts of the environs. Fine view of the green mountains of the Alpheios valley, extending on the N. to Erymanthos (p. 318). The school-house contains a considerable *Library*, presented by a patriotic native of the town, who had long lived as a librarian in Paris.

The exceedingly interesting **Excursion to the *Temple of Bassae* (p. 308), which may also be made on foot, takes 5 hrs. (there and back); guide 'stous stylous', *i.e.* 'to the columns', 2-3 fr. *12–13*

The distance between Andrítsæna and Olympia (10 hrs.) is so great and the road is so bad, that a very early start must be made by those who do not wish to spend more than one day on the journey. We cross the brook of Andrítsæna and ride along the slopes,

on which, at some distances to the right, stands the *Chapel of the Hagii Taxiarchi*. Beyond a spring we begin to descend. To the right we see the village of *Machalá*, and to the left, just under the summit of the *Palaeókastro* (4395 ft.), is *Phanári*, a village which has lost the prosperity it enjoyed under the Turks. Two brooks flow past Phanari to the Alpheios; to the E. the *Rongotzátiko Potámi*, and to the W. the *Tzelechovítiko Potámi*. Between them, near the village of *Rongotzió*, 3 M. to the N. of Phanari, lies the old ruined town of *Aliphera*, now called after a spring the 'Palæókastro of Nerositza'. Not far off is the little convent of *Sopetó*.

The route from Phanari leads to the W. along the slope, up and down hill, across numerous gorges, and through fine groves of arbutus, laurustinus, oaks, and other trees. The green valley of the Alpheios, with the villages of Hagios Joannes, Piri, etc., is always in sight (pp. 296, 297). To the left of the track lie *Tzeléchova* and *Vrestó*, to the right *Phileliá*, *Nivítza*, and *Ráphti;* farther on are *Longo*, to the left, and *Platiána*, to the right. In the 'Palæókastro' or 'Hellenikó' above the last-named village, 4 hrs. from Andritsæna, are preserved the interesting ruins of the ancient town of *Apion*.

The first village on the direct route is *Greka* or *Gremka*, about 5½ hrs. from Andritsæna. After another dip, the track descends through a picturesque valley to (2½ hrs.) **Kréstena** (900 inhab.), the largest place in N. Triphylia, famous for its wine. Night-quarters are easily obtained from one of the inhabitants. — To the W. of Kréstena are the ruins of *Skillûs* (comp. p. 315), which lie to the left as we proceed.

Beyond Kréstena we pass the prettily situated village of *Makrýsia*, traverse a flat plain, and reach (¾ hr.) the left bank of the *Alpheios*, here called *Rouphiá*, which we cross by a ferry. The ferrymen are generally to be found here during the day, and are summoned by shouts of *bárka! bárka*. Fare for each horse and rider 1 fr. Olympia lies ¾ M. above the point of landing; see R. 46.

Another but somewhat longer route runs to the N.W. from *Phanari* to the poor village of *Tzacha*, and then descends diagonally to the valley. In 1¼ hr. we reach the bank of the *Alpheios*, which has now been swollen by the Ladon and the Erymanthos (p. 297) into a stream of considerable size. The fording of the two arms of the river, which here forms an island, takes nearly ¼ hr.; and as in some places the water is over 3 ft. deep a special guide is usually required, who must be brought from Tsacha (5 fr.). We ascend the opposite bank and in 1¼ hr. more reach *Aspra Spitia*, situated high up on the slope. The night may be spent here (see p. 297). Hence to Olympia 3¾ hrs.

NB A good passable except-when the river is very swollen lies just opposite Olympia. Ngaite can be taken from Makrysia. We passed after

42. From Megalopolis or Leondari to Phigaleia.

One Day. From Megalopolis to *Stala* 3¾ hrs.; from Leondári to Stala 3½ hrs.; from Stala to *Kakaletri* (Eira) 2¾ hrs.; thence to *Phigaleia* 3 hrs.

Megalopolis, see p. 299. The route to Messenia leads to the W. towards the *Alpheios*, here called the *Xerillas* (p. 301), crosses the river, and in 1¼ hr. reaches the village of *Delihassan*, where it is

joined by the route from *Leondari* (p. 282; 2 hrs.). [The latter passes *Kotsiridi*, crosses the Alpheios, and passes *Dedébey* and *Chōréni*.]

Near Delihassan is the little stream of *Gastritzi*, called *Plataniston* in classic times, in reference to the abundant plane-trees which then as now grew near it. Our track approaches the right bank of the stream and in 1/4 hr. passes a *Chapel of St. John*, shaded by oak-trees. The ruins opposite, on the left bank, beside a solitary house, represent the little town of *Duseae*. In 1/4 hr. more we begin to follow the course of the stream and beyond some hills, 1 hr. 5 min. from Delihassan, reach the height, precipitous on the W. and N., on which lie the ruins of the very ancient Pelasgian city of **Lykósoura.** A *Chapel of St. Elias* stands near the ruins, which are now called the *Palaeókastro of Stála* (after the village mentioned below) or *Sidērókastro*.

Lykosoura was considered to be the oldest town in the whole Grecian world, and to have been founded by Lykaon, son of Pelasgos (p. 303). This opinion originated not only in the actual high antiquity of the city, but apparently also in the neighbourhood of Mt. Lykæon and the similar sound of that name to the name of the town. Lykosoura was the earliest seat of the Arcadian kings, who afterwards removed to Tegea (p. 266), and finally to Trapezus (p. 301). In later times the town owed its importance to the possession of a temple of *Despoina*, highly venerated by all the Arcadians. In consequence of this, the inhabitants were not compelled to take part in the settlement of Megalopolis (p. 299). In the time of Pausanias Lykosoura was almost uninhabited.

excavated 1889.

Although a considerable part of the *Town Wall* has been preserved, especially on the S. side, where one of the gates may still be recognized, the ruins by no means convey the impression of antiquity that might be expected. A mediæval fortress has been erected above the ancient one on the N. side. Several sections of the wall are so thickly covered with bushes as almost to escape notice. The insignificant remains of the *Sanctuaries* and other large buildings lie chiefly on the long ridge which stretches from the Acropolis to the hill opposite. Adjoining the last, which now bears a *Chapel of St. Elias*, stood the ancient *Akakesion*. On the mountain slope beyond the little river we see the village of *Derboúni*.

Stála lies 20 min. farther upstream, on the slope of a long and broad spur of the Tetrasi range (see below). Immediately below the village rises the copious source of the Gastritzi river, called also the 'stream of Stála'. An interesting 'anthemion' is built into the wall above the door of the church. The inhabitants are chiefly engaged in the rearing of silk-worms, the food for which is provided by the numerous mulberry trees of the neighbourhood (comp., however, p. 346).

We now cross the Gastritzi, climb gradually up a steep road to (1-1 1/2 hr.) the summit of the pass between the S. spurs of Lykæon (p. 303) and *Tetrási* (5210 ft.), the *Nomia Orē* of the ancients. Hence we have a fine retrospective view of a great part of the plain of Megalopolis. We descend through green woods to the sources of the *Neda*. In 1 1/4 hr. we reach one of its headwaters, near a humble mill, and in 3/4 hr. more the poor but pic-

turesquely situated hamlet of *Kakaletri*, surrounded by fine fruit-trees and watered by a copious spring.

The *Hill of Hagios Athanasios*, which rises to the S. of the village, is now usually identified with the ancient Messenian **Eira,** the retired mountain fastness in which, during the Second Messenian War (645-628 B.C.), Aristomenes and his followers, with their wives and children, maintained themselves against the Spartans for 11 years, until at last they were betrayed. Broad terraces extend round the S. and E. brow of the Acropolis. On the summit is a double girdle wall, the somewhat rough construction of which is supposed to be the result of haste; there are also remains of other buildings of a similar kind and the ruins of a chapel of Hagios Athanasios and of a mediæval fort. The mountain *Scenery around us is magnificent.

On the other side of the Neda, the upper course of which lies spread before us, our eyes follow the mountains of *Hagia Marina*, the rounded *Tourla*, and the pointed *Mt. Penidʻstra* to the *Lykaeon* (p. 303); to the S.E. lies the *Tetrasi* range, of which Mt. Athanasios forms a spur; to the W. are the barren *Xerovouni*, rising above the hamlet of *Stasimo*, and the dark, wooded hills of *Tzorókos*, near Sirji (p. 351).

Mt. Athanasios is connected by a saddle about 300 paces long with the lower eminence of *Hagia Paraskevē*, on which are the ruins of some fortifications of comparatively recent date and also of other buildings. Ross is of opinion that the Messenians, after the restoration of their power by Epaminondas (p. 347), founded a second Eira here as a more convenient site. The ruined fortifications, which are of considerable extent, give evidence of having been used in mediæval and modern times. It is very probable that the chapel of Hagia Paraskevé is built with the materials and on the foundations of an ancient temple. — We take about 1 hr. to walk from Kakaletri over Mt. Athanasios to the Paraskevé, where we order the horses to meet us to continue our journey.

From the hill of Paraskeve a steep path leads down to the edge of the *Neda*, now generally called the *Voutzikó Potámi*. We have to cross the river, which flows in a deep winding bed, and several of its tributary brooks. The path is picturesque but rough. In 1½ hr. we pass the mouth of a brook descending from *Kaleïko*, and fringed with a luxuriant growth of plane-trees; opposite lies the village of *Mavromáti*. In 40 min. more we cross the streamlet of *Dragóï*, and in other 40 min. reach the ruins of *Phigaleía* and the hamlet of *Pávlitza* (p. 310) by the route described at p. 310.

43. From Andritsæna to Olympia viâ Phigaleía, Lepreon, and Samikon.

This is a journey of 2-3 days. First Day. From *Andritsaena* to *Zourtsa* viâ *Bassae* and *Phigaleia* 7½ hrs. — Second Day. From Zourtsa to *Lepreon* 1¾ hr.; thence to *Samikon* 4-4½ hrs.; thence to *Olympia* 3¼ hrs. — The second day's journey is rather long, especially as time for the necessary halts must be added to the above. In summer the night may be spent at the *Baths of Kaiápha;* in other seasons at *Tavla.*

An excursion from Andritsæna to the *Temple of Bassae* and back takes 5 hrs. (see p. 304). A local guide '*stous Stylous*' (2-3 fr.) is almost indispensable, even with an otherwise well-posted agogiat, and in any case such a guide saves a great deal of time.

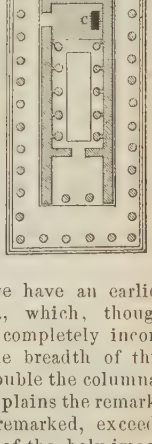
Andritsaena, see p. 304. Passing through the streets of the town, we ascend to the left of the Hill of St. Elias along the well-watered and oak-covered heights which connect the Lykæon with the Palæókastro group (p. 304). We reach the crest of the first height in $^1/_2$ hr. The track then descends for a little, but soon begins to mount again towards the next ridge. Several heights are thus crossed. The fresh and shady oak-woods make the path very agreeable for active walkers, and various open points allow pretty glimpses of the surrounding mountains. After $1^1/_2$ hr. the vegetation becomes scantier and we reach the foot of a fatiguing slope covered with loose stones and gravel, which is ascended on mules in $^1/_2$ hr. and on foot in $^3/_4$ hr. At the summit of the pass (3770 ft.), where a cool mountain breeze is always blowing, the path leads through a gap in the low stone wall, with which the shepherds have surrounded their grazing-ground. An extensive panorama is here unfolded. To the right rises the ancient *Kótilon*, on the summit of which stood a temple with a statue of Aphrodite, roofless even in Pausanias's time and now almost entirely vanished. To the S.W. glitters the Ionian Sea. To the S. we see a section of the great Messenian plain and on its verge the sharply-defined plateau of Mt. Ithome (p. 348). To the S.E., beyond the deep valley of the Neda, are the dark, wooded slopes of the Tetrasi group (p. 306). To the E. are the two peaks of Lykæon, divided by the hollow of Diaphorti (pp. 303, 304).

Descending the gentle slope, amid solitary oaks and scattered rocks, we suddenly come in sight of the venerable columns of the ****Apollo Temple of Bassæ** *(Bassai)*, forming a strange and unexpected picture in these wild mountain solitudes. The choice of this site, perhaps unequalled for the grandeur of its environs (comp. p. 130), was doubtless determined by the earlier existence here of a very ancient shrine of Apollo, who was worshipped as the god of health ('Epikourios') in this breezy mountain-district. Pausanias alone of ancient authors mentions the temple of Bassæ, but his assertion that the Phigaleians erected it in fulfilment of a vow made during the plague of B.C. 430-429 is conclusively disproved by a passage in Thucydides, which expressly states that the terrible epidemic was confined to Athens (comp. p. 41). The temple was, however, built about that date or perhaps a few years earlier; for it was certainly the fame of the Parthenon (p. 64), at that time spreading all over Greece, that induced the Phigaleians to employ the same architect *Iktinos*.

The temple forms a singular exception to the general rule in lying from N. to S. instead of from E. to W.; the entrance is at the N. end (lower end of ground-plan, p. 309). This deviation from

rule was owing more to the position of the older shrine than to the formation of the ground. The temple, a Doric hexastyle like the Theseion at Athens (p. 81), is about 125 ft. long and about 46 ft. broad, and rests upon a stylobate of three steps. Though each end has 6 columns, the sides, instead of having only 13 according to the Attic rule, have 15. Most of the temple is built of a hard yellowish-white limestone quarried in the neighbourhood; only the roof and the sculptures were of marble.

The kernel of the structure consists of the cella, with the pronaos and opisthodomos. Each of the two last opened on the peristyle, between two smaller columns (no longer extant), and was separated from the cella by a partition-wall, which in the case of the pronaos was pierced by the entrance-door. The interior of the cella, the front part of which was hypæthral, is not divided by columns into three aisles in the usual fashion. Five short cross-walls project from each side (as in the Heræon at Olympia, p. 329), shutting in little chapel-like spaces between them, and each terminating in an elegant Ionic three-quarter column, turned towards the middle of the temple (only the lower parts of these, and the unusually low bases are now extant). The first four couples of these cross-walls project at right angles from the sides; but the last couple form acute angles with them. The floor below the hypæthral opening has been slightly hollowed out to collect the rain-water. The space beyond the cross-walls, extending across the whole breadth of the cella, was roofed, and received its light chiefly by means of a door in the E. side, and partly also from the front part of the temple. This singular arrangement clearly indicates that here we have an earlier shrine, turned in the usual manner to the E., which, though rebuilt and deprived of its N. wall, has been completely incorporated in the magnificent later structure. The breadth of this original sanctuary (shaded in the above plan) is double the columnar distance of the later peristyle, and this perhaps explains the remarkable length of the temple, which, as already remarked, exceeds the usual norm by two columns. The position of the holy image (C), at the rear-wall of the old temple, opposite the E. entrance, seems to have always remained unaltered. The original bronze statue of Apollo, of colossal proportions, was surrendered to Megalopolis, where it was set up in the market-place. During the excavations in the temple fragments have been found of a marble colossus, which probably replaced the bronze one. A frieze, 2 ft. high and 98 ft. long, ran round the interior of the cella, above the archi-



trave, representing in vigorous groups the contests of the Greeks and the Amazons, and of the Centaurs and Lapithæ (p. xcii).

The first and chief cause of the destruction of the temple seems to have been an earthquake; but it has been hastened by the hands of men, in order to obtain the metal which bound the various parts together. Only three columns at the S. corners are, however, now wanting of the entire 38 of the peristyle; and the architrave remains almost entire on the columns still standing. A few which threatened to fall were furnished with iron braces by the Archæological Society (p. 93) in 1881; and the red paint of these unfortunately interferes with the general impression of the temple. The smaller columns of the pronaos and opisthodomos, the upper portions of the pilasters and walls of the cella, and the elaborately ornamented ceiling, each compartment of which shows a different pattern, all lie in fragments in the interior.

For centuries the temple remained known only to the shepherds of the neighbourhood, until the French architect *Bocher* discovered it in 1765. Owing to his report it was visited the following year by the English traveller *Chandler*, who first brought the tidings of its existence to the western world. In 1811 *C. R. Cockerell* and *J. Forster*, two English artists, *Karl von Haller*, *J. Linkh*, the German architect, *Herr Gropius*, the Austrian vice-consul at Athens, and *Baron von Stackelberg* of Esthonia discovered the entire frieze, consisting of 23 tablets, which were removed to Corfù and sold by auction to the British Government for 15,000*l*. They now form one of the chief treasures of the British Museum. Baron von Stackelberg was the author of the first important work on the whole building.

Our route to Phigalcía now descends to the S.W., into the gorge of the Neda. After passing (1/4 hr.) a spring we mount again to the hill-terrace of *Koumboulaes* or *Spolémi*, where the ancient village of Bassæ ('the ravines'), belonging to Phigaleía, seems to have stood. We then descend to (3/4 hr.) the hamlet of *Dragóï*, near a brook, fed by copious springs and flowing to the Neda. (The ascent from Dragóï to Bassæ takes 1 1/2 hr.). We next pass a small waterfall and then *Voïka*, a village surrounded by numerous plane-trees and fig-trees, and continue to descend towards the *Neda*, on the opposite side of which are seen the villages of *Mavromâti* and the high-lying *Koûvelo*. Farther to the E., on the wooded Tetrasi, lies Sirji (p. 351). The path then leads to the W., at no great distance from the Neda, towards the conspicuous ruins of Phigalcía. We cross several gorges, the last of the series being the gorge of the ancient *Lymax*, to the S.E. of the city. We then pass the spring of *Douvá*, the water of which joins the Lymax. The united stream descends to the S., into the deep bed of the *Neda (Voutzikó Potâmi)*, forming the waterfalls of *Aspra Nerâ*, 100 ft. in height.

We enter by the S. door of the old fortress and reach the little village of *Pâvlitza*, which lies embedded in vineyards, in the S. part of the precincts of the ancient **Phigaleia,** or *Phigâlea* (3 1/2 hrs. from the temple; night-quarters poor).

The mountainous district of Phigalcía forms the S.W. corner of Arcadia, and was several times an object of contention between the Arca

dians and the Lacedæmonians. The latter obtained possession of the city in B.C. 659, but were soon expelled with the help of Oresthasion, another Arcadian town. A monument ('Polyandrion') was set up in the market-place in honour of the fallen Oresthasians, who had taken part in the fight in consequence of a response of the oracle at Delphi. The name of Phigaleia recurs several times in later wars, especially during the Achæo-Ætolian contests in B.C. 221. At that time the avaricious *Dorimachos* and his robber-band fortified themselves in the city, quitting it only on the approach of King Philip V. of Macedonia (p. 314). — The cult of the fish-tailed *Eurynome*, whose temple stood in a cypress grove at the junction of the Lymax and the Neda, was of very old standing here, as was also the worship of the black *Demeter* (see below). On account of their worship of *Dionysos Akratophoros*, the 'god of unmixed wine', the Phigaleians had the reputation among the Greeks of being intemperate. The best proof of their wealth and of their love of art is the temple of Bassæ.

The ruins of the *City Walls* are so extensive (about 3 M. in circuit) that we may conclude that Phigaleia served as a place of refuge and as a rendezvous for the whole country. The E. and W. sides are the best preserved, while there are large gaps on the other two sides. Several gates may be recognized, and there are also numerous square and round towers, especially on the E. side, which is the most interesting of all. The irregularities in the construction of the walls, which vary in thickness from 6 ft. to 10 ft., point to their erection and restoration at different epochs. The regular horizontal mode of building prevails, but portions in the polygonal style also occur, though these are not necessarily the oldest portions of the wall.

From Pavlitza and the deep-sunken channel of the Neda the site of the town rises towards the N.E. The market-place must be looked for in the lower town, at or near the present village, while the Acropolis, which was crowned with a temple of Artemis Soteira, lay to the N.E. The latter, on which a ruined chapel now stands, was probably converted into a fortress during the middle ages. Not far from the Panagía Chapel, outside the village, is pointed out the entrance to an old subterranean aqueduct or similar construction, now filled up. Nearer the Acropolis are some square foundations, called by the inhabitants τῆς βασιλοπούλας τὰ μνήματα, or 'Monuments of the King's Daughter'.

The Excursion to the Gorge of the Neda, 3 M. to the W. of Pávlitza, scarcely repays the trouble, and should not be attempted without a guide (3 fr.). The path is very fatiguing. The bed of the Neda (Voutzikó Potámi) contracts below Phigaleia to a defile shut in by cliffs 650-950 ft. high, between the *Arápis* ('Negro', 'Spectre'), on which lies the village of *Smerlina* (p. 312), and the hill of *Kastro* or *Oxopholiá* (perhaps the ancient *Heraea*). At the narrowest part the river totally disappears in a natural tunnel about 100 paces long, into which we may penetrate in summer when the water is low. The spot is called the **Stómion tes Panagias**, after a chapel situated in a cavern on the slope to the right, to which a steep path descends past some pretty waterfalls. The *Sanctuary of the Black Demeter* is usually located here in spite of the very considerable discrepancy as to its distance from Phigaleia as given by Pausanias. According to the myth the Earth Goddess, grieving for the loss of her daughter Persephone and for the insult offered her by Poseidon, hid herself in a cave on Mt. Elæon. During her retirement the

fertility of the earth ceased and a universal famine threatened mankind, until at last Pan discovered the goddess and Zeus induced her to return. The old wooden image worshipped here represented Demeter in the form of a woman with a horse's head, and black on account of her grief. About the time of the Persian Wars it was renewed in bronze by the Æginetan sculptor Onatas. The present inhabitants still relate many legends about the lady of the cave, now the Panagía. A religious service and a Panegyris are held here every year. – A bridge used to span the river near the Stomion, and farther up the river there are remains of another ancient bridge. The journey from the Stomion to the *Mouth of the Neda* at the *Khan of Voutzi*, including the usually unavoidable detour by Smerlína (see below), takes about 4 hrs.

From Phigaleía to Eira and Megalopolis, see pp. 307-305.

Leaving the ruins of Phigalcía by a gate on the W. side, we cross the little brook of *Kryávrysis*, and ascend the slope of the hill on which the village of *Smerlína* now stands. The hill, anciently named *Elaeon* ('Mt. of Olives'), is for part of its extent now called *Arápis* (p. 311). As we mount we have a view to the W. of the sea, while to the S., on the left bank of the Neda, rise the declivities of *Mt. Koutra* (p. 358), on which lie the villages of *Pisós*, *Kalítzena*, and *Kara Moústapha*. We cross several other tributary brooks of the Neda, and in $2^1/_2$ hrs. reach the village of **Zourtza** (1500 inhab.), the capital of S.W. *Triphylia*, where tolerable quarters for the night may be obtained.

We now keep steadily along the slope of a long hill, passing the humble village of *Moundrá* and several springs, and finally cross the river *Tholó* and reach *Strovítzi* ($1^1/_4$ hr. from Zourtza). Strovitzi lies in a well-watered district amid fruit-trees and consists of the two parts *Epano-Rouga* and *Kato-Rouga*, between which a reddish rocky hill, with a flat top and furrowed sides, projects towards the Tholó. This height is called *Kastro* from the ruined mediæval castle at the top; while ancient hewn stones and column-shafts indicate that buildings stood here also in antiquity. Whether or not the latter were fortifications there is, however, nothing to show. A long ridge stretches hence to the N. to the steep hill on which lie the ruins of the ancient city of **Lepreon.**

This town was founded by the *Minyans*, who drove the Paroreates and Kaukones out of this region. A curious myth about its 'eponym' Lepreos relates that he engaged in an eating contest with Hercules and was killed by the demigod after consuming an entire ox. The history of the town turns on its efforts to achieve independence. In its contests with the Eleians, who were continually striving to secure the important frontier post, the inhabitants united themselves with the Arcadians and Messenians, while one faction sided with the Spartans against the latter. Owing to this last circumstance the Spartans not only spared Lepreon, when they destroyed the Messenian and Triphylian towns, but rewarded it with several of the neighbouring places. In the Persian Wars 200 Lepreans are mentioned at Platæa. Subsequently the Eleians again established their power over the town and maintained it, with the exception of a short Spartan occupation in B.C. 420, until the close of the century. In B.C. 399 Lepreon and several other towns of Triphylia and Pisatis again succeeded in obtaining independence, which they preserved through alliance with the Arcadians and afterwards with the Achæan League until the collapse of the latter. In the time of Pausanias the town lay in ruins.

A footpath ascends through the gorge between the Acropolis and the hill on the W. as far as the ridge connecting them, where it leads to the right to the Acropolis. Before reaching the latter, we notice a wall on its N. verge, built in the middle ages out of ancient materials, and serving as a defence against attacks from the wooded gorge on the N. In about $^1/_2$ hr. after leaving Strovitzi we suddenly arrive at the *Ancient Citadel*. The first part of this that meets the eye is a square structure, the regular and fairly preserved hewn-stone walls of which, with their towers and doors, remind us of Messene (p. 349). Connected with this, to the N.E., is an outwork, the archaic polygonal walls and towers of which evidently date from a much earlier period. A wall of similar character stretches hence down the steep declivity toward Strovitzi, and is called by the peasants the 'skala', because its ruined state gives it the appearance of a stair. These older portions are ascribed to the Minyan city; while the square fortress is referred to the time of Epaminondas. The Acropolis commands a fine view of the richly wooded plateau and of the sea.

The little river Tholó enters the sea about $6^1/_2$ M. to the S.W. of Strovitzi, and $1^1/_2$ M. to the N. of the *Khan of Voutzi* (p. 358). About halfway to the sea, on the left bank, lies the village of *Hagios Elias*, with remains of the wall of the ancient *Pyrgoi*.

The route to Samikon leads to the W., skirting the Acropolis of Lepreon, and then begins to ascend to the N. towards the grey *Hills of Alvena* (4010 ft.). In about 1 hr. we reach the village of *Mophlitza*, where a copious spring rises beneath a gigantic plane-tree. In the neighbourhood are various ruins of the Byzantine period. We continue to ascend, commanding a fine view of the S. part of Triphylia and of the sea as far as the Strophades (p. 316), and then proceed through wooded ravines, uphill and downhill, to *Kallídona* (1 hr. 10 min. from Strovitzi), a village dating from the War of Independence, during which the inhabitants of the village of *Sárena*, situated lower down, took refuge here to avoid the Turkish troops. On the precipitous oak-covered rocky height which rises opposite the hill of *Hagios Georgios of Kallídona* lies a small fortress dating from the remotest antiquity, now called the *Palaeókastro tēs Kallidónēs*. This has been taken, but probably erroneously, for the abode of Nestor (comp. p. 354), even by Strabo and other ancient authorities. The walls, of a very antique mode of construction, are $5^1/_2$ ft. thick and have two towers and only one entrance; they are now about 3 ft. high. The remains within the walls are similar in character.

We next pass over wooded hills and across a brook to (50 min. from Kallídona) the pleasant village of *Piskíni*, beyond which we descend gradually through cultivated fields to the ($^3/_4$ hr.) village of *Tzachúro* and the ancient *Pylian Plain*. This plain, on which large quantities of currants and grain are raised, is about 9 M. long and $1^1/_2$ M. wide and stretches along the shore from the mouth of the

Neda (p. 358) to the Kaiápha Mts. (see below). Towards its N. margin lies the *Lake* of *Kaiápha*, which is separated from the sea by a broad strip of sand-hills, thickly wooded with pine. The coast-road from Messenia to Elis, which we now follow, runs along this strip.

By turning to the right, near a ruined barrack, $3^1/_2$ M. beyond Tzacháro, we reach the Baths of Kaiápha (5 hrs. from Strovitzi), built on a peninsula stretching into the lake, and open in summer only (R. 2-3 fr. a day; small restaurant). On the E. side of the lake rises the precipitous *Mt. Kaiápha*, probably the ancient *Makistos;* and from several wide fissures at its foot issue warm sulphurous springs, the most copious in a large cave containing the baths for patients. The cave and springs were both known and used in antiquity, but the ancient conformation of the ground, as described by Pausanias, who mentions no lake, must have been quite different from its present condition.

About $^3/_4$ M. beyond the point where the way to the baths diverges, the coast-road traverses the pass of *Klidí* (κλειδί, 'key'), between the Lake of Kaiápha and the *Lake of Agoulenítza* on the N. The narrow passage is defended by a Turkish fort; and the short stream which connects the two lakes is spanned by a stone bridge. It was probably in this region that the temple of the Samic Poseidon stood, the federal sanctuary of the Triphylian towns; but hitherto no traces of it have been discovered.

On the last outlier of Mt. Kaiápha, about $^3/_4$ M. to the E. of the Klidí Pass, lie the interesting ruins of a considerable ancient town, latterly called ***Samikón.** The only fact of its history known is that Philip V. of Macedon here ended his successful campaign of B.C. 219, in which he made himself master of all the towns of Triphylia within six days. Samikon is probably identical with the Minyan town of *Makistos*, which bore the same name as the mountain mentioned above, and gave the title of *Makistia* to the whole of N. Triphylia. Its fortifications were arranged in an almost equilateral triangle, the base formed by a low ridge of rock rising above the plain, from which the ground rises rapidly towards the S.E. Although the walls cannot be traced on this side, it is hardly to be supposed that the town extended also into the plain. The well-preserved side-walls, which meet high up in a sharp angle, are perhaps the finest extant specimen of the ancient Greek polygonal building style. They are about 7 ft. thick and are formed of five-sided or six-sided polygonal blocks, between which squared blocks are inserted. The faces of the stones are smoothed, and the joints almost everywhere accurately cut, so that no small stones were required to fill up the crevices as at Tiryns, Mycenæ, and elsewhere. The line of wall traces the brow of the hill very exactly, and adapts itself so closely to its site that at several points the rock takes the place of the wall. The S.W. wall, facing the sea, is the most carefully constructed, being strengthened with numerous

buttresses and a few towers. The space within the walls is thickly overgrown with trees and shrubs. There are several terrace-walls in the lower part of it; and across the middle of the slope stretches a low and rough ridge of rock.

From Klidí to Pyrgos (5 hrs.). We follow the coast-route, which runs along the E. bank of the marshy lake of Agoulenitza (well-stocked with fish) and past the villages of *Ali Jelebí* and *Anemochóri* (to the W.) to (3½ hrs.) *Agoulenitza*. This large village lies among fields of currants and grain, on a projecting height, which was probably the site of *Thryon* or *Thryoessa*, afterwards called *Epitalion*. About ½ hr. after leaving Agoulenitza we cross the *Alpheios* by a ferry and in 1 hr. more reach *Pyrgos* (p. 319).

The Road from Samikon to Olympia (3¼ hrs.) soon reaches (20 min.) the pretty little village of **Tavla**, the houses of which lie scattered among orange-groves. Night-quarters may be obtained here without difficulty from the well-to-do farmers. The whole district is well-cultivated, and large quantities of currants are grown here. We gradually ascend to the humble village of *Ali Jelebí*, whence we have an unimpeded view of the sea as far as Zákynthos. To the right lies *Rísova*, and on a lofty hill above it is *Vrína*. We traverse large plantations of currants and reach the little river of *Kréstena*, the ancient *Selinûs*. The village of *Kréstena* (p. 305) is 1 M. to the right.

The character of this wooded hill-district, the nature of the soil, and the distance from Olympia, corresponding with that assigned by the ancients, leave no room to doubt that somewhere in this neighbourhood lay the town of *Skillûs*, memorable from its connection with Xenophon but otherwise insignificant. The ruins to the W. of Kréstena, indicated on the Map at p. 321, or those discovered more to the E., near the village of *Mazi*, may have belonged to this town.

Skillûs was destroyed by the Eleians in their early contests with the Pisatæ (p. 321). About the year B.C. 394 the Spartans detached the former city-territory from Elis, and presented part of it in gratitude for his services to *Xenophon* (b. in B.C. 445 or 430; d. about 354), who had been banished from Athens. There he was visited by *Megabyzos*, the temple-keeper from Ephesus, who delivered to him his share of the booty taken in the famous retreat of the Ten Thousand (in B.C. 401). Xenophon purchased with this a large piece of land on the Selinus, and erected a temple to the Ephesian Artemis, on the model of the temple at Ephesus. His sons hunted regularly in the teeming woods of the district and offered to the goddess a tenth of their spoil, as Xenophon relates in the 'Anabasis'. A tomb used to be pointed out in the neighbourhood, believed by the surrounding inhabitants to be the tomb of Xenophon.

Between Skillûs and Olympia is the steep rock of *Typaeon*, from which it was enacted by an ancient law that all women illegally present at the Olympian games (p. 322) should be thrown down. The case contemplated, however, never occurred. Our route next touches the village of *Makrýsia* (2½ hrs. from Tavla) and reaches the ferry across the Alpheios (see p. 305). *Olympia*, see p. 321.

44. From Patras to Kalamata by Sea.

Greek Coasting Steamers, belonging to different companies (pp. xx-xxii), ply four times weekly in about 42 hrs., including stoppages (fare 23 fr. 40 c., 18 fr.). On the way they call at *Mesolonghi, Kyllēnē, Zakynthos* (Zante), *Katákolon* (station for Pyrgos and Olympia; 21 hrs.; fares 12 fr. 60, 9 fr. 90 c.), *Kyparissía, Hagia Kyriakē, Marathos, Pylos* (Navarino), *Korónē*, and *Nēsion* (Nisi). — Steamers of the Austrian Lloyd ('Linea di Tessalia'; once a fortnight) and the Société Fraissinet (weekly) accomplish the voyage in 18 hrs., stopping only at Katákōlon.

Patras, see p. 29. The steamer steers a N.W. course across the Gulf of Patras to (2 hrs.) *Mesolonghi* (p. 27), and then proceeds almost due S. towards *Cape Kalógria*, the classic *Áraxos*, the low hill of which, called *Mávro Vouno*, is divided by a broad plain from the mountain-system of the Peloponnesus. In front lies *Cephalonia* (p. 15) and in the distance to the right *Ithaka* (p. 21). We coast the flat shore of *Elis* (comp. pp. 318, 319).

In 5½ hrs. after leaving Patras we touch at the new pier of *Glaréntza*, or **Kyllēnē**, as it is officially styled, a little trading-town (tolerable Xenodochíon) at the N. foot of a bluff promontory, known to the ancients as *Chelonatas*, which is surmounted by the ruined castle of *Chlemoutzi* or *Tornese*. The castle, with its lofty battlemented walls and strong bastions, was built by Geoffrey II. de Villehardouin, and during the period of the Frankish dominion, it was the most magnificent baronial seat in the Morea (comp. p. 319). Destroyed in 1825 by Ibrahim Pasha, it is still sometimes visited on account of its splendid situation.

In 2¼ hrs. more we reach **Zante** or *Zakynthos*, see p. 26.

The steamer again approaches the Peloponnesian coast, where we see to the left the plain of *Gastouni* (p. 319), and in 3 hrs. reaches **Katákōlon**, founded in 1857 as the seaport of Pyrgos (p. 319), with which it is connected by a short railway (7½ M., in ½ hr.). Next to Patras and Kalamata, Katákolon is the most important harbour for the export of currants from the Peloponnesus; and the Austrian Lloyd and Fraissinet steamers call here regularly. It is therefore the usual landing-place of visitors to Olympia. Carriages for Olympia (30 fr.) are generally obtained in Pyrgos. The building between the two connected hills of the promontory is the mediæval citadel of *Pontikókastro*. Farther to the W. is a chapel of *Hagios Georgios*.

We next steer to the S.E. across the *Gulf of Kyparissía*, along the shore of which runs the road described at pp. 356, 355. The district which we see to the left is the ancient *Triphylia*; the distant mountain is Lykæon (p. 303), the spurs of which descend almost to the sea. Farther to the S. are the *Koutra Hills* (p. 358).

The town of **Kyparissia** (p. 356) lies a little inland from the harbour, which we reach in 3¾ hrs., and is picturesquely situated beneath a mediæval fortress. Behind rises *Psychro*, the N. extremity of the ancient *Ægaleon* (p. 356). On the W. we descry the *Strophádes*, on the largest of which is a convent.

The next stations are (1 hr.) *Hagia Kyriakē* (p. 356) and (1 hr.) *Márathos* (p. 356). two currant-exporting seaports. The steamer then skirts the wooded island of *Próte* (the mediæval *Prodano*), on which are a chapel and some walls alleged to be ancient, perhaps those of the town of Protē mentioned by Strabo.

Farther on rises the steep promontory of *Koryphasion* or *Old Pylos* (p. 354), commanding the N. entrance to the *Bay of Navarino* or *Pylos*, which is sheltered by the island of *Sphakteria*. Opposite the S. channel is situated the modern town of *Navarino*, now called **Pylos,** 1¼ hr. beyond Márathos; see p. 352.

We leave untouched the port of *Modon*, which occupies the site of the ancient *Methóne* or *Mothone* and was, along with Korone, long maintained in the 17th cent. by the Venetians against the Turks, who had made themselves masters of the Peloponnesus. We next pass the islands of *Œnussae*, now called *Sapienza* and *Kabrera* or *Schiza*. On the mainland rises the hill of *Hagios Demetrios* (1360 ft.). Leaving the island of *Venétiko* or *Theganoûsa* on the right, the steamer now rounds *Kavo Gallo* (36° 42′ 54″), the southernmost cape of Messene, anciently called *Akrítas*, and enters the Bay of Messenia, the modern *Gulf of Koron*.

The town of **Koróne** (1800 inhab.; 4¼ hrs. sail from Pylos) is situated on a fortress-like promontory, under the shadow of a Venetian castle. The older fortifications are still partly extant. The ancient *Asine* once occupied the site, and was founded anew by the inhabitants of Korone. The town was the object and scene of many battles in the mediæval and modern wars in which Franks, Venetians, and Turks took part. — Farther on, to the left, rises *Lykodimo* (p. 352).

We next pass *Petalídi* (800 inhab.), where a colony of Mainotes (p. 259) have recently settled under the auspices of the Greek government. This was the site of the town of *Korone*, which was founded by Epimelides in the time of Epaminondas. The steamer sometimes touches at the harbour of *Nēsion* or *Nisi* (p. 346), before reaching (1¾ hr. from Korone) *Kalamata* (see p. 344).

45. From Patras to Olympia by Land.

Railway, opened in Dec., 1888, as far as (13½ M.) Kato-Achaia, and to be continued to Katakolon and Pyrgos (about 50 M.). – Carriage from Patras to Olympia in about 20 hrs. The night is spent at the *Khan of Kourtési*. The cost of a carriage for the journey varies from 80 to 100 fr. (there and back 140-160 fr.). More is often demanded and must be paid, when the rivers which have to be crossed are swollen after heavy rain; occasionally, on the other hand, a cheaper vehicle may be had. Provisions must be taken for the whole journey.

Patras, see p. 29. — The railway leads to the S.W. through the broad coast-plain, running not far from the sea, which is here called the *Gulf of Patras*. We cross the beds of several mountain torrents (generally dry), and then the river *Glaukos*, now called *Levka*, which

rises on the lofty mountain-group of *Panachaïkon*, the modern *Voïdiá* (6330 ft.). Stations: *Itéa*, *Mantinogli* (opposite Mesolonghi), *Hagios Vasilios* or *Vracheïka*, *Zounaleïka*, and *Kaminia*. Between *Alissou* and Kato-Achaïa, an iron bridge, $1^1/_4$ M. long, spans the bed of the ancient *Peiros*, now called the river of *Kamnitza*.

$13^1/_2$ M. *Kato-Achaïa*, a large village, which, with the 'upper' village of the same name *(Epano-Achaïa)*, 3 M. to the S., has preserved the name of the ancient N. Peloponnesian district of Achaia (comp. p. 357). The Greek and Roman inscriptions here are comparatively numerous. Some scanty ruins to the S. of Kato-Achaïa are supposed to be those of the early-decayed *Olenos*, one of the 12 federal cities of Achaia; more probably, however, they indicate the site of the more important *Dyme*. Higher up in the valley of the Peiros stood *Pharae* (comp. p. 320).

The plain of Kato-Achaïa is very fertile. An oak-wood stretches for many leagues along both sides of the *Lárisos* (now called *Mana* or *Stimana*), which formed the ancient boundary between Achaia and Elis. Through the breaks in the trees we catch glimpses on the right of the *Mávro Vouno*, surmounted by a ruined castle, the Cyclopean walls of which were known to the ancients as *Lárisa* or simply as *Teichos* ('the wall'). The river here loses itself in a wide swamp, which makes the whole district unhealthy. The road, leading sometimes through the forest and sometimes along its edge, crosses the Larisos, near the site of the ancient *Bouprásion*, and about 3 M. farther on ($2^1/_2$-3 hrs. drive from Kato-Achaïa) reaches the hamlet of **Ali-Jelebi**, the name of which is derived from a former Turkish proprietor. The marshy lake on which Ali-Jelebi stands and the *Lake of Kotíki*, farther to the S., are connected with the sea by canals. Both lakes are well-stocked with fish. Between them, 1 hr.'s drive from Ali-Jelebi, lies *Manolúda*. Another hour's drive brings us to the **Khan of Kourtési**, which offers tolerable accommodation for the night (3 fr.; eggs and cheese may be obtained).

During the whole drive we have a view to the left of a curiously, almost fantastically shaped mountain-mass, included by the ancients under the one name of *Skollion*, but by the moderns divided into *Mavro Vouni* (1755 ft.) and *Santaméri Vouni* (2495 ft.; p. 320). This is an outlier of the Arcadian group called *Olonos* (7300 ft.), the ancient *Erymanthos*, which rises farther to the E. Along the shore to the right extends a broad and sandy strip of coast, dotted with firs, and interrupted only for a short distance near *Kounoupeli*. On this spot lay the ancient *Hyrmine* or *Hormina; Kyllénē*, which also stood here, seems to have disappeared. The official application of that name to Glarentza (p. 316) is quite erroneous. To the S.W., close to the sea, is a rounded hill with the castle of *Chlemoutzi* (p. 316).

The road divides at the Khan of Kourtési. The branch to the

right passes (2 hrs.) the large village of *Andravída*, where Guillaume de Champlitte, the new Prince of Morea, established his magnificent seat about 1205. The ruined church of St. Sophia dates from the same period. The Teutonic Order and the Knights Templar also had churches here. Farther on this route crosses the *Peneios* (see below), in summer hardly 2 ft. deep, but in winter often in high flood, and reaches the little town of **Gastoúni** (1400 inhab.), which also had a Frankish origin. Hence to Pyrgos, 5 hrs.

The drivers usually choose the road to the left at the Khan of Kourtési, which is the shorter by more than an hour. In 3/4 hr. we reach the village of *Traganó*, exclusively inhabited by gypsies ('Giphti'), where the traveller is besieged by begging children.

Palaeopolis (6 M. from Kalitza, 18 M. from Pyrgos) lies 4 1/2 M. to the E. of Trágano, and is reached by a road leading past (1/2 M.) *Markópoulo*, across (2 1/4 M.) the Peneios, and past (3/4 M.) *Kalyvia*, 1/2 M. beyond which are brick walls, in some places 16 ft. high, and other remains of the Roman period. Palaeopolis marks the site of the city of **Elis**, which lay at the foot of a steep hill, 400 ft. high, surmounted by a citadel and a temple of Athena. Elis resembled Sparta in being without walls. The first city of importance here was erected in B.C. 471, by the union of numerous communities; but the site had previously been occupied by a town that had fallen into decay. Protected by the sacred peace of Olympia (p. 321) and by a standing league with Sparta, the inhabitants devoted themselves chiefly to agriculture. Whatever may be covered by the earth, there are no longer any visible traces of the temples, colonnades, gymnasia, or theatre. The Acropolis, which commands a fine panorama, was again fortified in the middle ages, when it bore the name of *Belvedere*. The modern name is *Kalaskopē*.

In 1/2 hr. we ford the *Peneios*, now called the *River of Gastouni*. When the river is in flood the passage is difficult and sometimes even impossible. A little farther on, the village of *Tzapánaga* is reached. The plain maintains its monotonous character unaltered. After 1-1 1/4 hr. we reach *Kalítza* (1250 inhab.), quite hidden among trees, and separated by a torrent from **Dervish-Jelebi** (1600 inhab.; 5 hrs. from Kourtési). If necessary the night may be spent in either of these villages, which are surrounded by large vineyards.

The road now approaches the sea. On Zante we can make out distinctly Mt. Skopos, and the white beach with the houses of the town (p. 26). To the right as the road begins to ascend, stretches the plain of Gastouni (see above), with its numerous villages and the Peneios; the crescent-shaped coast-strip terminates on the N.W. in the hill of Chelonatas, with the ruined castle of Chlemoutzi (p. 316). We next come in sight of the double hill on the promontory of Katakolon, to the S., with the mediæval Pontikókastro. The road then descends into the fertile plain of Pyrgos, which is dotted with villages. In 2-2 1/2 hrs. after leaving Dervish-Jelebi we reach —

Pyrgos. — There are, judged by a Greek standard, several fair Inns here, with restaurants attached. The Hôtel Olympia is perhaps the best. R., or rather bed, 2 fr. (incl. light); a bargain should be made previously. — There are several *Cafés* in the main street.

Carriage to *Olympia* about 25 fr. (horse or mule 5 fr.); to *Patras* 60-80 fr.

British Vice-Consul, *Mr. Charles Fauquier.*
Physician. *Dr. Polysogópoulos* understands German. — *Mr. M. Karoki*, agent for Messrs. Fels & Co. (p. 5), speaks Italian.

Pyrgos, a town of 8800 inhab., consisting mainly of one long street, crowded with warehouses, is the capital of the eparchy of *Eleía*. The busy little town, which is situated on an eminence, among cornfields, vineyards, and plantations of currants, has lately been repeatedly injured by earthquakes. Its harbour, *Katákolon*, with which it is connected by a railway, is mentioned at p. 316.

From Pyrgos to Agoulenitza (3½ M.) *and Klidí*, see p. 315.

A good Road leads from Pyrgos to Olympia (12½ M.; by carriage in 3½ hrs.). From *Varvásaena* it ascends in windings to *Palaeo-Varvásaena*, beyond which it again descends into the valley of the *Lestenitza*, the classic *Enipeus*. Beyond the river, which is spanned by a lofty arched bridge, we cross the ridge of *Smýla*, and then traverse the plain to *Kriekoúki*, situated at the base of the hills on the other side of it. The road then skirts the hills, passes *Plátanos*, and reaches *Olympia*, where we alight near the museum, at the hotel mentioned at p. 321.

The Bridle Path, crossing the low S. slope of the hill of Varvasæna, is shorter (2½ hrs. on horseback). It then crosses the *Lestenitza* (see above) and several other streams, runs along not far from the *Alpheios*, and finally skirts the S. base of the ridge on which lie the villages of *Phlóka* and *Droúva*. — *Comp. the Map.*

The Bridle Path from Patras to Olympia viâ Santaméri is shorter than the above-described carriage-route by Ali-Jelebi, but it is fatiguing and passable only in summer. We follow the carriage-road towards Kato-Achaia (p. 318) to a point about 7½ M. (2½ hrs.) from Patras, and then strike off to the left across the hills between the *Peiros* or *River of Kamnitza* and the sea, passing near several villages. We then cross the Peiros and farther on several of its tributaries. [The plain of the Peiros belonged to the town of *Pharae*, the scanty ruins of which lie near the khan of *Prevetó*, about 6 M. aside from the path.] We ride past *Arla*, where there is a mediæval fortress commanding the pass, and the *Convent of Maritza*, and in 6½ hrs. after leaving Patras reach the village of **Santaméri**, where the night may be spent if necessary. The castle of this name was founded in 1311 by *Nicolas III. de St. Omer*. The ancient town of *Thalamae*, the refuge of the Eleians in times of danger, probably stood in this neighbourhood.

Santaméri lies on the N.W. declivity of a mountain group of the same name, which rises to the height of 3330 ft. Our route leads through the narrow valley at the W. base of the mountain and along the bank of the stream. We pass near *Portaes*, and in 2 hrs. reach the *Peneios*, which here emerges from a narrow rocky channel into the open plain. We cross the river and in ¼ hr. reach the village of *Agrapidochóri*, situated on a wooded hill, near which the Elean *Ladon* flows into the Peneios. Its delta contains the faint traces of an ancient town, probably the Elean *Pylos*.

We ascend along the Ladon to (1½ hr.) the hamlet of *Koútougli*, partly built of ancient stones, brought from a 'palæókastro', ¾ M. to the E., which was also a fortress in the middle ages. About 1 hr. farther on the Ladon bends towards the E., but our route lies straight on. Beyond (½ hr.) *Mousáki* we turn to the S.W. and cross the hills, which gradually sink on the S. into the plain of the Alpheios. We pass the villages of *Karatoúla*, *Lándsoi*, *Bromma*, *Pourvári*, *Kriekoúki*, and *Plátanos*, and reach the excavations at *Olympia* in 3 hrs.

Malopasi
Ophena
Kalolesti
Miliáes
Rhóniesi
Karatoula
Arvaniti
Soulinari
Bástа
Douka
Pholoe Mounts
Chelidoni
Lasáika
Landsoi
Lanthi
Lala
Kremasti
1095
Erouma Herakleia
Temple of the Nymphs
Potiou
Thelpousa
Lambeti
Kolyri
Palaeo Barbasana
Pournari
Kafkania
2100
Smyla
Krekouki
Stravo-Kephali
PYRGOS
Dyspontion?
Barbasána
Strephi
Miria
Mapra
Vliza
Platanos
Sacred Way
Koukouva
Bakali
Koskina
Rouphia
Alpheios
Artemis Alpheionia
Phloka
Harpinnae
Saraiki
Mouriá
Temple of Asklepios
Lykouresi
Volanitza
Drouvia
Miraka
Opisa
Thryon?
OLYMPIA
Artemis Kortaka
Phrixa
Palaeo Phanaro
Lagátoura
Agoulenitza
Epitalion?
Anémochora
Elias
Mount Sauros
Lake of Agoulenitza
Mt Ossa?
Typaeon?
Kalyvákia
Makrysia
Togia
Aspraspitia
Ladikou
Maxi
Temple
Krestena
Anemochóri
Chalkis
Zouvalou
Skillus
Kontzochera
Bourmazi
Gulf of Kyparissia
Risova
Moundritsa
Psathia

46. Olympia.

A Visit to Olympia is now practicable at any season, as the museums and excavations are open during the whole year. Few, however, will care to undergo the fatigue of this expedition in the oppressive heat of a Greek summer. The simplest plan is to stop at Katákolon (p. 316), on the voyage either to or from Italy, and make the excursion thence, which will cost from 70-80 fr., or less if the traveller rides from Pyrgos or Katákolon. The *Greek Coasting Steamers* (pp. xix-xxii) touch six times weekly at Katákolon; the steamers of the *Austrian Lloyd* once a week (alternately on the voyages from Kalamata to Piræus, and from Patras to Corfù); and those of the *Fraissinet Co.* also once weekly (on the way from Marseilles to Athens viâ Patras, Katákolon, and Kalamata). In summer a small Greek steamer plies daily between Zante and Katákolon. — The drive from Patras (R. 45) is much more expensive and offers few advantages (railway in progress).

Hotel. At the *Xenodochion* kept by the widow of *Georgios Pliris*, adjoining the Museum, good food and a tolerable room are obtained for 7-8 fr. per day (less for a long stay). The landlady also provides horses or mules for a tour in the Peloponnesus (7-8 fr. per day).

The best preparation for a visit to Olympia is a study of *A. Boetticher's* 'Olympia' (2nd ed., Berlin, 1886).

The ruins are under the care of *Mr. Vasilios Leonardos*, Ephor of Olympia, who lives at the Museum.

Olympia (140 ft. above the sea-level), situated on the right bank of the *Alpheios*, at the point where it is joined by the *Kládeos*, flowing to it from the N., lies in the district of *Pisatis*, which belonged to Elis from B.C. 580 onwards. It was never properly speaking a town, but merely a sacred precinct, with temples, public buildings, and a few dwelling-houses. It owed its high importance throughout the entire Grecian world to the universal reverence for its shrines, and above all to its famous games in honour of Zeus, which, during a period of more than a thousand years, were periodically celebrated by the Greeks of all states and of all families.

The origin of the games recedes into the mythical ages. The Greeks reverenced Hercules as their founder, — not the hero usually known by that name, but the *Idaean Hercules*, who was said to have been present at the birth of Zeus himself. The later *Hercules*, however, also took part in some famous contests here, after the defeat of King Augeas of Elis. *Œnomaos*, King of Pisa, the old capital of the district (p. 298), compelled the suitors of his daughter *Hippodameia* to compete with him in chariot-racing, and ignominiously put to death all whom he vanquished, until at length *Pelops* succeeded in beating him and so won the hand of Hippodameia. Pelops was thus the prototype of the victors at Olympia, and as such was held in high honour there.

The actual founding of the games proper is ascribed to *Iphitos* of Elis, who, along with *Lykourgos* of Sparta, reorganized the games at the bidding of the oracle of Delphi in the 9th cent. B.C., and introduced the 'Ekecheiria' (lit. 'hand-staying', 'truce') or 'Peace of God' among all the states of Greece during the celebration of the games. Pausanias saw the decree, inscribed on a discus of bronze,

preserved in the Heræon (p. 329). By this means the Olympian Games divested themselves of their local character and rose to the dignity of a national festival, which was the visible expression of Hellenic unity, in spite of all the internecine contentions and wars among the individual states of Greece. The regular chronicle of Olympian victors begins in B.C. 776, but the use of Olympiads as chronological epochs did not originate till much later.

The games took place at the first full moon after the summer solstice. At the beginning of the sacred month, the Eleians, who had been left in undisturbed possession of the sanctuary since about B.C. 580, sent heralds to proclaim the universal peace throughout all Greece. The competitors and spectators of the festival streamed in from far and near, the larger states represented by embassies ('Theōríæ'), which were sometimes of great magnificence. The function lasted for five days. The central point was a series of great sacrifices to Zeus and other gods, under the solemn management of priests, some of whom dwelt continuously at Olympia. The sacrifices were accompanied by athletic contests of the most varied description, foot-races, hurling the discus, wrestling, boxing, chariot-races, etc., carried on under the direction of the *Hellanodikae* ('Judges of the Hellenes'), who were at the same time the highest political body in Elis.

The original and most important event in the games was the Foot Race in the Stadion, at first one length of the course, but afterwards two or more. In the 18th Olympiad (B.C. 708) the Pentathlon or Fivefold Contest was introduced, a combination of leaping, hurling the discus, running, wrestling, and boxing, so arranged that only the victors in the first contests could compete in the later, and that the final contest should be a boxing-match between the two best competitors. In the 25th Olympiad (B.C. 680) was held the first Chariot Race with four horses. In the 33rd Olympiad (B.C. 648) the first Horse Race took place, and the Pankration, a combination of wrestling and boxing, was introduced. Subsequently special competitions for boys in most of these sports were arranged, and in the 65th Olympiad (B.C. 520) the Hoplitodromos, or 'soldiers race in heavy marching order', was added.

The competitions were restricted to free-born Greeks of unstained character though 'barbarians' might be spectators. Women, with the exception of the Elcian priestess of Demeter, were not permitted to view the sports (p. 315). Before the contest the competitors had to appear in the Bouleuterion, in presence of Zeus Horkios (p. 334), and take an oath that they had undergone the prescribed ten months' course of training and would obey the Olympian laws and the regulations of the Games. They then entered the Stadion by a special entrance with the Hellanodikæ, the heralds announcing the name and country of each athlete as he appeared. The palm was handed to the victor immediately after the contest. The prizes proper, simple branches from the sacred olive-tree planted by Hercules himself, were distributed at the end of the Games to all the victors at the same time. The Greeks attached the most extraordinary value to the Olympic olive-branch. Pindar has celebrated it in spirited song. Its acquisition was not only a lifelong distinction for the winners, but reflected also the highest honour on their families and on their states, and their countrymen used to testify their gratitude by triumphal receptions, banquets at the public expense, and often by exemption from taxes.

In Olympia itself the champions dwelt at the public expense in the *Prytaneion* (p. 331) and had the right of erecting a statue in the Altis,

which, in the case of a triple victory, was allowed to bear the features of the victor. Besides these statues, the first of which were erected in wood about the 60th Olympiad (540), numerous votive offerings were presented by states and individuals, so that in the course of centuries there arose that forest of statues, the description of which, even after it had been several times plundered by the Romans, fills nearly an entire book in Pausanias (p. cxiii).

In addition to the athletes, men illustrious in the intellectual sphere also sometimes appeared with their performances. *Herodotus* is said to have read in public at Olympia a portion of his historical work, and so to have fired the youthful Thucydides, who was present, to the composition of his history. Celebrated orators, like *Gorgias* and *Lysias*, addressed the people from the opisthodomos of the temple of Zeus, as did the sophist *Hippias* of Elis and others. Painters exhibited their works here. It was here also that *Themistokles* enjoyed his greatest triumph, when at his appearance in the stadion, probably in the 77th Olympiad (472), the assembled Greeks greeted the hero of Salamis with shouts of applause. At a later date *Plato* was also received here with honour by the admiring multitude.

The *Heraeon* (p. 329) is the most ancient of the buildings hitherto exhumed. Its erection, according to Pausanias, dates from prehistoric times; and indeed the cella and stylobate of the present building have clearly come down from a very early wooden temple. It is said to have been for a long time the only temple in Olympia, and to have served as the common shrine of Zeus and Hera. — The *Heroon* (p. 336), the N. part of the *Bouleuterion* (p. 334), the *Pelopion* (p. 329), and most of the *Treasuries* (p. 331) date also from the period before the Persian Wars. The first boundary of the *Altis* or sacred precinct is said to have consisted at that earliest period of a wall of hewn 'Poros' stone, of which only a few fragments now remain (pp. 331, 334, 335).

The Olympic Games attained their zenith in the period after the Persian Wars, and during the struggles of the Sicilian Greeks against the Carthaginians. Competitors streamed in not only from the states of Greece proper, but also from the islands, from the colonies of Magna Græcia and Sicily, from Asia Minor, and from Cyrene. During this period the *Temple of Zeus* (p. 326) was built, and probably also the S. part of the *Bouleuterion* (p. 334) and the Syracusan and Sikyonic *Treasuries* (p. 331). The *Metroon* (p. 331), the *Leonidaeon* (p. 335), and the *South-East Building* (p. 334) are not so ancient.

As Hellenic influence extended to the E., the contingents from the Asiatic states and from Egypt, as well as those from Macedonia and Thrace, grew larger and larger; and an energetic building-period set in, among the results of which were the *Palaestra* (p. 336), the large *Gymnasium* (p. 336), the *Philippeion* (p. 330), the *Echo Colonnade* (p. 333), and the vaulted entrance to the Stadion.

Finally, in the Roman period, we find champions hailing from all parts of the empire, while Greece proper became less and less conspicuous. In outward splendour, however, Olympia in no way declined. *Tiberius* and *Nero* themselves won victories here, while the other emperors recognized at least the prerogatives of the victors.

Building and adornment went on until the latest period. *Nero's Palace* (p. 333), the large *South Portico*, the latest hewn-stone building at Olympia (p. 334), the *Exedra of Herodes Atticus* (p. 331), the *Theokoleon* (p. 336), the two *Thermae* (p. 337), the reconstruction of the large *Leonidaeon* (p. 335), and several ruined brick buildings in the neighbourhood, all date from the Roman times. The second *Altis Wall*, which superseded the original boundary of the sacred precinct and which is still perfect on the W. and S., was probably also built at this time. But the conditions of the games no longer remained in their original integrity. Professional athletes appeared, and, travelling from one to another of the numerous athletic meetings, succeeded in degrading even the Olympic victory to a trade. The regular celebration of the Olympic games seems gradually to have died out in the 4th cent. A.D. The Emperor *Valens* revived them in 369, but *Theodosius* finally suppressed them in 394 A.D.

The earliest Christian church was accommodated in a part of the Theokoleon (p. 336), while the other buildings were converted into dwelling-houses. In order to protect themselves against the barbarian invaders who harassed Greece from the end of the 4th cent. onwards (comp. p. 227), the inhabitants of Olympia erected a substantial fortification between the temple of Zeus and the S. Portico, with walls 10 ft. thick, formed of materials from the Metroon, some of the treasuries, the Echo Colonnade, the Bouleuterion, and the Leonidæon. These walls (marked with dotted lines on the plan) existed until the recent extensive excavations, when they were demolished for the sake of the sculptures, inscribed stones, and architectural fragments that had been built into them.

The temple of Zeus and some of the other buildings then standing were thrown down by two earthquakes in the first half of the 6th century. At the same time a landslip probably took place on Mt. Kronion, which buried the Exedra and several of the treasuries, and so preserved numerous Roman statues in the first-named building. It was probably also about the same period that the first inundation of the Kladeos took place, which deposited a layer of sand, 3 ft. thick, on all the structures lying to the W. of Olympia, between the large Gymnasium and the Leonidæon (comp. p. 336).

The Christian population that still remained in Olympia after these catastrophes erected a large and compact village between the temple of Zeus and the Stadion, covering the partly-buried ancient edifices with wretched huts, built without mortar and stuck together with slime. These huts were demolished on being excavated, for nearly every one of them contained fragments of the pediment-sculptures or metopes of the temple of Zeus. Visitors should notice the large clay vessels which were found let into the floors of the huts, but which are now restored to their original position above the Echo Colonnade, high above the present floor. To the

people of this village also belong the tombs of stone-slabs and bricks, which have been discovered in all parts of Olympia, and which have not yet all been opened. They lay about 3 ft. below the floors of the houses, and were especially numerous in the Byzantine church.

The event which resulted in the complete burial of Olympia must have happened about a century later, to judge from the coins found there. The Kladeos again left its channel and in the course of years covered all Olympia with a layer of sand from 10 to 15 ft. deep, above which only the treasuries emerged. Deposits of coarse gravel from this period are still to be seen in various parts of the perpendicular earthen banks, *e.g.* in the large Gymnasium, to the W. of the Byzantine church, and near the Octagon. Finally the treasuries were also covered, by clay washed down by the rain from Mt. Kronion. While the Kladeos thus brought sand which preserved as well as covered the ruins, the *Alpheios* destroyed part of the S.E. of Olympia. It washed away the entire Hippodrome and part of the S. embankment of the Stadion, but the Octagon, a Roman brick building to the S.E. of the Altis, broke its force and diverted the destructive current to the S.W.

The first idea of an excavation at Olympia suggested itself to *Winckelmann*, who expected a rich harvest from the abundance of Greek sculptures known to have been placed here. The French *Expédition de Morée* of 1829 paid a passing attention to the idea and instituted excavations at the temple of Zeus, which yielded a few metope-reliefs, now in the Louvre. The complete exhumation of the entire site of this centre of ancient Greek life was reserved for the new German empire. *Ernst Curtius* succeeded in obtaining the concurrence of the Emperor and the Crown Prince of Germany; the Imperial Diet voted supplies; and in 1874 a treaty was made with Greece which secured to Germany the direction of the excavations and the right to the first scientific use of their results, while the objects discovered were to remain in Greece. In six winter seasons and at an expense of about 40,000*l.* almost the entire district of Olympia was freed from the superincumbent soil, which in some places was 20 ft. deep. The work was mainly directed from Berlin, where *Ernst Curtius*, *Adler*, the architect, and a member of the Foreign Office formed the directorate; while the conduct of the work at Olympia was entrusted to a varying commission of archæologists and architects. The yield of sculptures fell short of the expectations, though the Hermes of Praxiteles (p. 341) is a work of the highest class, in itself worth a journey to Olympia; but a flood of light was thrown upon topographical and architectural matters of the highest scientific importance. The interest excited by Olympia may be compared with the impression produced by Pompeii; the ruins of the latter are more extensive and in better preservation, but in general interest Olympia far excels the almost unknown Roman provincial town.

The best survey of Olympia is obtained from the slope of the ***Kronos Hill** or *Krónion*, the partially wooded hill, 403 ft. high, rising to the N. of the excavations. With the help of the Plan, we can distinctly make out the *Altis* (Æolic for ἄλσος, a grove), or sacred walled precinct, about 750 ft. long and about 570 ft. broad, stretching along the foot of the hill. The Altis was bounded on the E. by the *Echo Colonnade* (p. 333) and the so-called *S.E. Building* (p. 334); on the W. the boundary-wall extended from the *Prytaneion* (p. 331) to the S.W. corner, and was interrupted by one large and two smaller gates. On the S. the boundary began with a wall, was continued to the E. by the *Bouleutērion* (p. 334), the N. part of which abutted directly on the Altis, and finally ended with another wall on the S.E., which included the substructure of the Roman triumphal gateway. Within this precinct stood all the sacred buildings — the *Temples of Zeus*, *Hera*, and the *Mother of the Gods (Metroon)*, the *Heroa of Pelops* and *Hippodameia*, the *Treasuries*, the *Prytaneion*, some of the porticoes, a large number of altars to particular gods, and the innumerable votive offerings and statues of victors. The space to the W., between the sacred enclosure and the Kladeos, the ancient E. protecting-wall of which has been disclosed in several places, contained the large *Gymnasium* with the *Palaestra* (p. 336), to the S. of which lay the *Theokoleōn* (p. 336). Still farther to the S., opposite the W. entrance to the Altis, lay the largest building in Olympia, the *Leonidaeon* (p. 335). The only buildings found between the Altis and the Alpheios are the *Bouleuterion* and the *South Portico*, beside the latter of which, to the S., passed the great festal way leading from Olympia to Elis. The *Roman Ruin*, visible among the currant-fields still farther to the S., may have been a lodging-house for rich guests, while for the other numerous visitors at the festival the accommodation was probably no better than that provided for the visitors to a modern Greek panégyris. To the E. of the sacred enclosure lay the *Stadion* (p. 333), the *Hippodrome* (p. 333), and a few Roman structures.

The centre of the Altis, and the initial point of the excavations as well as of our tour round the ruins, is the **Temple of Zeus,** said to have been built by the Eleians in the 5th cent. B.C. with the plunder of the city of Pisa (p. 298), destroyed more than 100 years before. The native Elean artist *Libon* is mentioned as the architect. The temple was a Doric peripteros, with six columns at either end and thirteen on the sides, built on an artificial mound. The stylobate, 200 Olympic feet (210¼ Engl. ft.) long and 86¼ (90¾ Engl. ft.) broad, is constructed, like all the older Olympian edifices, of massive hewn blocks of a shell-conglomerate ('Poros') quarried in the neighbourhood. The columns, of the same coarse shell-limestone, coated with fine white stucco, were 32½ Olympic feet (34⅕ ft.) high, with a base-diameter of 7 Olympic feet (7⅓ ft.); they had 20 flutings. The columnar distance, from axis to axis,

was $16\frac{1}{4}$ Olympic feet or one-half of the height. A few well-preserved capitals, with beautifully designed echinus mouldings, lie on the S. side of the building, adjoining some of the prostrate columns, which are extended at full length as they were thrown down by the earthquakes. Fragments of all the parts of the entablature lie scattered around; the massive corner piece at the N.W. corner, originally $18\frac{1}{5}$ ft. long and $5\frac{3}{4}$ ft. high, gives an idea of the imposing size of the temple.

Traces of pedestals for bronze statues may be seen on the stylobate between the columns on the S. side. The floor of the colonnade is of simple river gravel, covered on the E. (*i.e.* the ancient approach) by a beautiful coloured marble pavement of Roman workmanship. The *Pronaos*, within the colonnade, has two columns between antæ (the sockets for the bolts of the metal doors are still visible); its floor retains the remains of a Greek *Mosaic* in rough round stones from the river, representing Tritons, within a tasteful border of palmettes and meandering lines (now covered). The *Cella* (outside measurement) is 100 Olympic feet long by 50 broad. It was divided by two rows of Doric columns, parts of the shafts of which are still in position, into three aisles, of which the centre one was considerably the widest. This central nave was divided from E. to W. into three sections, the first of which retains traces of a coloured marble pavement. The central section was paved with black limestone slabs, with a raised border of white Pentelic marble, still preserved, and was enclosed on the S., E., and N. by stone screens (still to be traced between the columns), adorned with paintings from the hand of *Panuenos*. The third section was entirely occupied by the chryselephantine *Statue of Zeus*, about 40 ft. in height, carved by *Phidias* (comp. p. lxxxvi). Fragments of its black limestone pedestal, which was about 20 Olympic feet wide by 30 deep, lie scattered about; some of those in the S.E. angle have been fitted together again. The statue itself is said to have been removed to Constantinople during the Byzantine period, and to have perished there in a conflagration. The image was usually covered by a curtain, only withdrawn on solemn festal occasions. The curtain that Pausanias saw was the gift of Antiochos IV. Epiphanes of Syria (175-164 B.C.), and was made of purple wool adorned with Assyrian embroidery. The spectators stood in the easternmost division of the nave, or could walk round the statue by the side-aisles, which were connected by a narrow passage at the W. end. There were galleries above the side-aisles, reached by spiral staircases, so that the upper part of the statue could also be inspected. A hydria (water-vessel) or a marble frame near the wonderful image marked the spot struck by the thunderbolt, by which Zeus is said to have announced to Phidias his satisfaction with the work.

The whole ceiling of the temple was of wood (not stone); the roof consisted of marble-tiles, many of which are now deposited on

the Pelopion. The cornice was ornamented with lions' heads, which served as water-spouts or gargoyles. — The sculptural ornamentation of the pediments and metopes is described at pp. 338-340.

In front of the E. façade, where the entrance was formed by a sloping terrace, stand a number of interesting bases of statues, which were discovered here built into the Byzantine E. wall, in the order in which Pausanias mentions them. Not far from the S.E. approach to the terrace is a semicircular substructure, which bore the statues of nine Greek heroes at the Trojan War, drawing lots for the duel with Hector. The statue of Nestor shaking the lots in a helmet stood on the round base on the opposite side of the way. This famous work was by *Onatas*. — The large marble base close by doubtless supported a quadriga, and probably so did the sandstone base beside the path, farther to the S. Perhaps these were votive offerings from Gelon and Hieron, rulers of Syracuse, who won victories at Olympia.

Opposite the S.E. angle of the temple a large marble base has been rebuilt of five blocks, with ancient inscriptions. Two distichs in the middle celebrate the founder, *Praxiteles*, citizen of Syracuse and Kamarina, though a native of Mantinea ('let this be a token of his worth'); on the right and left are the names of the artists. — Behind rises the lofty circular pedestal of a statue of Zeus, dedicated by the Lacedæmonians during the second Messenian War; the epigram quoted by Pausanias is on the upper edge.

Farther to the E., and near the path following the line of the Byzantine wall, stands the lofty triangular *Base of the Nike of Paeonios* (p. 340), which consisted of eight blocks. The two stones which have been set up again bear an inscription of the Roman period, containing the decision in the boundary dispute (mentioned at p. 278) between Messenia and Lacedæmonia. The original votive inscription (comp. p. 28) is on the N. face of the stone lying in front of the base; the artist boasts in it of having won a prize for the akroteria of the temple (also figures of Nike).

Farther to the N. (comp. the Plan) is the *Base of the Eretrian Bull* (p. 340) by *Philesios*. Close by is that of the statue of the Rhodian *Eukles* by *Naukydes* and beyond, that of the Athenian pankration-champion *Kallias*, with the name of *Mikon*, the sculptor. The base of the statue of the Locrian *Euthymos*, with an epigram and the name of the sculptor *Pythagoras*, is at the N.E. angle of the Byzantine wall, the foundations of which at this part were formed of drums of columns from the Metroon, a large number of which lie scattered about.

The remains of a foundation dug up not far off may perhaps be those of the *House of Oenomaos*, which Pausanias says stood to the left of the passage from the altar of Zeus to the temple of Zeus.

The *Altar of Zeus*, or, more accurately, its scanty remains, was unburied rather more to the N., but it has already become partly

buried again on account of its sunken position. Like nearly all the older buildings at Olympia it has a foundation of undressed stones. The ground-plan is an ellipse, agreeing with the measurements given by Pausanias. Its complete destruction was probably due to Christian zeal, which desired to annihilate the chief centre of the old Greek paganism. Remains of other altars were discovered round the main shrine, on the spots recognizable by the blackened earth, mixed with ashes and the remains of bones.

The low hillock which rises from 3 to 6 ft. above the surrounding ground to the W., where fragments of a retaining-wall may still be seen, was the **Pelópion,** or sacred enclosure of Pelops. It was built in the form of an irregular pentagon, with a curious portal on the S.W. Only the foundation of the latter now remains, for the columns and entablature were utilized for the Byzantine E. wall. The stone approach to the stylobate of the portico may still be made out. — Beside the Pelopion runs one of the numerous conduits of Olympia, some of which served to bring fresh drinking-water, and others to carry off the rain-water. The chief of these very numerous and very diverse aqueducts are marked on the plan with blue lines.

In the direction of the Heræon, to the N. of the Pelopion, stands a large ruined *Altar*, near which more than a thousand small bronze and terracotta figures of animals of the roughest workmanship have been found. This altar is probably the most ancient in Olympia, for the blackened earth containing these votive gifts has been found even under the foundations of the Heræon. Perhaps we may identify in it the ancient common shrine of Hera und Zeus.

The **Heræon,** at the foot of a spur of the Kronion on which rise two pine-trees, is not only the oldest temple in Olympia, but probably the most ancient known temple in Greece. A Doric peripteros with 6 columns at each end and 16 on each side, it deviates in other essential points from the usual norm. The stereobate has but two steps. The chief entrances are on the S. side, between the extreme intercolumniations on the right and left. The 40 peripteral columns, of which only six are entirely wanting, present the most marked differences: the diameters vary from $3^1/_4$ to $4^1/_2$ ft.; one column at the S.W. angle has only 16 flutings, while all the rest have 20; the 19 capitals that have been found are all different (compare, *e.g.*, the two in the E. portico, both from the E. façade); while in material and construction the columns also vary. The true explanation of these variations is most probably that the original columns were of wood, and were replaced with stone columns, as the course of time rendered it necessary. Pausanias states that he saw one wooden column in the Opisthodomos. The unusually large proportion of the columnar distance to the diameter of the columns (as 11 to 4), and the fact that no trace of architrave, triglyph, etc., has been found, permit the conclusion that the entablature must have

been of wood. The Heræon may thus be regarded as a fresh proof of the development of the Doric style from timber-construction.

Only the lower portion of the cella-walls was of stone; some other material, probably sun-dried bricks, was used above the slabs now extant. Bricks of this kind, made of common clay and unfired, a building material which the moderns despise, were used in Greece for many temples, palaces, and town-walls, and probably for most of the ordinary houses. The unburnt brick wall of the cella in this case lasted until the destruction of the roof, and was then disintegrated by the rain. The bases of a few Roman statues, with inscriptions, stand in the *Pronaos*, which is built as a temple *in antis*. [The exact jointing of the masonry in the N.W. angle of the pronaos should be noticed.] We enter the *Cella* by a wide doorway, the sill and posts of which were of wood covered with bronze. The interior of the cella, which was found covered with a deposit of clay 3 ft. thick, obviously the debris of the brick-wall above mentioned, is somewhat long in proportion to its breadth and was divided by two rows of columns (of which the stylobates still remain), dating from a later period than those without. Originally there were short partition cross-walls (marked on the plan), like those which still exist in the temple of Bassæ (p. 309); their foundations and the places where they abutted on the main walls may still be recognized. Pausanias saw a number of statues between the columns; and the base of one of these *(Hermes with the young Dionysos*, by *Praxiteles)* still stands where he beheld it. The statue itself, the most valuable of all the discoveries at Olympia, was found lying immediately in front of the base, embedded in the above-mentioned deposit of clay. The base at the W. end of the cella probably supported the *Images of Hera and Zeus*, as it consists of the same material as the colossal head of Hera (now in the Museum, p. 342) which belonged to the group. — Several hollows may be observed on the exterior columns, especially on those on the S. side; these were probably used for the reception of votive or announcement tablets.

The **Philippeion,** a round structure farther to the W., built by Philip II. of Macedonia after the battle of Chæronea (p. 156), is of special importance owing to the accuracy with which its date (about 336 B.C.) can be fixed. Three marble steps (partly restored on the S.) led up to a circle of 18 Ionic columns, on which rested an entablature of shell-limestone, with a marble cornice. The interior was adorned with Corinthian columns, and contained gold and ivory statues of Amyntas, Philip II., and Alexander the Great, and of Eurydice and Olympias (consorts of the two first, grandmother and mother of the last), all by *Leochares*. Several fragments of the semicircular marble bases of these statues, distinguished for the purity of their ornamentation, have been found, and put together in the interior of the building. In antiquity they stood higher.

We next glance at the **Prytaneion**, of which, though more than once restored, the present remains are exceedingly scanty. The earliest ground-plan, which is still the most distinct, is indicated on the plan at p. 322. A chapel with an altar of Hestia stood in the middle of the court, round which were arranged several small apartments and also a large hall, where the Olympian victors were entertained. A few blocks of Poros stone, belonging to the wall of the Altis (p. 323), may be seen in the S.W. angle.

Passing hence to the E. through the Heræon we reach the **Exedra of Herodes Atticus,** the architectonic termination of an aqueduct built by Herodes Atticus (pp. 42, 53) and extending from the upper valley of the Alpheios to Olympia. The lower part is occupied by a cistern or reservoir, flanked by two circular marble erections with eight columns, and above is a large vaulted semicircular space, the niches in which formerly contained statues of the family of Herodes and of the imperial house. On the edge of the cistern stood a marble bull bearing the dedicatory inscription. This bull and the beautiful Corinthian capital of one of the columns are now in the Museum.

Passing two altars we come next to the foundations of the **Metroon** (*i.e.* the temple of the Mother of the Gods), the image in which had disappeared even by the time of Pausanias. The building was deliberately demolished in the Byzantine period, and the materials used for the wall of the fortification (p. 324). The three steps and a single drum on the N. are all that have been spared. The temple was a Doric peripteros with six columns at the ends and eleven at the sides; though very small, its cella had both a pronaos and a posticum. It was probably built at the beginning of the 4th cent. B.C. A few of the statues of Roman emperors which Pausanias saw in the cella have been discovered among the foundations.

We now ascend to the terrace of the treasuries by means of a flight of steps, which probably dates as far back as the Persian Wars. We begin our inspection at the W. end. Behind the E. wing of the Exedra is an *Altar to Hercules*, and adjacent is a small square building with a pronaos of soft limestone. The name of this evidently very ancient temple is unknown.

To the E. of this point extends the long row of **Treasuries,** which have been described in considerable detail by Pausanias. They were used to preserve the smaller votive offerings of the various towns and states, the weapons and disks for the games, etc. The westernmost is the *Treasury of the Sikyonians* (Pl. I), constructed of better material than was usual at Olympia. Like most of the others it consists of a cella, with a narrow pronaos, distyle *in antis*. The entablature, columns, and wall masonry have been discovered nearly entire, and now lie partly between the Heræon and Metroon and partly within the Byzantine church (p. 335). The

capitals lie to the W. of the altar of Zeus; and one of the blocks of the E. anta, bearing the builders' inscription, may be seen in the museum. — Pausanias probably did not see the next two treasuries (Pl. II and III), which were most likely demolished by Herodes Atticus to make way for his aqueduct, after he had built the Exedra. The following five treasuries (Pl. IV-VIII), belonging to the towns of *Syracuse*, *Epidamnos*, *Byzantium*, *Sybaris*, and *Cyrene*, are represented now only by their foundations, though a few fragments of their entablatures and columns have been found. — The *Treasury of Selinus* (Pl. IX) has an interesting feature in its double floor; the fragments of its entablature and terracotta cornice recall the artistic forms of the Selinuntian temples. Of the next house, the *Treasury of Metapontus* (Pl. X), everything has disappeared but the terracotta covering of the roof, which is ornamented with rosettes; but the *Treasury of Megara* (Pl. XI) can be almost completely restored. Its Doric columns, architrave, triglyphs, cornices, and terracotta roof (adorned with painted mouldings and palmettes), which were incorporated bodily in the W. Byzantine wall, now lie to the W. of the Bouleuterion (p. 334). Limestone reliefs, representing the combats of the gods and the giants, were introduced on the pediments of this treasury (p. 342).

The demolition of the Byzantine wall has also disclosed the materials of the *Treasury of Gela* (Pl. XII), the last of the series. The cella, which was older than the pronaos, was crowned on the outside with a stone-cornice, encased in terracotta; and portions of this cornice, with the iron nails which served to fasten the terracotta casing, now lie to the E. of the Byzantine W. wall. Almost all the stones of the hexastyle portico, which had two columns and a pilaster on each side, are still extant, some in the E. and some in the W. Byzantine wall. The later date of the portico is easily seen from its foundations and the shape of its capitals, and from the position of this treasury relative to the others.

A substantial *Retaining Wall*, with buttresses, protected the treasuries against landslips from the Kronion; near it are portions of the vaulted aqueduct of Herodes Atticus.

Below the terrace of the treasuries, from the N.E. angle of the Metroon to the entrance of the Stadion, stretches a long row of pedestals. These supported the **Zanes**, or bronze statues of Zeus (archaic form *Ζάν*), which were erected with the fines for breaches of the rules of the games. The second from the W. end bears the signature of Kleon, the last to the left, at the entrance to the Stadion, that of Dædalos, both of Sikyon.

According to Pausanias, *Eupolos* of Thessaly had to erect the first six, at the beginning of the 4th cent. B.C. Then followed six erected by Athenian athletes, two by Rhodians, one by *Apollonios* of Alexandria, two by *Didas* and *Sarapammon*, also from Egypt, and one by the cowardly *Sarapion* of Alexandria, who had entered himself for the pankration but decamped the day before the competition.

Straight in front of us to the E. now stands the *Arched Entrance* by which the competitors and umpires entered the Stadion. The vaulting, which has been partly restored, was probably constructed during the Roman period on the occasion of the heightening of the Stadion embankments.

Only a very small portion of the **Stadion** has been uncovered. There were artificial embankments for the spectators on three sides, but on the N. the seats were placed on the Kronion and adjoining hills. There never were any specially constructed stone tiers of seats. The low wall which indicated the starting-place is in good preservation. The goal is indicated by a similar wall to the E., which we reach by a detour through the trenches. The distance between the two, originally arranged for a simple straight race (not round a turning-post and back again, as at Athens, p. 48), is 630⅘ ft., *i.e.* exactly the length of the Olympic stadion, one of the most important linear measures of antiquity. The 600th part of it (1.05 Engl. ft.) made an Olympic foot, the scale used in building many of the edifices in Olympia.

Parallel with the Stadion, on the S., lay the *Hippodrome*, with a triangular starting-place, minutely described by Pausanias. It has since been completely washed away by the Alpheios, but we may approximately find its position in a slight depression in the ancient bed of the Alpheios, stretching from the Octagon to the hill of Pisa (p. 298).

We now return to the vaulted entrance of the Stadion, pass through it, and turn to the left. Here are the foundations of the large **Echo Colonnade,** which formed the E. boundary of the Altis for more than 100 yards. It was built in the Macedonian period after the destruction of an older colonnade, the remains of which may still be traced. The Doric columns and the entablature were utilized by the Byzantines for the E. wall of their fortifications; they now lie to the E. of the Bouleuterion, near the Nike pedestal. The beautifully outlined marble steps (partly restored) still retain their original position at the angles. An imposing row of pedestals of very diverse characters, for votive offerings or statues, has been preserved to the W. of the portico. Among these may be mentioned the remains of two Ionic columns, 30 ft. high, on which stood the statues of Ptolemy II. Philadelphos and his consort Arsinoë.

A number of Roman brick walls run to the S. and S.E. from the S. end of the Echo Colonnade, mostly belonging to a *Mansion*, built, according to an inscription found on a leaden pipe, by the emperor *Nero*. The house was completely rebuilt in the late Roman period, from which time also dates the large mosaic to the E. of the Echo Colonnade. Nero's mansion was erected on the site of a Greek building, the stylobate of which is still entire. The building itself was demolished and its stones were used as rubble for the brick walls of its Roman successor. This earlier Greek building, dating

probably from the 4th cent. B.C., consisted of four apartments, flanked on the S.W. and N. by a Doric colonnade. The name and purpose of this **S.E. Building** are unknown. [Formerly it was erroneously identified with the Leonidæon described by Pausanias.]

The S. boundary-wall of the Altis ran between the S.E. Building and the Bouleuterion. Here also are the substructures of a late-Roman *Triumphal Gateway*, constructed of ancient materials. Near the same spot stood a more ancient gate, no traces of which have been brought to light by the excavations.

After glancing at the ancient fountain a little farther to the S.W., we follow the road to the W., along the S. terrace-wall of the temple of Zeus. To the left, among the lofty piles of stones, is a substantial foundation, which once supported equestrian statues of *Mummius* and the ten legates. To the right, above the E. Byzantine wall, is the inscribed base of a statue of *Telemachos*.

A few paces farther to the W. is the entrance to the **Bouleuterion,** only the S. portion of which is in anything like good preservation. It consists of a small square central space and two long wings, each terminating at the W. end in an apse. This ground-plan is of special interest, for this is the earliest known occurrence of it in any ancient Greek building. The square central court seems to have been used by the Boulē, or council, and probably also contained the *Statue of Zeus Horkios*, the protector of oaths, represented with a thunderbolt in each hand. Here the athletes swore that they had undergone the prescribed ten months' training, and that they would obey the Olympic regulations. The side-buildings were each divided into two aisles by rows of columns in the middle; and the apses were separated from the rest by walls, with strong double doors. The main spaces are believed to have been offices, and the apses treasuries. The Bouleuterion was built in the Doric style; and was surrounded by a triglyph-frieze. Its materials were used in the Byzantine fortifications, but some have now been fitted together again in the N. wing. Among these are fragments of architraves with only five guttæ on the regula, and the capital of a large anta. The three parts of the Bouleuterion were fronted on the E. by a common Ionic portico, the bases of some of the columns, at which still remain. The extensive trapezium-shaped court adjoining this portico on the E. belongs to a very late period; the Doric columns of its colonnades are very roughly dressed.

The E. end of the long **South Portico** has been discovered to the S. of the Bouleuterion. The portico, open to the S., E., and W., but closed on the N. by a wall, stood on a base of white limestone, approached by three steps. The outer row of columns was Doric and supported an entablature with triglyphs; the inner rows, dividing the portico into two aisles, were Corinthian. The W. end of the portico has been discovered to the S.W. of the Bouleuterion, and the total length is about 260 feet. The stones of this portico,

which was still standing when the Byzantine wall was begun, lie scattered near the remains of the substructure.

Passing two smaller Greek buildings of unknown use, to the W. of the Bouleuterion, we return to the broad road leading from the S.E. Building to the S.W. triumphal gate of the Altis. On the left we notice the materials of the Leonidæon and of the treasuries of Gela and Megara, recovered from the Byzantine wall. The Doric pilaster-capitals belong to the second of these, the upright column to the last.

The S. side of the road is occupied by a long row of pedestals, chiefly of equestrian statutes; on the N. side there are only a few foundations of pedestals, two of which bear inscriptions, one the name of Sophokles, the sculptor, the other (the westernmost), that of Philonides of Crete, the messenger and 'courier' of Alexander the Great.

We next pass through the **W. Gate of the Altis,** which has three archways and was adorned on the outside with a tetrastyle porch. The processions, as described by Pausanias, must have entered the Altis by this entrance, though its dimensions are strangely small for a festal gateway. An aqueduct, fed from the exedra of Herodes, was carried at a later date over the top of the gate.

The **W. Boundary Wall of the Altis,** built of 'Poros' stone and buttressed on the inner side, here still stands to a height of over 3 ft., and may be traced for its whole extent. It is separated from the large buildings in the W. part of Olympia by a broad track.

An inscription found in 1886 proves that the large building to the S.W. of this gate is the **Leonidæon,** mentioned by Pausanias, which was originally erected by an Eleian named Leonidas about the 4th cent. B.C. and was completely rebuilt in Roman times. The square central court, in which large tanks and gardens are still to be seen, was surrounded by a Doric colonnade, of which only a few prostrate shafts remain, most of the rest having been built into the Byzantine W. wall. In the Greek period a number of large and small rooms opened off the court; but after the rebuilding four large separate dwellings and two or three halls took their place. A second colonnade of 138 Ionic columns surrounded the entire exterior of the building, giving it a very imposing appearance. Only the bases of these are left in the original positions; shafts and entablature were used for the Byzantine W. wall. The Museum (p. 343) contains numerous fragments of its finely designed cornice of terracotta, adorned with lions' heads. The original object of the Leonidæon is unknown. In the Roman period, after its reconstruction, it was occupied by the Roman governors.

To the N. is a group of buildings, the centre of which is now the **Byzantine Church.** This last is an ancient edifice altered so that the former entrance was closed by an apse, while one of the former windows was converted into the entrance. The inner walls, the perforated marble screens, the altar, and the ambo are Byzan-

tine; the marble columns with composite capitals, which divided the church into three aisles, were taken from a Roman building. The Byzantine floor has been everywhere removed, except in the vestibule, in order to examine the character of the Greek substructure. Some of the lowest parts of the shafts of the Greek building are still *in situ*. The ground-plan of this Greek construction shows an oblong hall with two rows of Doric columns, and a nearly square vestibule, in the middle of which is a Roman water-tank. Some take the ancient building for the council-room and festal hall of the old priests, while others believe it to have been the 'Studio of Phidias', which the first-named locate in the long narrow building to the S. of the church. — The buildings immediately to the N., a small Greek and a large Roman dwelling-house, both with colonnaded inner courts, probably formed the *Theokoleōn*, or priests' abode. It had direct communication with the sacred Altis by means of a small postern in the W. bounding wall. The court of the smaller house contains an ancient well made of blocks of Poros stone. — To the W. is an ancient circular edifice with a portico on the W. side; it was constructed of timber and contained an earthen altar coated with stucco (now in the Museum, p. 343), several inscriptions upon which showed that it was dedicated to some hero. The building therefore must be regarded as a *Heroon*.

A broad passage, provided with several conduits, divides the Theokoleon from the Olympic Gymnasium. The latter, answering to the description of Pausanias consists of two parts: the Palæstra, a smaller enclosure, and the larger Gymnasium proper (see below). The **Palæstra** was about 70 yds. square and enclosed a large court, surrounded by a Doric colonnade; the interesting paved space in the N. part of this court was used for wrestling-matches. We may also notice the mounds of earth in the N.W. angle, in which the lower layer of sand clearly dates from the first inundation of the Kladeos. The S. side of the colonnade has two aisles; off the other three sides opened apartments of various kinds, generally with Ionic columns in front, which may have served as lecture-rooms, bath-rooms, etc. Some of these still retain the ancient benches of Poros stone running round the walls. A few of the Doric columns of the court and some of the Ionic columns in front of the side-chambers have been set up again. The entrances to the palæstra were symmetrically placed at the E. and W. angles of the S. facade, and consisted of small vestibules, each preceded by two Corinthian columns between antæ.

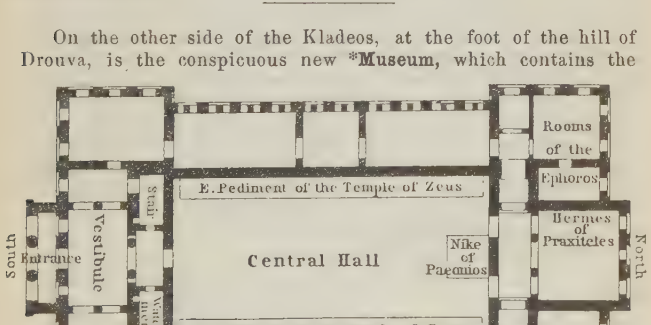
Immediately to the N. of the palæstra was the **Main Gymnasium,** a large open space, more than a stadion long, surrounded by a colonnade. The exercise-grounds for the runners, wrestlers, boxers, and other athletes stood here in the open air, for the competitors had to spend the last month of training at Olympia itself under the eye of the Hellanodikæ, who were themselves carefully instructed in their

duty. Those who wished might even spend the whole of the prescribed ten months of training (p. 322) at Olympia. The S. colonnade of the gymnasium abutted on the N. wall of the palæstra; how far it extended to the W. is unknown. The E. colonnade, nearly 220 yds. in length, is in the Doric style and is divided into two aisles; it was evidently used as a racecourse in bad weather, for at the third column of the inner row we may still see the arrangement for the starting-place. In the S.E. angle of the gymnasium there is a special *Propylaeon* for the large exercising-ground. Several interesting Corinthian capitals lie scattered around.

Opposite the Propylæon we see the foundations of the *N. Gate of the Altis*, the dimensions of which tally exactly with those of the W. gate (p. 335). — Farther to the N. are the remains of some *Roman Thermae*. The mosaic figures (now covered) in the colonnade round the large basin are interesting.

Other *Roman Thermae* have been found beside the new bridge over the Kladeos, with interesting *Hypocausta* (heating-apparatus) and mosaic floors.

On the other side of the Kladeos, at the foot of the hill of Drouva, is the conspicuous new ***Museum**, which contains the



marble and bronze sculptures and terracottas exhumed in the course of the excavations. The handsome building was erected under the superintendence of Siebold, from plans by the German architect *Adler* and *Dr. Dörpfeld*, at the cost of the Athenian banker *M. Syngros*.

The portico, the two columns of which are reproductions of those of the temple of Zeus, gives entrances to a Vestibule, beyond which we enter the —

Central Hall, a handsome apartment lighted from the roof. Its length corresponds to the breadth of the temple of Zeus, so that the Berlin sculptor *R. Grüttner*, acting under the directions of *Professor Curtius*, has been able to arrange here the extant fragments of the two pediment-groups of the temple in their original extent. Restorations of the groups by Herr Grüttner, one-tenth the size of the originals, are exhibited on the walls behind.

According to Pausanias the sculptures in the E. pediment (left) represented the *Preparation of Pelops for his chariot-race with Œnomaos* (p. 321). In the middle stands the commanding figure of *Zeus*, the lower part of his body covered by his robe (the head, the legs from the knees downward, part of the right arm, and the left hand, which probably held a sceptre, are wanting). To the spectator's right (to the left of Zeus) are the powerful form of *Œnomaos* (trunk and head alone extant) and *Sterope* (put together out of several fragments), the parents of Hippodameia. To the spectator's left, *i. e.* in the auspicious position on the right hand of Zeus, stands the youthful figure of the hero *Pelops* (head and trunk only extant), and beside him is *Hippodameia*, whose hand was the reward of the hero's victory (feet and arms alone wanting). On each side of these groups is a *Four Horse Chariot* (both put together out of numerous broken fragments), held respectively by the charioteers *Myrtilos* (on the right), and *Sphaeros* or *Killas* (on the left). The outermost horse in each case is sculptured in the round, the others are in relief only. Next to the chariot on the right follow successively an *Old Man*, with a bald pate and long side-locks, resting his head on his right hand; a *Sitting Boy* (head wanting), with his left leg raised and covered by the garment from his shoulder, his right hand leaning on the ground, his left hand touching his left foot; and, in the extreme angle, the recumbent river-god *Kladeos*, of a youthful form and animated appearance, leaning on his elbow, and twisting his body, so as to turn his head towards the scene in the centre. Behind the chariot of Pelops (to the spectator's left) are figures of a *Sitting Man* (much damaged); a *Kneeling Girl*, fully draped, embracing her right leg with her right arm; and lastly, in the angle, the river-god *Alpheios*, lying at full length.

The sculptures in the W. pediment (right) represented the *Fight of the Lapithae and the Centaurs* at the marriage of Peirithoos. The centre is occupied by the colossal figure of **Apollo* (feet and fingers of the right hand alone wanting), standing serene in the thick of the fray, but with his right hand stretched out with a commanding gesture. On each side is a group of three figures: that to the left of the beholder looking towards the pediment represents a *Centaur about to carry off a Woman*, whom he holds with his left hand and right forefoot, while she, in her struggles, seizes him by the hair and beard. With his right hand the Centaur defends himself against *Peirithoos* (only a part of his body and his *Head extant)

who advances to the rescue with his battle-axe raised. In the corresponding group to the right of the spectator the *Centaur* (the equine body, and the head and neck preserved) has seized a **Woman* by the hip and breast, while she strives with both hands to free herself; of the rescuing hero, *Theseus*, only scanty fragments have been found. Each of these groups was supported by a small group of two figures: to the left, a *Kneeling Lapith*, with his arms locked round the neck of a Centaur, whom he is strangling, while the latter bites his assailant on the arm; to the right, a *Centaur carrying off a Boy* (much injured). Then followed another large group of three figures on each side. The best-preserved figure in the group on the left is the **Woman*, who has sunk on her knees, while the rearing *Centaur* clutches her hair with his left hand and holds her fast with a hoof on her breast. The human part of the Centaur's body is wanting, and only a portion of the head with its long hair has been found; he defended himself with his right hand from a *Kneeling Lapith* attacking him on the left side. In the corresponding group from the right the *Centaur* is also rearing, grasping the *Woman* with both hands, while she endeavours to free herself from his right hand; the upper part of the Centaur's body has a gaping wound on the right shoulder, and a hole in the breast, where the sword of the kneeling *Lapith* on the right has given him his death-blow. The composition was terminated at each end by two *Recumbent Women* watching the fight, the foremost in each case being an old woman, supporting herself on her arms; those behind are youthful forms, probably local goddesses.

The end-walls of this hall are occupied by the remains of the Metope-Reliefs, representing the Labours of Hercules, which adorned the outside of the end-walls of the cella of the temple. They are arranged according to plans by *Professor Treu*. (The Nike of Paeonios, at the N. end of this room, is described at p. 340.) The reliefs are all much defaced, and of some only small fragments have been discovered. Several of the more important fragments, which were discovered by the French expedition of 1829 and are now in the Louvre, are here represented by plaster-casts.

On the S. wall, to the right of the entrance, below: 1. *Hercules and the Nemean Lion* (only a few fragments extant; the lion is a cast after the original in the Louvre); the hero, beside whom stands Athena, plants his right foot on the body of the dead monster. The hair of the figures in these metopes is not sculptured, but was indicated by painting. — 2. *Fight with the Lernean Hydra.* — 3. *Hercules presenting Athena with the Stymphalian Birds* (the figure of the goddess, seated on a rock, and the head of the hero are casts after the originals in the Louvre). — Above, in even worse preservation: to the left, 4. *Capture of the Bronze-footed Hind;* to the right, 5. *Hercules killing the Queen of the Amazons* (of the latter the head only is extant).

On the other side of the entrance, below: 6. *Cleansing of the Augean Stable.* The hero is here seen accomplishing his task, not, as the usual myth has it, by diverting a river, but by means of a shovel. Beside him stands Athena, in a graceful garment. — 7. *Hercules fighting with Geryon*, a monster with three bodies (chiefly casts after the originals in the Louvre). — 8. *Hercules dragging the chained Cerberus to the light of day*, put together from about forty fragments. — Above, almost completely defaced: to the left, 9. *Theft of the Horses of Diomede;* to the right, 10. *Hercules and the Erymanthian Boar.*

On the exit-wall (N.) of this room, to the left, *11. *Hercules winning the Apples of the Hesperides.* In the middle stands Hercules, supporting the heavens for Atlas, who is holding out to him the apples of the Hesperides with both hands; on the other side one of the Hesperides, the daughters of Atlas, is holding out one arm as if to aid the hero to support his burden. — To the right, 12. *Hercules subduing the Cretan Bull* (the only original part is the bull's head; the rest is now in the Louvre).

Between the two doors in the N. wall, on the upper portion of its original pedestal, but in a lower position than that for which the figure was originally intended, stands the **Nike of Paeonios*. The fragments of this statue have been pieced together in their original positions, so far as the rotten and brittle nature of the marble would permit; portions of the wings and of the flowing robe have had to be left out. The goddess is represented as flying, and by a very bold conception, appears as though hovering detached from the base. This work must date from about 420 B. C. (comp. p. 328; a reconstruction by Herr Grüttner, one-fifth the size of the original, is exhibited in the adjoining room).

The centre of the room is occupied by a glass show-case, in which the most interesting of the *Bronzes discovered at Olympia are exhibited. Upwards of 14,000 bronzes have already been excavated.

In the Centre. Small **Head of Aphrodite*, of a good Greek period. — Horn and ear of a large *Bull*, the remains of the brazen bull mentioned by Pausanias as having been dedicated to Zeus by the Eretrians. It was the work of *Phitesios* (5th cent. B.C.) These fragments were found beside the base mentioned at p. 328. — Archaic *Bull's Head* in plated bronze. — Weapons, swords, flat and four-edged spear-heads, strigils. — **Archaic Head of Zeus*, cast in bronze, less than life-size; the features are still somewhat undeveloped, the beard is pointed, the hair is abundant and carefully chiselled; the eyes were inserted. — The *Terracotta Head of Zeus* to the left, unfortunately much damaged, shows a considerable artistic advance, and may be referred to the best Greek period. — The small and very ancient *Head of Hera* close by has the face whitened, and the eyes, brows, and hair marked out with a dark pigment; she wears a tall diadem painted with flowers. — The finest example is the life-size bronze **Head of an Olympic Champion*, indicated by the victor's wreath. The swollen ears mark him out as a boxer or pankratiast; and the wild, resolute features, expressing energy, strength, and even brutality, correspond with the character. This head is one of the most characteristic and life-like of ancient portrait-heads. It dates from about the 3rd cent. B.C.

Partly in the central and partly in the left section of the case are

numerous small fragments of statues, fingers, portions of drapery (sometimes gilded), locks of hair, weapons, helmets, greaves, coats of mail, ends of spears (sauróteres), ornaments, and weights.

Left Division. Inscriptions, some on spear-heads and implements of various kinds, and others on bronze tablets, including a number of the most important and ancient monuments of the Greek language and writing. — The large tablet is a late proxenic decree of Damokrates of Tenedos, in the Eleian dialect. — **Bronze Statuettes* and *Reliefs*. This long series of human figures (votive offerings), in which we can trace the gradual progress towards perfection from the earliest and crudest artistic attempts, includes nude standing figures (male and female), a helmeted warrior with arms raised in prayer, others with shield and spear, horsemen, charioteers with round peaked caps, standing in their chariots, a group of seven female figures entwined in a dance, fragments of another similar group, and a centaur. — *Fragments of Bronze Statues*, including some feet, hands, and arms of a good Greek period. — Bronze wings, perhaps from a statue of *Nike*, of poor workmanship. — Adjacent is a large and fine stand or foot of a vessel of some kind, consisting of a lion's foot with griffins' heads. — Sitting and couchant lions, cattle, apes, and other animals. — **Griffins' Heads*, cast or made of thin plates, used as handles for large vessels. One still retains the inserted eyes of amber. Spring balances ('halteres'); large bronze discus with dedicatory inscription of the 255th Olympiad (241 A.D.). — Rings; nails.

Right Division. Figures of a more developed archaic art. *Draped Statuette of Zeus*, 1 ft. high, with a sceptre in the right hand; the attribute in the left hand (probably a thunderbolt) is broken off. — Three **Statuettes of Lightning-darting Zeus*, representing successive stages in art. The type is that usual on the copper coins of Elis; the god, striding forward, holds an eagle on his out-stretched left arm and brandishes a thunderbolt with his right. — **Goddess* in a long robe and upper garment, with elegantly engraved borders; the hands perhaps held torches (Artemis?). — *Aphrodite*, holding the train of her long robe in her left hand, and a dove in her right. — Small nude **Apollo*, with a crown and long ringlets; the perforated hands held a bow and perhaps an animal. — Oriental *Female Image*, which served as the support for some vessel and is pierced by an iron peg. — There are also numerous *Human Figures*: *Hoplite in complete armour, with a lofty plume; the right hand held the spear, and the left hand the shield. Youth with perforated hands, his head turned to the side; from a representation of the Minotaur, now in Paris, this has been identified as *Theseus*. Boxer. Recumbent youth, with a dish, resembling the recumbent figures on Etruscan sarcophagi. — Other figures served as handles or ornaments of vessels: Youth with raised hands from the handle of a pan; Girl resembling a Caryatid serving as the handle of a mirror (from a grave at Miráka, p. 297). — Leg of a cabinet or similar article in the shape of a winged Medusa, the human body terminating below in a lion's foot. — Large and massive cast-metal sphinx with wings and a double human face; near it fragments of another smaller one. — Winged Medusa, in the act of running, the ornament of some vessel. Hollow mould, cast in metal, of a female head in a fine archaic style, perhaps for the manufacture of terracottas. — Winged handle-figures in the Assyrian style (to the right); these were so placed that the heads looked into the vessels to which they were attached as handles. — The subjects of the *Reliefs*, some of which are very interesting, can be identified only when taken out of the show-cases and examined closely. — Small tripods and fragments of larger ones; the large rings were fastened as handles to the cauldrons belonging to the tripods; hilts and vessel handles of all kinds.

We next enter the N. Central Room, in which, to the left, stands the admirable ***Hermes of Praxiteles*, one of the best-preserved of ancient statues (the few missing parts supplied in plaster, after the restoration by Professor Schaper), and without doubt the most perfect expression of manly beauty left to us by antiquity.

Pausanias has preserved the name of the artist (comp. p. xcvii). The god is represented supporting the infant Dionysos on his left arm, which rests on the stump of a tree, over which he has thrown his mantle. The caduceus was in his left hand, while his right was raised and apparently held some object before the child. The thongs of the sandal of the beautifully executed right foot still exhibited traces of red colour and gilding when first discovered. An iron rod fastened to the back of the figure, which is but slightly sculptured, secures it against the danger of being overturned by an earthquake.

The final arrangement of the other rooms will probably occupy some years to come. The corridor leading to the left from the Hermes room, and again turning to the left, conducts us to the W.

Suite of Rooms.

Room I. On the principal wall, opposite the windows, are arranged the **Reliefs from the Pediment of the Treasury of the Megarean*s, pieced together from numerous fragments. According to Pausanias they represented the contest of the gods with the giants, who appear, according to the ancient mode, as warriors in armour. The missing central figure was certainly Zeus (only the feet remain), before whom a mortally-wounded giant has sunk on his knees. On each side was a god overcoming a prostrate giant (portions of both the giants remain, but only a fragment of the body of the god on the right); each of the corner groups consisted of a god kneeling (that on the right almost perfect) above a conquered giant, in the one case (right) stretched at full-length, in the other (left) sinking backwards to the ground. This is the earliest extant pedimental sculpture of ancient Greek art; and the extremely archaic style may still be recognized in some of the figures and heads. — Below are a few more *Archaic Reliefs*, in the same material (marl-limestone, which was used for the oldest buildings and sculptures in Olympia), some of them still showing traces of colour. — On the stands to the right are numerous Roman heads, most of them originally belonging to statues, including *Claudius*, *Titus*, *Trajan*, *Hadrian*, *Antoninus Pius*, and *Faustina*. — Head of a *Pankratiast*, with swollen ears; as this is evidently not a portrait, the athlete represented had not yet gained three victories. — By the window-wall in this and the following rooms are arranged fragments of marble sculptures.

Room II. In one corner, by the window-wall, fine *Bronze Foot*, the only remnant of a bronze statue, still attached to the pedestal. Opposite, on stands: archaic figure of one of the *Eumenides*, in Laconian marble; large archaic *Head of Hera*, in marl-limestone, probably from the image worshipped in the Heræon (p. 330); archaic *Bearded Head in a Helmet*, perhaps from the statue of a champion, to which also the adjacent fragment of an arm with a shield is ascribed; to the right is a similar head, much injured and blackened with fire; fine archaic *Lion*, in white limestone, etc.

Room III. contains two ancient *Reliefs* embossed on bronze plates. To the left is a kneeling Hercules with a bow, standing out in relief from the background and surrounded with a frame, now made of plaster. To the right is a large *Tablet, growing narrower towards the top, with four rows of reliefs, one above the other: in the lowest is the Oriental winged Artemis, holding a lion in each of her extended hands; above, Hercules kneeling and facing to the right, and shooting with his bow at a fleeing centaur; in the row above two archaic griffins; at the top are eagles. These reliefs are important monuments of the earliest Greek art, which developed itself under Oriental influences. There is a striking difference between the perfection of the three decorative rows which followed Asiatic patterns, and the awkwardness of the first representation of a subject from the Greek myths.

Room IV. Statues of Roman emperors: *Claudius* as Jupiter (with the names of the sculptors, Hagias and Philathenæos), *Titus* (with Nereids on his armour), *Hadrian* (with a relief representing Pallas and the Roman she-wolf on his armour). Several draped statues (two bear respectively the sculptor's signatures of Eleusinios and Aulos Sextos Eraton), etc. — Marble pedestal in the form of an astragal. Two small Roman *Statuettes of Nemesis*, which formerly stood opposite each other at the inner end of the covered entrance to the Stadion.

We now cross the vestibule (p. 337), and enter the E. Suite of Rooms.

Room I. Roman draped statues; to the right, male torso of the 5th century. Farther on are the inscription from the Leonidæon, mentioned at p. 335, and the altar from the Heroon, mentioned at p. 336.

Room II. Roman draped statues; fragmentary Roman *Colossal Zeus*, in Pentelic marble, discovered in the Metroon (p. 331); *Bull* from the Exedra of Herodes Atticus (p. 331).

Room III. Small fragments of statues. By the window-wall, the lower part of a marble altar with reliefs of the Labours of Hercules. To the left, *Roofing Tiles* in terracotta, and a number of large marble *Lions' Heads* from the temple of Zeus, where they were employed as water-spouts on the sima (roof-gutter). The variety in the forms of the latter indicates frequent restorations; some of them date only from Roman times.

Room IV. Roman female statues; male torso above life-size. To the left, *Roofing Tiles* in terracotta.

Room V. (N. E. corner-room) contains the greater part of the *Architectonic Terracottas, chiefly roofing-tiles, which were made of burnt clay in the case of all the ancient buildings of Olympia, except the temple of Zeus and a few others. About 50 different kinds have been found. On the ground, in front of the entrance, fragments of a large *Pediment Akroterion from the Heraeon*, elaborately articulated in an archaic style. — By the long window-wall: *Terracotta Ornaments from the Treasury of Gela*, including coloured terracotta plaques or tiles from the pediment and cornice. Farther on is a curious series of roof-ornaments, including circular palmette-akroteria, disk-shaped water-spouts, fine archaic lions, and heads of Medusa, all of which may have belonged to the *Bouleuterion*. — By the end window-wall is the *Sima from the Treasury of Megara*, one of the earlier type, with red and black palmette ornaments on a yellow ground, corresponding to the earlier painted vases with black figures; the later type, like the later vases, had light figures on a dark ground. Here also are broken *Akroteria from the Heraeon*, and parts of a Sima with stamped rosettes and painted band, probably from the *Treasury of the Metapontians*. — By the left wall is a third type of sima, decorated entirely with tendrils, in embossed relief. The chief example is the *Sima of the Leonidæon*, with palmette facing tiles and fine lions' heads. This sima was afterwards often imitated, especially in the Roman buildings of the Altis.

On the hill behind the Museum, 515 ft. above the sea-level and 375 ft. above Olympia, lies **Drouva,** a small but thriving village, reached by a steep bridle-path in about 20 minutes. Tolerable accommodation may be obtained in one of the peasant's houses (1-2 fr. per night) when the Xenodochíon mentioned at p. 321 is full. The handsome house ('Palati') on the brow of the hill was built by the German government for the directors of the excavations, and was purchased in 1881 by the Greek government. — A visit should be made to the (10 min.) W. summit of the hill of Drouva, called *Monteverde* by the Germans, as it commands a beautiful view of the valleys of the Alpheios and Kladeos and of the surrounding mountains.

A pleasant walk may be made from Olympia by ascending the *Valley of the Alpheios* and following the 'road to Arcadia' skirting the slopes of the hills adjoining Mt. Kronos, to the 'Suitors' Hill' (p. 297).

From Olympia to Patras viâ Tripotamo, 2-3 days (provisions necessary). This route is recommended for the return from Olympia. The road leads to the N., up the picturesquely wooded valley of the Kladeos, and ascends steeply to (3 hrs.) **Lala,** situated on the verge of a plateau on the S.E. slope of *Mt. Pholoe*, and commanding a fine view of the upper valley of the Alpheios and of the Arcadian mountains. Beyond Lala we traverse a hollow, then ascend through fine oak-woods across the gradually narrowing plateau, and finally (2½ hrs.) reach the imposing valley of the *Erymanthos*. The road (bad at places) runs along the right bank, high above the stream, and frequently crosses the gorges of small tributaries. In a lateral valley above us, to the left, lies the hidden mountain-village of *Divri*, used by the surrounding population as a place of refuge from the Turks during the War of Independence. In 2½ hrs. we reach the **Khan of Tripotamo** (very indifferent accommodation), picturesquely situated at a point where two small streamlets enter the Erymanthos. Immediately above the khan, on the right bank of the river, is the site of the ancient *Psophis*, a fortress described by Polybios, which lay at the meeting-point of Elis, Arcadia, and Achaia. Considerable remains of the boundary-wall, and of temple-foundations mark the spot. It was in this region that Hercules is said to have slain the Erymanthian boar. — In ¾ hr. more our path quits the valley of the Erymanthos, through which a route (mentioned at p. 292) leads viâ *Anastásova* to (6 hrs.) *Kalavryta*. We enter the side-valley which here opens on the N., and ascend either on the right bank of the stream to (¾ hr.) *Leivastri*, or on the left bank to (1¼ hr.) *Lechouri*. From both these villages steep and laborious paths lead up to the pass over the **Kalliphóné Mts.** (6500 ft.). From the summit of the pass we obtain a view to the S. across the Arcadian Alps to the distant peaks of Messene and Laconia, while to the W. rises the snow-capped *Erymanthos* or *Olonos* (7300 ft.). We descend through pine-woods, in which the two paths soon unite, and in 1½ hr. reach *Hagios Vlasos* (primitive accommodation), situated 4½ hrs. to the W. of Kalávryta (p. 291). From Hag. Vlasos a new road leads viâ *Platanos*, *Lópesi*, and *Méntzena* to (7 hrs.) *Patras* (p. 29). This journey may, if necessary, be accomplished in 2 days if the traveller telegraphs from Olympia to Patras, ordering a carriage to meet him at Hagios Vlasos.

47. From Kalamata to Messene and Phigaleia.

This route occupies two days. First Day. From Kalamata to *Mavromati* and *Vourkano*, where the night is spent, 5½ hrs. (by the direct road viâ Naziri, indicated at p. 346, 5 hrs.); in the afternoon visit the ruins of *Messene*. — Second Day. From Vourkano to *Phigaleia*, 7-8 hrs.

Kalamata. — **Hotels.** Xenodochíon tes Thesalías; Xenodochíon tōn Xenōn, R. 1½-3 fr.

Carriages. From the 'Skala' to the town 1½-2 fr.; to Nísi (p. 346) 10, single seat 3 fr.

Steamers of the *Greek Companies* (pp. xx-xxii) touch here eight times weekly, four times in going E. (R. 33) and four times in going W. (R. 44). The steamers of the *Austrian Lloyd* and the *Fraissinet Co.* also call here once a fortnight.

Kalamáta, officially named *Kalámae* after the ancient town referred to at p. 345, the capital of the nomarchy of Messenia and the seat of an archbishop, lies 1 M. from the sea, on the left bank of the *Nedon*, the broad channel of which generally contains but a scanty stream of water. The population (10,000) is industrial. The town perhaps occupies the site of the ancient *Pherae* or *Pharae*,

mentioned by Homer, but otherwise of no importance. In 1205 Geoffroy I. de Villehardouin (p. 228) established himself here and built the strong castle, which afterwards passed successively into the hands of the Venetians and the Turks. On April 4th, 1821, the Mainotes of Petrobey captured the town, and on the following day a solemn service was held on the banks of the Nedon, to supplicate the blessing of heaven on the Grecian arms. This was the beginning of the Seven Years' War of Liberation.

Kalamata possesses no proper harbour at present, but harbour-works, to be completed in 1890, are now in progress. The '*Skala*' or landing-stage, generally called '*stò Gialó*' (on the sea) is lined with large warehouses for currants, figs, and other exports, and with coffee-taverns and small houses for summer visitors. There is a pretty view hence across the Messenian Gulf (pp. 259 and 317). The carriage-road to the town (1 M.) runs through gardens, the luxuriant fruit-trees of which almost entirely conceal the houses.

There is nothing very interesting in Kalamata itself. In the well-filled bazaar stands the church of the *Hagii Apostoli*. The manufacture of silk, formerly an important industry, has greatly declined since the rearing of silk-worms has given place to the culture of currants. There are now only three silk-spinning establishments, employing about 250 women and girls. Two new iron bridges connect the town with the humble suburb of *Kalývia*, on the right bank of the Nedon.

The *Castle*, built in the course of centuries by Franks, Venetians, and Turks, stands on an easily climbed rock to the N.E., and is well worth a visit. Guillaume II. de Villehardouin, the fourth prince of Morea, who often styled himself 'of Kalamata', was born here in 1218 and died here in 1278. The fortifications consist of an outer wall, entered by a gate adorned with the lion of St. Mark, and of an inner citadel above, in which several vaulted buildings still stand. The presence of ancient hewn stones in the walls, as well as the whole arrangement of the fortress, clearly indicates that a castle must have stood here in antiquity also. The magnificent view extends across the stony channel of the Nedon, which enters the plain to the N.E. between steep cliffs, and over the rich plain, with its groves of almond, orange, citron, and olive trees, surrounded by luxuriant cactus hedges, to the sea and the mountains: to the E. are Taygetos and the mountains of Maina; to the W. is the Mathia group (p. 352); and to the N.W., beyond the Makaria (p. 346), rises the proud hill of Ithome (p. 348).

The Road to Messene leads through the suburb of Kalyvia (see above), and then between gardens with luxuriant rose-bushes, fig-trees, and olives. In 40 min. we traverse *Aspróchōma*, built on a reddish hill, and $^1/_2$ M. farther on we pass a long row of wayside taverns. Two of the numerous villages which we see at the foot of the projecting hills to the N. are *Kalâmi*, the name of which re-

calls a town of 'Periœki' in this district (p. 344), and *Kourtshaoushi*. About 2 M. farther on we cross a bridge over the *Pámisos*, the chief river of Messenia, now called *Pirnántsa* or *Dipotamo* ('double river'). Along its banks extend broad stretches of marsh, out of which the (7 min.) little town of **Nisi** (Νησίον, now officially called *Messēnē*; 5800 inhab.) rises like an island. The road to Pylos (Navarino) leads hence to the W., passing the silver poplars and cypresses on the W. side of the town (see p. 352).

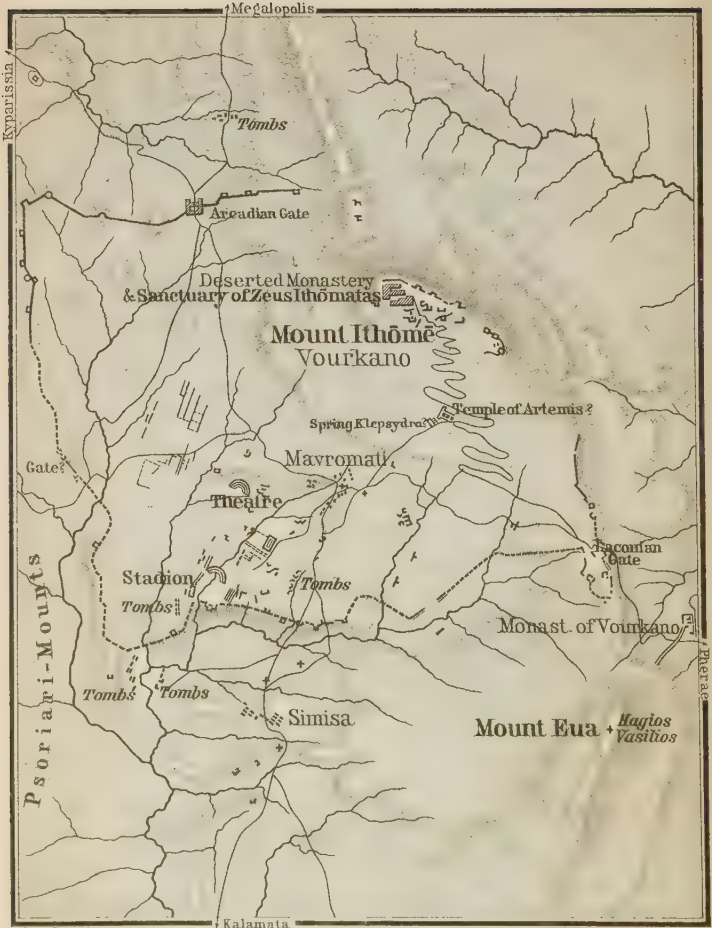
Our road turns inland and intersects the 'Lower Plain', the best cultivated district of Messenia, rejoicing in the most luxuriant fertility. In antiquity it bore the name of *Makaria*, or the 'happy land'. Large vineyards descend to the river bank on the right; to the left is an extensive wood of fig-trees; and the whole plain presents the appearance of a well-tended garden. 1 hr. *Ali Jelebi*; 1/4 hr. *Vromóvrysis*; 10 min. *Aïdíni*. To the right lies the village of *Nazíri*, past which leads the nearest way to the (2 hrs.) convent of Vourkano (p. 347).

The country now begins to rise gradually. The ruins of a mediæval fortification appear to the right on the continuation of the hill on which lies (1/2 hr.) the village of *Androúsa*, a place of some importance in the middle ages and still of considerable size. In the neighbourhood is the probably Byzantine chapel of *Hagios Georgios*, despoiled of its pictures and ornaments by the Turks.

We gradually approach two chains of hills stretching from N. to S.; that to the E., the more important of the two, culminates in Hagios Vasilios (p. 347) and Mt. Ithome (p. 348; to the N.), while the W. or lower range is called *Psoriari*. About 1 1/2 M. to the left, at the foot of the latter, lies the village of *Sámari*, near which is a fine Byzantine church, with a vaulted vestibule and two domed towers. Messene lay between the two chains mentioned above, and was bounded on the S. by a ridge which runs at right angles to them. Our way lies across the latter. In 2 hrs. from Androusa we reach the hamlet of *Símisa*, which is largely built of ancient blocks. Immediately afterwards we strike the ruined, but still traceable S. wall of the fortifications of —

Messene.

We traverse the ruin-covered site, passing the Stadion on the left, and in 1/4 hr. reach **Mavromáti**, a village of 360 inhab., situated at the foot of the rocky Acropolis of Ithome. Its name, meaning 'black eye', is popularly derived from a copious spring issuing from an ancient wall on the slope (*Klepsydra*, p. 349). Mavromati occupies almost the central point of the city of Messene founded by Epaminondas in 369 B.C. Its walls and towers, which were praised by Pausanias, are among the best-preserved in Greece, and still bear splendid testimony to the advanced state of the science of fortification among the ancients. The scenery here is also very



After Curtius.

Geograph. Anst. v. Wagner & Debes Leipzig

1:15.000

Engl. Mile.

beautiful. The walls are everywhere wreathed with luxuriant ivy, and vineyards and cultivated fields cover the site of the ruins. As the inspection of the ruins requires at least 3-4 hrs., most travellers will first make for the **Convent of Vourkáno** or *Voulkáno*, where strangers who arrive before sunset are hospitably welcomed (comp. p. lv). The convent stands on the N.E. slope of *Mt. Vasilios*, 1½ M. to the S.E. of Mavromati, outside the ancient town-limits (beyond the Laconian gate mentioned at p. 348). Mt. Vasilios, the *Eua* of the ancients, was dedicated to Dionysos and his followers; its modern name is derived from the chapel on the flat summit. For some unknown reason it was not included in the fortifications of Messene, perhaps because the S. slope is so steep that the height could be held by a strong guard.

Of all the countries in the Peloponnesus, Messenia has the least illustrious history. The luxuriant fertility of its happy valleys encouraged the effeminacy of the inhabitants and excited the envy and covetousness of their neighbours, while the flat coasts lay open to the attacks of pirates and hostile fleets.

In the Homeric poems the W. coast district, with Triphylia, formed a separate kingdom under Nestor, the son of Neleus (p. 351); the E. part, or Messenia proper, was subject to the Atridæ of Mycenæ and Sparta. Other traditions also represent the influence of the neighbouring territories as important. The founding of the (Lelegean) monarchy is said to have taken place, after the remote antiquity of the Pelasgian times, with the help of Argos and Lacedæmon. *Polykaon* and his wife *Messene* are named as the first royal pair. Their seat was *Andania*, beyond the N. border of the 'upper plain' (p. 283), and from the latter comes the name Messene or 'middle-land'. The Lelegæ were succeeded by an Æolic line of princes, whose chief cities were *Arene* and *Pylos* (p. 354). We also find numerous traces of the *Minyans* (p. 189) on the coasts.

After the Doric invasion, Messenia fell to *Kresphontes*, who fixed his residence at *Stenyklaros* (p. 283) and endeavoured to unite the rights of the ancient inhabitants and the demands of the victorious invaders by a peaceable adjustment. But the king and his entire house were defeated by the resistance of the Doric nobles, who believed that their leader was betraying them. Subsequently, however, the different races blended into one. Under the influence of Messenian prosperity, the Dorians lost their rough character, and became so closely identified with the native population, that they could scarcely be regarded by the Spartans as belonging any more to the same stock as themselves. In the heroic though unsuccessful wars against their neighbour's lust of conquest, the Messenian population was welded into one people. After the first war (743-724?), in which *King Aristodemos* distinguished himself and Ithome became the capital fortress of the country, the Messenians who did not migrate were forced to pay tribute to Sparta. After the second war (645-628?), in which *Aristomenes* covered himself with glory and Eira (p. 307) became the centre of the defence, many of the Messenians again emigrated (among other places to Zankle in Sicily, which was thenceforth called Messana). Those who remained behind became helots. Once more the oppressed people rose, this time in connection with the slaves of Sparta, and again fortified Ithome (465). After a struggle of ten years the remnant of the garrison was forced to surrender (455). They stipulated, however, for free departure and accepted the invitation of the Athenians to take up their abode at Naupaktos (p. 32).

Messenia thenceforth remained in the undisturbed possession of the Spartans, until *Epaminondas*, after his first invasion of the Peloponnesus in 369, collected the widely scattered Messenians, who in manners and speech had remained true to their origin, and united many Arcadians and others with them, to found a large city at the foot of Ithome. The super-

intendance of the building was entrusted to the Argive general *Epiteles*. According to Pausanias, the complete execution of the task did not take more than a single summer. *Messene*, as the new city was named (the country now being called Messēnia), was intended to serve as the political centre and strong bulwark of the Messenian League, as Megalopolis was of the Arcadians, against the already declining power of Sparta. But the object of a lasting and independent development of the country was not achieved. Fear of Spartan encroachments induced the Messenians to ally themselves with Philip II. of Macedon. They hesitated to join the Achæan League, which alone held out any hope of a firm alliance of all the Peloponnesians. While *Pherae* (p. 344), *Thuria* (near Veïsaga, 6 M. to the N.W. of Kalamata), and *Abia* (near the modern Mandínia, 9 M. to the S. of Kalamata) entered the league as independent members in 182, the capital itself stood on the side of the Macedonians, and thus increased the disorder in Greek affairs, which so essentially lightened the task of conquest for the Romans. As a town, however, Messene enjoyed a certain importance until the latest antiquity. Nothing is recorded of any deliberate destruction of it.

On leaving the convent of Vonrkáno we first turn to the hill of Ithome, which bears the most ancient ruined walls and also affords the best general survey of the whole arrangement of the later town. We enter the precincts of the latter at the so-called *Laconian Gate*, $^1/_4$ hr. from the convent. The gateway was a small detached building, flanked on each side by towers; but owing to its poor state of preservation, the details cannot now be made out.

We leave the road to Mavromati to the left, while the line of wall runs to the right toward Ithome, on the highest verge of the rocky ridge. We ascend by a steep winding track. In $^1/_2$ hr. a narrow path (mentioned at p. 349) leads to the left to Mavromati. We take $^1/_2$ hr. more to reach the summit, the last part of the path almost resembling a spiral staircase.

***Ithōmē**, the natural Acropolis of Messenia, rises to a height of 2630 ft. above the sea-level, and is the loftiest fortified mountain in Greece after the Arcadian Orchomenos (p. 287). The highest part of the mountain forms a group of three peaks, running from S.E. to N.W.; the S.E. peak is the lowest. The two others constituted the ancient fortress of Ithome. The ruined walls which still remain can scarcely have belonged to the original castle which the Spartans are said to have razed to the ground after the first Messenian war; they are probably relics of the fortress erected in the third Messenian war (465-455) on the old site. On the highest summit, where a hermit has taken up his abode among the ruins of a monastery, formerly stood the ancient *Sanctuary of Zeus Ithomatas*, to which was accorded the right of asylum. This was probably merely a large altar on which, as on the Lykæon, human sacrifices were offered. To the right of the entrance to the ruined convent are two smoothed blocks of stone, with holes for the insertion of round steles. The cliffs to the S. of the monastery overhang a little. On their edge are two large ancient cisterns, with stone troughs; a third cistern, under the second peak, is also within the wall of the ancient castle. The second peak, where the threshing-floors

('Alónia') of the convent used to be, is the scene of the celebration of the local festivals of the Panagía. An ancient path leads from the floors to the summit, on which is a block of stone with several square votive-niches.

The view from the ruined convent embraces not only the whole of Messenia, but also the massive chain of Taygetos (p. 278) and other high mountain-ranges beyond its borders; to the S. and W. is the sea. We also command an excellent survey of the extent of the later town of **Messénē** (Doric *Messána*), the wall of which runs over the N.W. spur of Mt. Ithome, then along the latter to a point near the village of Simisa (p. 346); to the N. of this village it turns to the E. and runs towards the Laconian Gate (p. 348), whence it returns to the summit of the hill in the manner above described. The ground-plan is thus an irregular quadrilateral; the entire circuit was about $5^1/_2$ M., or nearly as long as the circuit of Sparta. Besides its regular population the town could give asylum to thousands of fugitives from the neighbourhood in time of danger, and it even included farms, on the produce of which the latter lived in case of a lengthened siege. The watching of so extended a front was naturally attended with difficulty; and in fact we read that both Demetrios Poliorketes (p. 212) in 298, and the Spartan tyrant Nabis in 202, took the town by surprise.

In order to inspect the individual points in the ruins, we descend by the way we came until we reach the point where the narrow path mentioned at p. 348 diverges to Mavromati. The ruins to the left were carefully examined by the Frenchman Le Bas; a small Ionic or Corinthian temple *in antis* (55 ft. long by 32 ft. broad), perhaps the temple of *Artemis Limnatis*, seems to have stood on the spot.

On the S. slope of the Acropolis, in the direction of Mavromati, is a kind of rock-chamber, which was formerly adjoined by a portico. Some authorities consider this to be the spring *Klepsydra*, from which water was every day fetched to the sanctuary of Zeus Ithomatas. This view is by no means established; and it is, perhaps, more probable that the Klepsydra was one of the springs at the village of *Mavromati*, which issue from an ancient wall on the hill-slope (comp. p. 346). Various antiquities discovered among the ruins of Messene (inscriptions, sculptured fragments, etc.) are preserved in the school-house at Mavromati, and are willingly shewn by the 'Dēmodidáskalos' or schoolmaster.

We now turn to the N. wall, the best preserved part of the old fortifications, and in 20 min. reach the **Arcadian Gate. This formed a small detached fortification, with an outer and an inner gate and a round court between them, as in the Dipylon at Athens (pp. 84, 85). The outer entrance is flanked by square towers, about 30 ft. apart. On each side walls stretch inwards and form the gateway, 15 ft. wide. Passing through the gateway, which was formerly

vaulted, we enter a round court about 55 ft. in diameter, the walls of which rise in 9-10 irregular courses of masonry to a height of 20-23 ft. On each side of the entrance is a semicircular niche. The name of 'Quintos Plotios Euphemion', which appears over one of these, is probably that of the donor or restorer of one of the sculptures formerly here. (Pausanias mentions a herma of the Attic pattern in the gateway.) The court opened towards the town by means of a double gate. The large stone, about 19 ft. long, which formed the centre-post, now lies, in two pieces, on the threshold. In front of it are the remains of a paved road, which probably led to the market (see below). The excellent preservation of nearly all its essential parts makes the Arcadian Gate one of the finest extant examples of ancient defensive military engineering.

The Towers with which the walls were strengthened also fairly excite our astonishment. Those on the N. side are the best preserved; the finest are immediately to the E. of the Arcadian Gate, on the projecting spurs of Mt. Ithome. Most of them are square in ground-plan (20-25 ft. square, projecting 12 ft. from the wall), but some are nearly semicircular in outline. The latter generally have sally-ports. The doors to the interior of the towers are on a level with the top of the town-wall, which is reached by flights of steps. The towers had two stories, with loop-holes and windows; many are still entire except for the wooden staging which formed the floor of the upper story; the holes in the wall for the rafters are still visible.

The N. part of the W. wall, on the N. spurs of Mt. Psoriari (p. 346), is in tolerable preservation; the S. part less so. The most injured is the S. wall, in which the gate towards Pheræ and the lower valley of the Pamisos must have been situated.

Beyond the fortifications there is little of interest among the extensive and scattered ruins of Messene; the most interesting points lie to the W. and S. of Mavromati.

To the W. of the village lie the ivy-covered ruins of the Theatre, which rested on a stone substructure and was comparatively small, its diameter being only about 65 ft. Behind the theatre is a wall with a well-preserved gate and portions of a flight of steps.

To the S.W. of Mavromati, beyond a large terrace on which stood some important public building, probably a temple, lies the Stadion. Although this, to judge by the remains, was one of the most magnificent structures of Messene, it has become filled up almost beyond recognition, and is now traversed for its whole length by a small brook. A colonnade bounded it on both sides and at the upper end. The other end adjoined the S. wall of the town.

Only a few of the remaining buildings can be identified with the aid of inscriptions and of the descriptions left by Pausanias. The position of the Market-Place is indicated by the statement that the market-fountain *Arsinoë* was connected with the Klepsydra (p. 349); we must therefore locate this centre of the municipal life

in the space now called *Mousgaes*, between the theatre and the stadion, where there are remains of conduits and fragments of a large water-tank. Near the market stood the *Gymnasium* and the *Hierothysion*, in which all the gods of the Hellenes were worshipped. The latter also contained a statue of Epaminondas, the true founder of the town.

From Messene to Phigaleía, 7-8 hrs. [As nothing can be procured on the way, provisions must be brought from Vourkano, or from Meligala (p. 283), which is reached by a slight detour.] We descend from the convent of Vourkano either viâ Mavromati, the Arcadian Gate, and the village of *Neochóri* in 2 hrs. (or, if the Arcadian Gate has already been examined, by the direct path in less than $1^1/_2$ hr.; comp. pp. 284, 283) to the *Mavrozoumenos Bridge* (p. 283). Crossing this to the left, and leaving the river *Mavrozoumenos*, the ancient *Balyra*, which washes the N. side of Mt. Ithome, on the left, we follow the little river, called *Leukasia* by the ancients, which flows from the N. and unites not far from Meligala with the stream (p. 283) coming from Makriplaga. To the left is the village of *Alitoûri*, to the right *Manatsâri*. 2 hrs. *Konstantinous* (to the left). To the right we see *Agriłóvouno*, beyond which lies the larger village of *Diavolîtsi*. The plain contracts on the N.W. to a narrow valley, up which our road follows the Leukasia. In the northern-most corner of the valley lies the village of *Bogázi*, where fair night-quarters may be obtained. We then ascend to the saddle between the *Tetrasi Group* (p. 306) and the *Hagios Elias* (3600 ft.; to the W.). Fine retrospect of the Konto Vounia (p. 352) and Ithome. Beyond the saddle we pass to the left of the mountain-village of *Sirji* and traverse fine oak-woods. In front of us is the ravine of the Neda, to which we descend by a steep and difficult track. We cross the deep river, flowing between plane-trees and oleanders, and follow the route on the right bank, described at p. 310, to *Pávlitza*, which lies among the ruins of *Phigaleía*.

48. From Kalamata to Phigaleía viâ Pylos and Kyparissia.

This is a journey of 3-4 days. First Day. From Kalamata to *Pylos (Navarino)* 9 hrs. — Second Day. Environs of Pylos. — Third Day. From Pylos to *Kyparissia* 10 hrs. — Fourth Day. From Kyparissia to *Phigaleia* $5^1/_2$ hrs. — Travellers who find time on the first day to visit the various points of view on the Acropolis at Pylos, may make the excursion to Sphakteria and Old Pylos early the next morning and then, continuing their northward journey as at p. 355, reach *Philiatrá* before night, and so arrive at Phigaleía on the evening of the third day. As Pylos and Kyparissia are stations of the Greek steamers mentioned in R. 44, and as the road along the flat coast offers few attractions, it is better to make the stage between these places by sea.

From *Kalamata* to *Nisi* ($1^3/_4$ hr.; carriage 1 hr.), see pp. 345, 346. — At first the road traverses the S. portion of the rich lower plain

of the Pamisos, crossing several brooks and small rivers and commanding a fine view of the whole Messenian Gulf, beyond which, to the E., rises the massive chain of Taygetos. In $1^1/_4$ hr. a road diverges to the right to the little towns of Petalidi and Koronē, both of which are visible on the W. coast of the gulf, the former in front on a mountain-spur, the latter more in the background (comp. p. 317).

About 9 M. (3 hrs.) from Nisi the road begins to mount more steeply, ascending the oak-covered chains of hills, which stretch to the S. from *Mt. Lykódimo* (3140 ft.), the ancient *Mathía*, the principal range of the S.W. Peloponnesian peninsula. To the N. are the irregular mountain masses grouped under the name of *Konto-Vounia*. At about the highest point our road is joined on the right by that coming from Androusa, the shortest route between Messene and Pylos (comp. p. 355).

In 5 hrs. from Nisi we reach the *Khan of Goubé* (or *Koumbé*, dome), opposite a peaked summit of the Hagios Elias group, also conspicuous from Pylos. The water of the copious spring at its base is conveyed by a Turkish aqueduct to the fortress of Pylos. The view across the beautiful bay of Pylos to the Ionian Sea is seen to advantage from this point: to the left are the modern town and fort; in the centre the rocky island of Sphakteria; to the right the promontory of Koryphasion or Old Pylos; in the distance, to the extreme right, the island of Prótē. Pylos lies $2^1/_4$ hrs. from the khan of Goubé. The last part of the road descends somewhat abruptly.

Pylos. — Two small *Xenodochía*, not far from the square facing the bay, R. 1-2 fr., tolerable fare; bargaining advisable.

Steamer to Zakynthos and Patras and to Kalamata, see R. 44.

Pylos, or *Navarino* (to use the mediæval name which has but lately disappeared from popular use), is now locally known as *Neókastro*. It is the capital of an eparchy, and is situated at the foot and on the slope of a projecting spur of *Mt. Hagios Nikólaos*, on the S. entrance to the bay of Pylos, which is sheltered by the long rocky island of *Sphaktería* or *Sphagia*. The hill is surmounted by a small fort.

The admirably sheltered bay of Pylos seems as though intended to play an important part in the history of the Greeks, who are everywhere directed to the sea by the very nature of their country. We accordingly find it the centre of the flourishing kingdom of Nestor in the heroic ages (p. 354). But in historical times the coast became depopulated. The political weakness of Messenia, and the aversion of Sparta to trade and shipping, prevented the development of the natural advantages of the bay. Only once was it the scene of important events. At the beginning of the Peloponnesian War, in the year 425 B.C., an Athenian fleet bound for Sicily, acting on the far-sighted advice of *Demosthenes*, landed some of its men on the then wholly uninhabited promontory of Koryphasion (p. 354), in order to stir up the Messenians and so carry the war into the enemy's country. For the moment the Spartan army withdrew from Attica, in order to unite with the fleet of the other Peloponnesians in putting a stop to the bold attempt. The Athenians, however, repulsed all the attacks of the Lacedæmonians on their entrenchments, and the latter were forced to limit their operations to the occupation of Sphakteria. The Athenian fleet mean-

while returned, forced its way into the bay, and annihilated the Peloponnesian ships, thus cutting off the 420 Spartans, who were on the island of Sphakteria, with their Helots. When the negotiations for peace fell through at Athens owing to the efforts of *Kleon*, the Athenians, assisted by many Messenians, stormed the fortifications of the island and compelled the garrison to surrender. For 15 years the Athenians maintained themselves here. Then Pylos vanishes from history, until the restoration of Messenian independence in B.C. 369 (p. 347) restored it to its position as the port of Messenia. It was in this position when Pausanias visited it.

During the middle ages Pylos fell behind its two neighbours, Modon (p. 317) and Korone (p. 317). The earliest fortification of the S. approach to the harbour is ascribed to the widow (d. after 1299) of Guillaume de la Roche (d. 1287). The Venetians called the place *Zonklon*. The name *Navarino*, which has but recently passed out of use, was derived from some Navarrese mercenaries, who settled here in 1381 ('Château Navarrois'). The Turks captured the port in 1498, and it remained in their hands until the establishment of Greek independence, except in 1644-48 and 1686-1715, when it was held by the Venetians, and 1770, when the Russians occupied it. In 1821 the Greeks made themselves masters of the town, but in 1825 they were forced to retire before *Ibrahim Pasha*, who landed here with a strong Egyptian-Turkish fleet and devastated Messenia with the utmost ferocity. The eventful occurrence of October 20th, 1827, which ended the Greek War of Liberation, is well-known. *Admiral Codrington*, in command of the united English, French, and Russian fleet of observation, had demanded the immediate evacuation of the entire Morea by Ibrahim Pasha and the withdrawal of the Turkish fleet. On these demands being refused, Codrington entered the harbour with 26 men-of-war and 1270 cannon and annihilated the greater part of the Turkish fleet in barely 2 hrs. Of 82 Turkish ships, with about 2000 guns, only 29 remained afloat. The Turks lost about 6000 men; the Allies had 172 killed and 470 wounded.

An easy carriage-road, passing not far from the arches of the Turkish aqueduct (p. 352), leads to the entrance of the small fortress above the town. This was rebuilt on the remains of the mediæval Turkish castle of Navarino by the French Morean Expedition, after the War of Liberation, and is now used as a prison. In the interior there is a mediæval church, with a cistern for use in case of siege. The necessary permit to enter must be obtained in Pylos; but the visit is hardly worth the trouble, as the *View of Sphakteria and Old Pylos may be enjoyed from outside.

The entrance to the haven is not quite 1 M. wide. The actual passage between the mainland and the rocky islet of *Delikeïbaba* (so called after a Turkish tomb), lying off the S. end of Sphakteria, is named the *Megalo Thouro*, and the small rocky channel on the side next Sphakteria is called the *Mikro Thouro*.

The island of **Sphaktēria**, which has also retained the classic alternative name of *Sphagia*, is about 2½ M. long and has an average breadth of about 650 yards. It stretches to the S. from the promontory of Koryphasion (p. 355), from which it is only divided by a narrow channel, and like a huge breakwater protects the deep bay of Pylos from the waves of the ocean. Its shores are precipitous, especially on the inner (E.) side. Between the two chief heights on the island is a hollow, with a spring and a *Chapel of the Panagoula* (Panagía), which is the scene of a yearly Panēgyris. The camp of the Spartans in B.C. 425 occupied this spot. Hence they retired

towards the N. summit, bravely defending themselves, until the occupation of the top by the Messenian archers, who had reached it by bye-paths, rendered further resistance useless.

The interesting Excursion to Old Pylos, including a visit to Sphakteria, requires about half-a-day. As we sail across the bay we have an opportunity of observing the shape of the island of Sphakteria. The landing-place is in the middle of the E. side, at a break in the steep cliffs, whence a path ascends to the Panagoula Chapel (p. 353). The boats generally stop (usually on the return-journey) at the *Cave of Tzamadós* (τοῦ Τζαμαδοῦ ἡ σπηλιά), on the precipitous coast, farther to the S., and at the grave of the Piedmontese general *Count Santa Rosa*, who, like the Greek captain Tzamados, fell here in 1825 in a contest with the Egyptians under Ibrahim Pasha. — The low islet of *Kouloneski* lies in the N. part of the Bay of Pylos. Numerous fragments of shipwrecks, dating from the battle of 1827, may still be seen at the bottom of the sea.

The channel to the N. of Sphakteria, called *Sykiá*, is only 220 yds. wide, and is too shallow to be entered by large vessels. The Pylians believe that the Turks filled up the channel, so as to leave open only the S. entrance, which was commanded by their cannon.

We now land on the sandy beach to the E. of the conspicuous Acropolis of **Old Pylos,** which is crowned by a Venetian castle. Pylos was called *Koryphásion* in the historical period of antiquity and *Navarino* in the middle ages; since the building of the S. castle it has been known as *Palaeókastro* or *Palaeo-Navarino*. A path, now nearly overgrown with shrubs, leads up the gentle slope to the summit (720 ft.), which consists of a rough plateau about 220 yds. long, rising slightly to the N. The E. and W. sides are precipitous, and the N. side descends in successive spurs. The ruins of the Venetian castle are very extensive. Flights of steps by the walls lead up to the battlements, which afford a fine view of the sea. We may here place, probably with perfect certainty, the castle which is mentioned by Homer as the seat of Nestor in the heroic times; and here the Athenians entrenched themselves in the Peloponnesian War. Remains of ancient buildings are found near the middle of the S. castle-wall (a few regular rows in the polygonal style) and also on the N.E. side. The last fragment resembles the style of the buildings at Messene, and may perhaps date from the restoration of the castle in the time of Epaminondas.

The founding of the first town at Pylos was ascribed to the sea-ruling *Leleyae*. According to Strabo the town lay at the foot of the *Aegaleon*. This latter name was at one time held to mean the range of Hagios Nikolaos (p. 352), so that the site of the oldest town was identified with that of modern Pylos (p. 352); but most recent geographers have decided that the mountain chain to the N. (p. 356) is the ancient *Aegaleon*, so that the castle, celebrated in so many legends, must be looked for on the promontory adjoining the N. entrance to the haven. Apart from a temporary conquest of the plain of the Pamisos, the Pylian kingdom of *Neleus* and *Nestor*

embraced the entire W. coast-region to the mouth of the Alpheios. After the conquest of Messenia by the Spartans, the town sank to the condition of an unimportant coast-village. It even lost its original name, for the Spartans called the promontory simply *Koryphasion*, or 'high castle'. The events of which the mountain was the scene in the Peloponnesian War have been narrated above.

We may descend the N. side of the Acropolis by a difficult goat-track to a small shallow bay, generally called *Voïdokoilïa*, or 'ox's belly'. A strip of sandy beach divides it from the large *Lagoon of Osmánaga* on the E. This lagoon is connected by several openings ('Boukæs') with the Bay of Pylos, and is filled once a year by the sea, on which occasion large quantities of fish are captured. It is probable that in antiquity the site of the lagoon was occupied by a stretch of sand. Even as it is we can understand the epithet of 'sandy' with which Pylos is usually coupled in Homer.

A little way up the N.E. slope of the Acropolis we observe the mouth of a wide *Cavern*, which passed in the time of Pausanias for Nestor's cattle-shed. We pass through two smaller chambers into a lofty vaulted space, lighted from above by a fissure in the rock, with fine stalactite formations, resembling suspended drapery or skins of animals. Ottfried Müller suggests that perhaps this is the 'cave near Pylos', in which, according to the myth, the newly-born Hermes hid the cattle he had stolen from Apollo, hanging up the hides of two of the animals, which he had slaughtered. A large number of modern travellers have inscribed their names at the entrance to the cave, and there is also an ancient inscription. — No traces now exist of the other sights mentioned by Pausanias, such as the temple of Athena Koryphasia and the house and grave of Nestor.

Those who intend to proceed to Kyparissía (p. 356) immediately after visiting Old Pylos should order the horses to be waiting on the road to the N. of the lagoon (about 2 hrs. from New Pylos), which we reach in ½ hr. by skirting the N.W. side of the latter.

From Pylos to Messene (10½ hrs.). To the *Khan of Goubé* (2½ hrs.) and to the (1 hr.) point where the road from Androusa joins ours, see p. 392. We then follow the Androusa road to (½ hr.) *Arnaoutáli*, and traverse the fine woods on the S.E. slopes of the *Konto-Vounia* (p. 352), crossing numerous water-courses. From the village of *Loghi* or *Loi* (3½ hrs. from Arnaoutáli), we may proceed (guide necessary) by direct forest-paths viâ *Samari* (p. 346) to (3 hrs.) Mavromati. It is, however, surer to follow the main road beyond Loghi viâ *Mánesi* and *Kato-Doulakli* to (2 hrs.) *Androusa*. Thence to *Mavromati* (p. 346) 2¼ hrs.

A frequented road runs along the entire W. coast of the Peloponnesus from Modon (p. 317) to Pyrgos (p. 319) and on to Patras. Following this along the shore of the bay from Pylos, we reach in 1 hr. the *Khan of Gialova*, where the produce of the neighbourhood (wine, currants, oil, and valonia or the fruit of the Quercus Ægilops) is shipped. About 1½ M. inland lies the village of *Pyla*, a name in which some see a reminiscence of the old town.

Farther on we pass to the E. of the *Osmánaga Lagoon*, from the N. side of which diverges the above-mentioned route to Old Pylos.

At the *Khan of Romanoú*, 4 M. from Gialova, we cross the small river of the same name, a little below the village of *Osmánaga*. Fine retrospect hence of Koryphasion and Old Pylos (p. 354). In front, to the left, lies the island of *Protē* (p. 317).

To the N.E. rises a long and loosely articulated mountain-chain, which runs nearly parallel with the coast at a distance of about 6 M. from it. This is believed with great probability to be the **Ægaleon** of the ancients (comp. p. 354). The principal heights are now named Hagia Kyriakē, Hagia Varvára, and Psychró (see below). The promontory of Koryphasion may be considered one of the S. spurs of this range, while its northernmost height bears the castle of Kyparissia (see below). With the exception of a rugged chain of hills near the coast, the entire country between the sea and the Ægaleon is of great fertility. Plantations of currants and groves of olives spread far and wide. The chief places in the S. part of the plain are *Ligoúdista* and *Gargaliáni*. The port of the latter, called *Márathos* or *Marathópolis*, lies on our route, about $2^1/_2$ hrs. from Romanoú. Gargaliáni is $^3/_4$ hr. inland; Ligoudista is situated at the S.W. base of Ægaleon.

The road continues to skirt the sea. To the right, beyond the Ægaleon, we see the Konto Vounia (p. 352). We cross various water-courses, including the considerable stream of *Longobardo*, and in $1^3/_4$ hr. after leaving Marathos, we reach the inconsiderable port at the chapel of *Hagia Kyriakē* (steamboat, see p. 316). Some ancient ruins, which formerly stood here, were supposed to be those of *Ærana*.

An easy carriage-road leads from Hagia Kyriake through the currant-fields to (40 min.) **Philiatrá** ($7^1/_3$ hrs. from New Pylos), a scattered but flourishing place, with a new Church of the Panagia and several schools (including a 'Scholarchíon', or secondary public school). Philiatrá was almost completely laid in ruins by an earthquake in 1887 but it has already been in great part rebuilt. Most of the inhabitants are engaged in the productive cultivation of currants, before which the cultivation of olives has somewhat receded in recent times. Private houses afford better accommodation and food than the 'Xenodochía'.

The village of *Christiánou* or *Christianópolis* lies about $2^1/_4$ hrs. to the E. of Philiatra, at the foot of the Ægaleon, which here rises into the peak of *Mali*. This village was the seat of a very early mediæval bishopric, and was perhaps one of the first places in the entire district in which Christianity obtained a firm footing. The large fortress-like ruined church is said to have been originally dedicated to *St. Sophia*, though now, like the village-church, it bears the name of the *Hagia Metamórphosis* or Transfiguration.

Beyond Philiatrá we pass through extensive woods of hoary old olive-trees, enjoying a view to the right of the peak of *Hagia Varvára* (4000 ft.), and crossing several water-courses. In $2^1/_2$ hrs. we reach the beautifully-situated **Kyparissía** (3750 inhab.), where we find accommodation at a Xenodochíon. The little town rises in successive terraces on the face of *Mt. Psychró*, as the northernmost

height of the Ægaleon range is usually named. The picturesque ruined castle, on a steep cliff above the town, offered a vigorous resistance to the Frankish conquerors in 1205; it was afterwards in the possession of Geoffroy de Villehardouin. The mediæval name of Kyparissía, now almost forgotten, was *Arkadiá*, a curious transference of the name of the central district of the Peloponnesus (comp. p. 318). The town, which was one of the most important in the Peloponnesus before its destruction by Ibrahim Pasha in 1825, has resumed its ancient name since its restoration. Almost in the middle of the town, near the supposed site of the temple of Athena Kyparissia, is the church of the *Hagia Trias;* nearer the castle is the *Metropolitan Church*. The ruins of the CASTLE include whole courses of ancient stones, but no longer in the ancient position. It commands a splendid view of the town and of the coast from Philiatrá (p. 356) to the mouth of the Neda (p. 358); to the W. is the sea, with the Strophades (p. 316), Zante, and Cephalonia; to the S.E. is Mt. Psychro, the highest peak of which is locally named *Hagia Paraskevé* (3756 ft.), after the chapel situated upon it.

The district between the town and the sea (1 M. distant) is called *Phoros*. At *Kalamiá*, a place in this district, $^1/_4$ M. from the town, is a ruined chapel of St. George, near which large blocks of Poros stone, bases and shafts of Ionic columns, fragments of an architrave, and a few fragmentary marble sculptures have been found. If the temple of Athena Kyparissia is located in the town, this is perhaps the site of the temple of Apollo, which Pausanias also mentions.

The *Skala* of Kyparissia is the largest of several shallow bays, here formed by the sea; since 1865 it has been protected by a projecting breakwater. Near the 'Magaziá' rises the spring of *Kryónera;* farther to the S.W., in the direction of the primitive lighthouse, is the spring of *Hagia Lougoúdis*, the water of which is caught in a basin made of ancient masonry. This has been supposed to be the *Dionysias* spring of the ancients, which gushed forth at a stroke of the thyrsos of Dionysos. From the 8./20th to the 16./28th September a fair (ἐμπορικὴ πανήγυρις) is annually held here, much frequented by the inhabitants of the district.

FROM KYPARISSIA TO MESSENE, about 7 hrs. We follow the route to Phigalèia, described below, to a point near the *Kyparissia River*. We cross this stream a little farther up and ascend along the right bank. In 3 hrs. we cross the low watershed, the top of which is marked by a chapel. At the *Khan of Kokla*, 1 hr. farther on, we strike the river *Mavrozoúmenos*, the ancient *Balyra*, which often seriously obstructs the passage by its winter floods. From the *Mavrozoúmenos Bridge* ($1^3/_4$ hr. more) to the *Vourkano Convent* or *Mavromati* (Messene), see p. 283.

FROM KYPARISSIA TO SAMIKÓN (7 hrs.). We take the coast-road, which crosses the (1-$1^1/_2$ hr.) mouth of the Kyparissia stream and then skirts the foot of the *Koutra Mountains* (p. 358), which rise close to the sea. On the precipitous brush-clad cone of *Vounáki*, which is conspicuous even from Kyparissia, perhaps lay *Oluris* or *Olura*, mentioned by Strabo. The village of *Kalonerò* lies on the adjoining slopes. Not far from Vounaki, and about 40 min. from the mouth of the Kyparissia, is a khan, and 40 min. farther is

the *Khan of Hagios Jōánnēs*, beside a moss-grown vaulted well-house, with excellent water. This district appears to have borne the name of *Aulon* in antiquity, and included a temple of Æsculapius, which perhaps stood near this spring, although no ruins are visible. The chapel of Hagios Jōánnēs belongs to the mountain-village of *Agalyani*. The strip of coast-land now expands into the district of *Xerokampos*. About 2½ M. beyond the khan of Hagios Jōánnes a new stone bridge leads across the mouth of the *Neda* (p. 311) to the *Khan of Voutzi*. We continue to skirt the coast to (4 hrs.) *Samikón* (p. 314); thence to *Olympia* 3 hrs. — From the Khan of Vouzi we may proceed viâ *Prasidáki*, and thence to the N. by mountain-paths above the gorge of the Neda (here quite impenetrable) to *Smerlina* (p. 312) and to (5 hrs.) *Pávlitza-Phigaleía* (p. 310).

The route to Phigaleía (5½ hrs.) leads through the E. part of the little coast-plain of Kyparissia, which is intersected by numerous water-courses, and then skirts the slopes of Mt. Psychró. The village of *Vrýsaes*, with its numerous springs and some ancient ruined walls, lies a little to the N. Before we reach the mouth of the *Kyparissia Stream*, which enters the sea about 1 hr. from Kyparissia, the above-mentioned route to Messene diverges to the right. We cross the stream and ascend the undulating declivities of the *Koutra* or *Koutraes Mountains* to the large village of *Sidērókastro* (2½ hrs. from Kyparissia), where there is a ruined mediæval castle. Thence we ascend the valley of a tributary brook of the Neda, pass near the village of *Soulima*, and reach the depression between the mountains of *Kara Moustapha* (p. 312) and *Hagios Elias*. We then descend by a steep path to the bed of the Neda, which we cross in the neighbourhood of *Pávlitza*. *Phigaleía*, see p. 310.

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